ḤAQĪQATUL-WAḤĪ

(The Philosophy of Divine Revelation)

Ḥaqīqatul-Waḥī

(The Philosophy of Divine Revelation)

by

Ḥaḍrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi[as],
Founder of the Ahmadiyya Muslim Community

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The Philosophy of Divine Revelation
English translation of *Ḥaqīqatul-Waḥī*

Written by Ḥaḍrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi, peace be on him,
Founder of the Ahmadiyya Muslim Community

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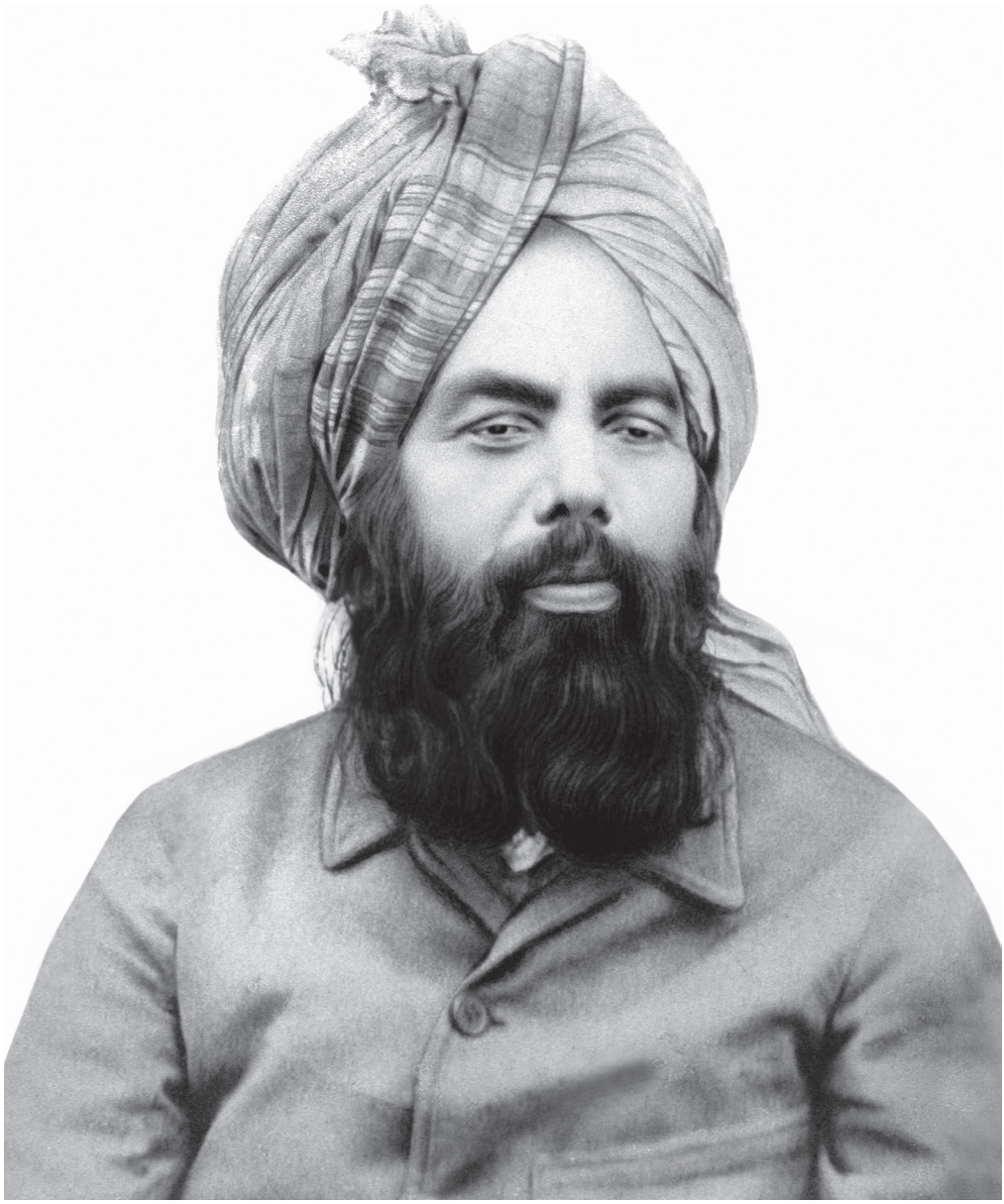
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Ḥaḍrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi[as]

ABOUT THE AUTHOR

Ḥaḍrat Mirza Ghulam Ahmad[as] was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters, and participated in many religious debates. He argued that Islam is a living faith which can lead man to establish communion with God to achieve moral and spiritual perfection.

Ḥaḍrat Mirza Ghulam Ahmad[as] started experiencing divine dreams, visions, and revelations at a young age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. Divine revelations continued to increase and God commanded him to announce that He had appointed him to be the same Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be the same Prophet who the Holy Prophet Muhammad[sa] said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries.

After his demise in 1908, the second manifestation of divine power was demonstrated, and the institution of *Khilāfat* (successorship) was established to succeed him in fulfilment of the prophecies made in the Holy Quran, presented by the Holy Prophet Muhammad[sa], and in the Promised Messiah's[as] book *Al-Waṣiyyat*. Ḥaḍrat Mirza Masroor Ahmad[aba] is the Fifth Successor to the Promised Messiah[as] and the present head of the Ahmadiyya Muslim Community.

PUBLISHER'S NOTE

The translators' primary objective was to adhere to the original text of the Promised Messiah[as] as strictly as possible. Contemporary nineteenth century lexicons were utilized to precisely define Urdu, Arabic, and Persian words and phrases. To preserve the author's writing style, and particularly his points of emphasis, where possible we have retained his original underlined and bold text styling. However, to facilitate readability for an English speaking audience, punctuation and pauses were inserted as considered necessary, and lengthy paragraphs and sentences were broken into smaller ones. Grammatical rules, literary conventions, and presentation were generally applied in conformity to the *Oxford Guide to Style*.

Please note that, in the translation that follows, words given in parentheses ( ) are the words of the Promised Messiah[as]. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets [ ]. Footnotes given by the publisher are marked '[Publisher]'.

The Promised Messiah[as] has reproduced numerous pieces of correspondence by others in this book. To ensure that readers can easily distinguish between the Promised Messiah's[as] words and these documents, we have inserted grey sidebars and side notes alongside the latter, and in some cases, separated out the text or footnote.

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumuʿah,* 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it. Throughout the book, the Promised Messiah[as] cites his earlier works, such as *Barāhīn-e-Aḥmadiyya*. In those places, we have given the corresponding page number to the 2008 edition of *Rūḥāni*

Khazā'in, as the first editions are rare and not easily accessible. Where an English translation of such a book has already been published, we have also tried to give its citation. Where we have included verses from the Bible, all references are taken from the King James Version (KJV).

The following abbreviations have been used:

sa *ṣallallāhu ʿalaihi wa sallam,* meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad[sa].

as *ʿalaihis-salām,* meaning 'may peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad[sa].

ra *raḍiyallāhu ʿanhu/ʿanhā/ʿanhum,* meaning 'may Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muhammad[sa] or of the Promised Messiah[as].

rta *raḥmatullāhi ʿalaihi/ʿalaihā/ʿalaihim,* meaning 'may Allah shower His mercy upon him/her/them', is written after the names of those deceased, pious Muslims who are not Companions of the Holy Prophet Muhammad[sa] or of the Promised Messiah[as].

aba *ayyadahullāhu Taʿāla binaṣrihil-ʿAzīz,* meaning 'may Allah the Almighty help him with His powerful support', is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad[aba], Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book.

In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

ا at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word *honour.*
ث *th* – pronounced like *th* in the English word thing.
ح *ḥ* – a guttural aspirate, stronger than *h.*
خ *kh* – pronounced like the Scottish *ch* in *loch.*
ذ *dh* – pronounced like the English *th* in *that.*
ص *ṣ* – strongly articulated *s.*
ض *ḍ* – similar to the English *th* in *this.*
ط *ṭ* – strongly articulated palatal *t.*
ظ *ẓ* – strongly articulated *z.*
ع ʿ – a strong guttural, the pronunciation of which must be learnt by the ear.
غ *gh* – a sound similar to the French *r* in *grasseye,* and to the German *r.* It requires the muscles of the throat to be in the 'gargling' position to pronounce it.
ق *q* – a deep guttural *k* sound.
ء ʾ – a sort of catch in the voice.

Short vowels are represented by:

a for ـَـ (like *u* in *bud*).
i for ـِـ (like *i* in *bid*).
u for ـُـ (like *oo* in *wood*).

Long vowels by:

ā for ـَا or آ (like *a* in *father*).
ī for ی ـِـ or ـِـ ا (like *ee* in *deep*).
ū for و ـُـ (like *oo* in *root*).

Other vowels by:

ai for ی ـَـ (like *i* in *site*).
au for و ـَـ (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic ن is represented by n , we have indicated the Urdu ں as ṅ . As noted above, the single quotation mark ‘ is used for transliterating ع which is distinct from the apostrophe ’ used for ء .

We have not transliterated some Arabic words which have become part of English language, e.g. Islam, Quran, Hadith, Mahdi, jihad, Ramadan, and ummah. The Royal Asiatic Society's rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

FOREWORD

Published originally in 1907, *Ḥaqīqatul-Waḥī* encapsulates hundreds of divine Signs throughout the life of the Promised Messiah[as] and demonstrates clearly that God exists, and reveals His Word now as He did in the past. In doing so it proves the truthfulness of the Holy Prophet[sa] and the Holy Quran. Furthermore, it demonstrates the truthfulness of the claim of the Promised Messiah[as] himself. The book was written primarily in Urdu, followed by an Arabic treatise entitled, *al-Istiftā'*.

The original translation of *Ḥaqīqatul-Waḥī* was prepared in Wakālat-e-Taṣnīf Rabwah. Choudhery Muhammad Ali (deceased) wrote the following acknowledgement:

> I would like to thank the following gentlemen by name for their tireless efforts in the translation and publication of this great book: Zulqurnain who assisted me for two years in the initial translation and Ahmad Mustansar who ably replaced him in this role in the latter stages of this work.
>
> I am grateful to Zulqurnain once again for his second reading of the first part of the draft. He was joined in this by Azizur-Rahman Hafizadah and Kashif Imran whose efforts are also deserving of mention. Raja Ataul-Manan finalized the translation of the first chapter and he too is owed a debt of gratitude.
>
> Thanks are due Mirza Usman Ahmad, Ahmad Mustansar, and Kashif Imran who worked tirelessly in the final three months of the project to iron out any creases and Syed Tanwir Mujtaba for the layout, formatting of the text, and indexing.
>
> As ever I must also mention Additional Wakīlut-Taṣnīf Munir-ud-Din Shams Sahib and Nā'ib Wakīlut-Taṣnīf Dr. Shafiq Sehgal whose constant and unwavering support always provides great solace.

Choudhery Muhammad Ali has since passed away. May he be rewarded in the Hereafter for his lofty contributions. From the English Translation Section of Additional Wakālat-e-Taṣnīf, I would like to acknowledge the contributions of Dr. Khalil Mahmood Malik, Dr. Waseem Ahmad Sayed, and Naser-ud-Din Shams, who revised the manuscript, and al-Ḥāj Munawar Ahmed Saeed, who then finalized the book.

The team that contributed to this immense task included Luqman Mahmood, Bilal Tahir, Naveed Malik, Faraz Hussain, Kashif Baloch, Tariq Amjed, Abdul Wahab Mirza, Hassan Khan, Fouzan Pal, Salman Sajid, Hibbat Malik, Adnan Malik, Shoaib Malik, and Zeshan Ahmad. May Allah reward them all abundantly in this world and the Hereafter. *Āmīn.* It may be noted that the book contains poems in Arabic which have been translated into Urdu and Persian in the original book itself. Our English translation is based on these translations.

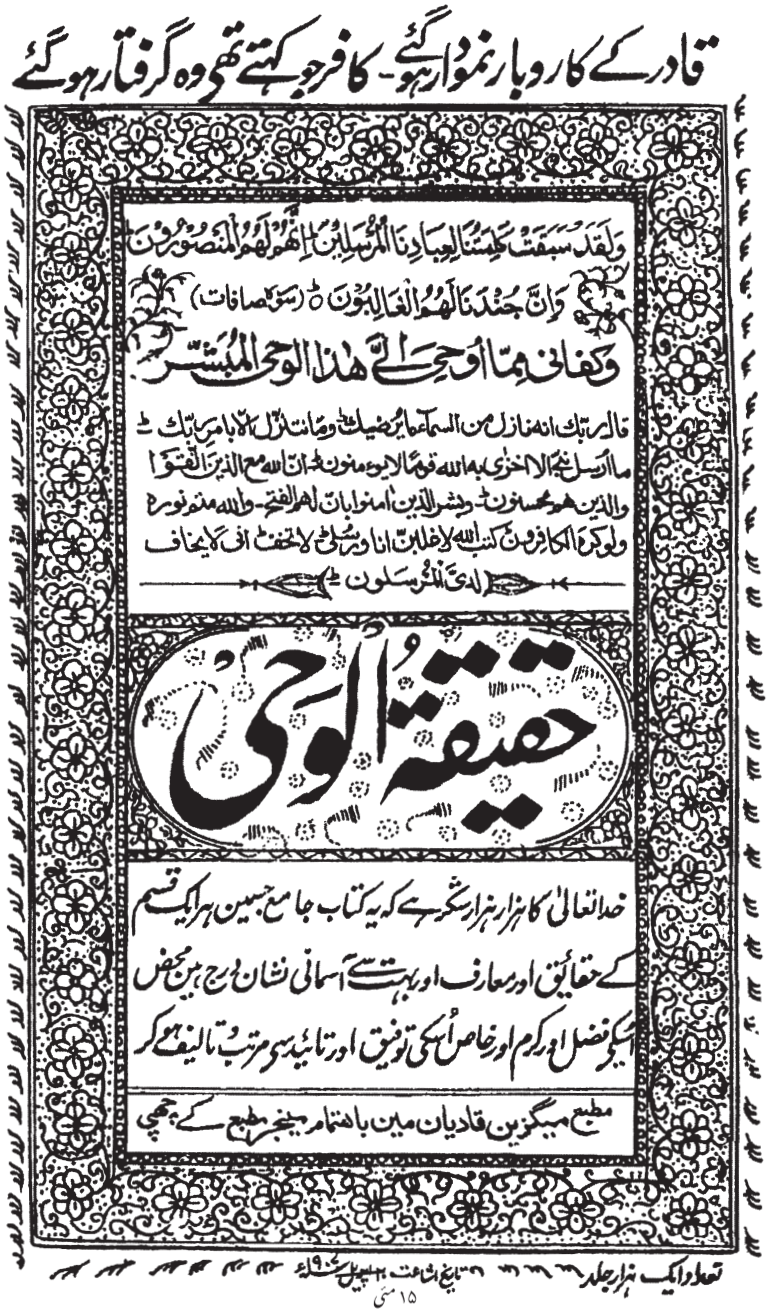
The work of the English translation section was carried out closely under the supervision of Ḥaḍrat Khalīfatul Masīḥ V[aba]. My humble self had the blessing of submitting to beloved Ḥuḍūr[aba] the various translation issues for his guidance. Naẓārat-e-Ishā'at, Wakālat-e-Taṣnīf, and Research Cell in Rabwah, Pakistan were also consulted during finalization and research. May Allah reward all of them for their wholehearted cooperation, *Āmīn.*

The Promised Messiah[as] has appealed in the name of God to Muslims, Āryas, and Christians respectively to study this book carefully from beginning to end. I pray that the study of *Ḥaqīqatul-Waḥī* strengthens the faith of every Ahmadi Muslim and becomes a source of enlightenment for all seekers after truth. *Āmīn.*

Al-Ḥāj Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf, London, UK
May 2018

Ḥaqīqatul-Waḥī

The Philosophy of Divine Revelation


قادر کے کاروبار نمودار ہو گئے۔ کافر جو کہتے تھے وہ گرفتار ہو گئے

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ۝ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ۝
وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ ۝ (سورہ صافات)

وکفانی مما اوحی الی ھذا الوحی المبشر

قل ارسل ربک انہ نازل من السماء ما یرضیک وما تنزل الا بامر ربک ۔
ما ارسلنیہ الا خزی بہ اللہ قوما لا یؤمنون ۔ ان اللہ مع الذین اتقوا
والذین ھم محسنون ۔ وبشر الذین امنوا ان لھم الفتح ۔ واللہ متم نورہ
ولو کرہ الکافرون کتب اللہ لاغلبن انا ورسلی ۔ لا تخف انی لا یخاف
لدی المرسلون ۔

حقیقۃ الوحی

خدا تعالیٰ کا ہزار ہزار شکر ہے کہ یہ کتاب جامع جسمین ہر ایک قسم
کے حقایق اور معارف اور بہت سے آسمانی نشان درج ہین محض
اسکے فضل اور کرم اور خاص اُسکی توفیق اور تائید سے مرتب و تالیف ہو کر

مطبع میگزین قادیان مین باہتمام مینجر مطبع کے چھپی

تعداد ایک ہزار جلد — تاریخ اشاعت ۱۵ مئی ۱۹۰۷ء

Facsimile of the original title page for *Ḥaqīqatul-Waḥī,* printed in 1907.

The works of the Almighty have become manifest.
Those who called [me] a disbeliever have been seized.

And surely Our word has gone forth respecting Our servants, the Messengers, that it is certainly they who would be helped; and that it is Our host that would certainly be victorious. (Sūrah aṣ-Ṣaffāt)

And sufficient for me is what has been revealed to me in this blessed revelation:

Your Lord has said: 'The thing which will please you is about to descend from heaven' and we do not descend without the command of your Lord. No Prophet has been sent, except that Allah has humiliated on his account a people who do not believe. Verily, Allah is with those who are righteous and those who do good. And give glad tidings to those who believe that for them is the victory. And Allah will perfect His light though the disbelievers may dislike it. Allah has decreed: 'Most surely I will prevail, I and My Messengers.' Fear not; verily the Messengers need have no fear in My Presence.

The Philosophy *of* Divine Revelation

Thousands upon thousands of thanks are due to God Almighty that this comprehensive book, which contains all kinds of verities and insights, and records many heavenly Signs, has been compiled and composed by His sheer grace and mercy, and with His special help and assistance.

Printed at Magazine Press, Qadian under the supervision of the Manager of the Press.

1,000 copies printed

Date of Publication: 15 May 1907

Translation of the original title page for *Ḥaqīqatul-Waḥī,* printed in 1907.

WHAT IS THE EFFECT OF THIS BOOK?

It should be borne in mind that the effect of this book, which is a compendium of comprehensive arguments and truths, is not only limited to the extent that, by the grace and mercy of God Almighty, this humble one's being the Promised Messiah has been proven in it through patent arguments, but its impact is also that Islam's being a living and true religion has been proven within it. Although every single nation can declare themselves that 'we also consider God Almighty as One without partner'—just as the Brahmus claim, and exactly as the Āryas do, to believe in *Tauḥīd* [the Oneness of God] even though they consider each particle of matter as eternal and thus partners with God Himself—yet all these nations are unable to present any categorical proof of the existence of a Living God and their hearts are incapable of being satisfied with the existence of God.[1☆] This is why their assertions

1. ☆ There is no need here to mention the Christians, for their 'God' is their own invention just like their other machines and devices. No trace of him can be found in the book of nature, nor can he be heard to proclaim 'I exist.' Moreover, he has shown no acts possessing a divine nature beyond those which had been shown by other Prophets. Compared to his 'sacrifice', the sacrifice of a fowl seems to be of greater benefit, for the broth of its meat strengthens a debilitated body immediately. Woe, therefore, upon such a sacrifice, the efficacy of which is even less than the sacrifice of a fowl! (Author)

that 'we consider God Almighty as One without partner' are nothing but mere claims. For this reason, their said proclamations cannot dye their hearts in the colours of true *Tauḥīd*. Set aside the belief in God as One without partner—in reality, these people do not have so much as the good fortune to believe with certainty in the existence of God; rather, their hearts are steeped in darkness.

It should be borne in mind that human beings can never recognize God, who is Absolutely Hidden, merely through their own faculties, until He Himself reveals His Being through His Signs. A true relationship with God the Exalted can never develop unless that relationship is created exclusively through the instrumentation of God. Carnal temptations cannot be removed from the soul until a light from the Omnipotent God enters the heart. Behold! I present first-hand testimony that such a relationship can only be possible through following the Holy Quran. The other scriptures are now devoid of the spirit of life. There is now only one book under the canopy of the heavens that reveals the countenance of that True Beloved; that is, the Holy Quran.

I care not the least about the various objections my people raise against me, and it would be utter infidelity on my part if I should abandon the path of truth for fear of them. They should think for themselves that God has endowed a man with intellectual insight from Himself, has shown him the way, has blessed him with His converse and discourse, and has manifested thousands of Signs to prove his truthfulness; how could he possibly turn his face away from that Sun of Truth, considering the dissenting opinion of an adversary to be something of any importance? Moreover, I am not perturbed by the fact that my opponents, both internal and external, are wholly dedicated to slandering me; for this, too, proves a miraculous Sign in my favour. The reason being that if I possess within me every kind of evil and I am, as they allege, a defaulter, a liar, an antichrist, an impostor, a deceiver and corrupt; if I have created a schism between the people; if I am a mischief monger, a transgressor and immoral; if I have imputed falsehood to God for almost thirty years, and used abusive language

against good and righteous people; if in my soul there is nothing else but mischief, evil, malefaction, and selfishness; if I have set up a business for simply deceiving the world; if, according to them, God forbid, I do not even believe in God; if there is no evil that is not to be found in me and I possess all the sins of the world, and my soul is replete with every kind of wrongdoing; if I have usurped the wealth of many and abused many (who were as pure as angels); and if I have surpassed all in every evil and fraud; then what is the mystery behind this that—albeit I was the one who was evil, wicked, perfidious, and a liar—whenever a so-called 'saintly' person arose to confront me, he himself was destroyed; whosoever initiated a *mubāhalah* [prayer duel] against me, he himself was ruined; whosoever cursed me, himself fell prey to his own curse; and whosoever filed a case against me in court, was himself defeated? You will witness the proofs of these occurrences, by way of illustration, in this very book. It should have thus happened at the time of such confrontations that I myself should have perished or been struck by lightning. Moreover, there would have been no need for anyone to stand up against me, for God Himself is the enemy of a criminal. **Hence**—for God's sake!—think why the contrary has occurred. Why did the 'pious' perish when opposing me, and why did God save me in every single confrontation? Does this not prove to be a miracle in my favour? Therefore, I am grateful that even the evils which are [falsely] ascribed to me prove my own miraculous Sign.

The Author,
Mirza Ghulam Ahmad[sa], the Promised Messiah
of Qadian

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ۔ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَيْرِ رُسُلِهٖ مُحَمَّدٍ وَّ اٰلِهٖ وَ اَصْحَابِهٖ اَجْمَعِيْنَ۔

[In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah, Lord of all the worlds. And blessings and peace be upon the Best of His Messengers, Muhammad, and upon his progeny and all of his Companions.]

After this, be it known that I felt the need to write this book because during this age a grave evil has arisen—in the very same manner that hundreds of other kinds of evils and innovations have arisen—and it is that most people are unaware of the stage and condition in which a dream or revelation can be worthy and reliable, and the circumstances in which there lies the danger that those may be the words of Satan, not God—or the speaking of the self, not the speaking of the Lord.[1☆] It ought to be remembered that Satan is a staunch enemy of man. He

1. ☆ Just as the light of the sun does not reach the earth in all its brilliance when it is obscured by clouds and there is also a storm of dirt and dust, the light of the Spiritual Sun also cannot clearly reach a soul that is steeped in inner darkness and overpowered by Satan. Sunlight starts becoming clearer when the dust and clouds begin to disappear. The same is the philosophy of revelation from God. Pure revelation is only granted to those whose hearts are pure, and there is no veil between them and God. Moreover, it should be borne in mind that revelation which is accompanied by divine support and manifests Signs of honour, prestige, and acceptance cannot be experienced by anyone except those who are chosen by God. It is beyond the power of Satan to send down revelation that manifests providential Signs in support of an impostor or disclose to him such supernormal and pure matters from the unseen that increase his honour to serve as testimony to his claim. (Author)

wants to destroy man through diverse means. It is entirely possible that a dream be true and yet emanate from Satan, and it is possible that a revelation be true and yet originate from Satan, because although Satan is the greatest liar, he sometimes deceives by saying something true in order to snatch one's faith. Even so, those who attain the degree of perfection in their sincerity, fidelity, and love of God cannot be overpowered by Satan, as Allah the Exalted says:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ[1]

Thus, their distinctive mark is that the grace of God rains upon them and thousands of Signs and examples of God's acceptance are found in them, the likes of which I shall—God willing—elaborate upon in this book. However, it is a pity that there are many people who are still seized in the clutches of Satan, and yet, trusting their dreams and revelations, seek to give glory to their false doctrines and corrupted religions through those dreams and revelations. Indeed, they present these very dreams and revelations as evidence; or their intent is to present such dreams and revelations to scorn the true religion [of Islam]; or to allege that the holy Prophets of God were no better than ordinary people; or to suggest that if true dreams and revelations are the touchstone of a true religion, then the path and religion they follow ought to be accepted as correct. There are still others who do not present their dreams and revelations as proof of the truth of their faith, but instead suggest that such experiences are not a criterion to determine the truth of a religion or a man. There are yet others who relate their dreams only for boasting and self-glory. There are also some, who, on the basis of certain dreams or revelations which they consider to have come true, portray themselves as Imams, spiritual leaders, or Messengers. Such are the evils that have spread in this country, and, instead of leading such people to righteousness and piety, they have made

1. Surely, you [Satan] shall have no power over My servants (*Sūrah al-Ḥijr,* 15:43). [Publisher]

them vain and arrogant. Therefore, I thought it proper to pen this treatise to distinguish truth from falsehood. For, I see that some of the less intelligent people are faced with a tribulation because of such people. For example, Person X, relying on his dream or revelation, declares Person Y—who also claims to be a recipient of revelation—to be a disbeliever; while Person Z, another recipient of revelation, issues an edict of disbelief upon them both. To make matters even more perplexing, all three claim that their own dreams and revelations are true, and even provide evidence of the fulfilment of some of their prophecies. Thus, the people face a serious trial by such contradictions, mutual accusations of falsehood, and rejection. They are left to ponder: If God is One, how could He send down revelation to Person X, say something opposite to Person Y, and then intimate something completely different to Person Z? In this way, those who are ignorant begin to doubt the very existence of God. In short, this state of affairs has become a source of anxiety for the ordinary people, and, because of it, the institution of Prophethood becomes suspect in their eyes. In this context, another matter which discomfits the general public is that at times true dreams are also experienced by those who are immoral, sinners, adulterers, oppressors, faithless, thieves, those who earn their living by unlawful means, and those who act contrary to the injunctions of God. For instance, I personally know that certain women belonging to the profession of sweepers, who eat carrion and live the life of criminals, personally related some dreams to me and they were fulfilled. More surprising is the fact that even prostitutes and pimps who are steeped in the filth of their profession have been known to describe some of their dreams that were fulfilled. Moreover, certain Hindus who are tainted with the filth of idolatry, and are bitter enemies of Islam, have also been known to experience dreams that came to pass accordingly. Even as I was writing this book, a Hindu from Qadian, who is a *khatrī* by caste, came to visit me and told me of a dream in which he saw that orders had been issued for the transfer of a certain sub-postmaster, but later they were postponed. And, indeed, this is what came to pass. On various occasions, this Hindu related to me that several other dreams of his had

also been fulfilled. I do not know what his purpose was for narrating these accounts and why he would time and again relate his dreams to me; for, according to the Vedas, the age of true dreams and revelations has come to a close. There is also the case of a Hindu who was both a wretched thief and an adulterer and was sentenced to imprisonment. He happened to meet me for some reason after his release. I recall that he had been sentenced to several years of imprisonment for the crime of theft. He told me that the night before he was to be sentenced by the court, it was disclosed to him in a dream that he would be incarcerated—even though this was not the least bit expected. It happened accordingly, and the very next day he was sent to jail. Similarly, there is an individual in America these days by the name of Dowie, who publishes a newspaper. He believes that Ḥaḍrat ʿĪsāas [Jesus] is God and considers himself to be the reincarnation of Prophet Ilyāsas [Elijah]. He is a claimant to divine revelation and presents his dreams and revelations to the masses with the claim that they have come true. However, he is a person who, as I have already mentioned, believes in a humble human being to be the Lord of all the worlds. As for his character, it is sufficient to say that his mother was an adulteress and, by his own admission, he is an illegitimate child. He comes from a family of cobblers and a brother of his works in Australia as a cobbler. These statements are not just empty accusations, for I possess all the letters and newspapers which establish his family background to be such.

In short, when various classes of people are able to see such dreams and revelations as come true from time to time, and when there are more than fifty such people in this country who are claimants to such inspiration and revelation—moreover, these people fall within such a wide circle that there seems to be no requisite for following the correct faith or having piety—in this situation, there cannot be any sensible person whose heart does not feel the need to solve the riddle as to how to establish a criterion for distinguishing between them. This is especially the case because there is evidence that, despite a difference of religion and belief, people of every denomination experience dreams and

revelations and even denounce one another on the basis of their dreams and revelations, and from time to time the dreams experienced by people of every religion come true. It is obvious that this is a dangerous stumbling block in the path of those who seek the truth, and it is, in particular, a lethal poison for those who claim to be the recipients of revelation and consider themselves to be recipients of revelation from God, whereas, in fact, they have no relationship with God whatsoever. They assign themselves a rank of importance on account of the odd true dream and are consequently deprived of the desire to seek the truth; instead, they come to view the truth with disdain and contempt. This state of affairs has persuaded me to set out a clear distinction for the benefit of those who seek the truth.

Accordingly, I have divided this book into four chapters. Chapter I relates to those people who occasionally experience true dreams or revelations, but do not enjoy a relationship with God in the least. Chapter II relates to those people who occasionally experience true dreams or revelations and have some relationship with God—though not to a great extent. Chapter III relates to those people who receive revelation from God Almighty in its purest and most perfect form and who are honoured with divine communion and discourse in all its perfection. Such people experience dreams that are as clear as daybreak. Like God's chosen Prophets and Messengers, they have a most perfect, consummate, and pure relationship with God Almighty. Chapter IV relates to my own personal experiences; that is to say, an exposition as to which of the three categories I have been placed in by the grace and munificence of God Almighty. I will now proceed to write on this subject in the following four chapters. و ما توفیقی الّا باللّٰہ۔ ربّنا اھدنا صراطك المستقیم، وھب لنا من عندك فھم الدین القویم۔ وَ علّمنا من لدنك علمًا (آمین) [I have no strength except that which comes from Allah. Our Lord! Guide us to Your right path, and grant us the understanding from Yourself of the correct faith, and teach us knowledge from Yourself (*Āmīn*)].

CHAPTER I

In description of the people who experience some true dreams or some true revelations, but they have no relationship with Allah the Almighty, nor do they receive the slightest share of the light that is bestowed upon His chosen servants, and their carnal self is far removed from any relationship with the divine light.

Let it be clear that since man has been created for the purpose of recognizing his Creator and attaining the level of certainty in believing in His Being and His attributes, God Almighty has, therefore, fashioned the human mind accordingly. On the one hand, it has been endowed with the ability to reason, whereby it can ponder over the creations of Allah the Exalted Maker, and—having discovered the subtle imprints of the perfect wisdom of Allah the Maker, Exalted be His Name, that are evident in every particle of the universe and the magnificent and well-organized system characterizing the world order—understand with perfect insight that such a grand enterprise as the heaven and the earth cannot exist on its own without a Creator; indeed, it *must* have a Creator. On the other hand, it has also been endowed with the spiritual senses and faculties to compensate for the deficiency and imperfection that rational faculties experience in attaining the complete cognition of Almighty God, because it is obvious that rationality alone cannot lead to the complete cognition of God. The reason is that, by observing the

component parts of the universe—individually or collectively—and their flawless and perfect order, the rational faculties given to man can, at the most, conclude that this universe, which is based on profound principles and deep wisdom, ought to have a Creator. They cannot go so far as to affirm that He does indeed exist. It is obvious that, until man's enlightenment reaches the level of affirmation that the Creator does indeed exist, only realizing the need for a creator cannot be called perfect enlightenment because the statement that 'there ought to be a Creator for all these creations' cannot equal the statement that 'the Creator, whose necessity has been acknowledged, does indeed exist'. Therefore, in order for seekers after truth to complete their spiritual journey and satisfy the innate desire for the perfect cognition of God that is inherent in their nature, it is necessary that, along with their rational faculties, they should be granted spiritual faculties, so that, if the spiritual faculties are applied fully and there is no veil in between, they should reveal the countenance of the True Beloved with such clarity as the rational faculties cannot show on their own.

Therefore, God, who is Benevolent and Merciful, and who has invested human nature with the hunger and thirst for His perfect cognition, has also endowed human nature with two types of faculties for the purpose of arriving at that perfect cognition. The first are the rational faculties, the source of which is the brain. The second are the spiritual faculties, the source of which is the heart, and their purity depends upon the purity of the heart. Spiritual faculties reach the reality of that which cannot be discovered completely through the rational faculties. The spiritual faculties only possess the stimulating capability—that is, creating such purity as makes it possible to reflect the graces from the Source of all graces. Therefore, it is a prerequisite that they [such seekers] be eager to acquire that bounty and there should be no veil or obstruction in between so that they become recipients of the grace of perfect cognition from God. Their recognition [of the Divine] should not be limited to an affirmation that this universe, which is full of wisdom, ought to have a Creator. Rather, by fully receiving the honour of

discourse and converse with that Creator and by observing His magnificent Signs directly, they should see His countenance and observe with the eye of certainty that, indeed, that Creator does exist. But the nature of most people is not free from the veils—they are afflicted with the love of this world and its temptations, pride, arrogance, conceit, hypocrisy, self-indulgence, and other moral vices; wilful neglect and delinquency in discharging the rights of God and rights of people; deliberate violation of the norms of sincerity, fidelity, and fine points of love and loyalty [to God]; and deliberate severance of the bond with God Almighty. On account of all types of veils, obstructions, desires, and passions, they are not capable of being the recipients of a worthy grace of divine converse and discourse, which should exhibit anything of the light of their being acceptable to God.[1☆] Yet the eternal favour of God, which does not desire that the innate faculties of human nature should go to waste, has ordained, by way of planting a seed, that most human beings should occasionally see true dreams or receive true revelations so that they should be aware that there is a path open for their progress. But their dreams and revelations do not have any signs of God's acceptance, love, and grace; nor are such people free from the impurities of their egos. They are shown these dreams only so that an argument for believing in God's holy Prophets is established against them. For, if they were totally devoid of understanding the reality of true dreams and true revelations, and they had no definite knowledge of them, they could plead before God Almighty that they could not

1. ☆ Bear in mind that Prophets[as] and Messengers[as] also experience physical desires and passions, but the difference is that these holy people first renounce their desires and carnal sentiments and slaughter their self before the Almighty in order to win His pleasure. Then, what they lose for God is returned to them as grace. They are granted everything and they do not become destitute. But, the desires of those who do not sacrifice their self for the sake of God become veritable veils for them. Like worms, they ultimately perish in filth. The difference between them and God's holy people can be described as follows: A prison is home for both the warden and the prisoners, but we cannot say the warden is like the prisoners. (Author)

possibly understand the reality of prophethood since they were completely unacquainted with this phenomenon. They could say that they were totally unaware of the essence of prophethood and their nature was not given any example to understand it; therefore, how could they possibly comprehend this concealed truth? Thus has it been the way of God from antiquity and ever since the foundation was laid for the creation of this world that ordinary people—irrespective of being good or bad, being righteous or disobedient, being the follower of a true faith or a false one—are also shown some true dreams or vouchsafed true revelations so that their concept and conjecture, which derives from hearsay and imitation of others, may reach the level of *'ilmul-yaqīn* [knowledge by inference][1☆] and they may have personal experience which should help spiritual progress. To this end, the Omniscient One has fashioned the human brain in such a way, and endowed it with such spiritual faculties, that it can experience some true dreams and can receive some true revelations. However, those true dreams and true revelations are not an indication of any greatness or esteemed status, but are only pathways to progress acting merely as samples. If such dreams and revelations signify anything, it is only that such a person has the right nature, unless he is ruined by carnal passions. It is implied by such a nature that the person can advance [spiritually] if no barriers and screens are encountered. To illustrate, there may be a tract of land which shows signs of having underground water, but the water lies buried beneath several layers of earth and is admixed with many forms of sludge; and the water that is pure, pleasant, and usable cannot be reached without a great deal of labour and many days of digging the earth. Therefore, it is the height of insolence, absurdity, and misfortune

1. ☆ Knowledge is of three kinds: (1) First: *'ilmul-yaqīn,* [knowledge by inference] which is akin to seeing smoke rise from a distance and deducing that there must be a fire at that spot; (2) Second: *'ainul-yaqīn* [certainty by sight], which is akin to seeing that fire with one's own eyes; and (3) Third: *ḥaqqul-yaqīn,* [true certainty] which is akin to feeling its heat by putting one's hand in that fire. (Author)

to imagine that the pinnacle of human excellence lies in experiencing some true dream or true revelation. Rather, there are many other requisites and conditions for human excellence and, unless they are all fulfilled, such dreams and revelations are a part of the realm of trials in accordance with the plan of God. May God safeguard every seeker from their ill consequences.

At this point it should be borne in mind by one who is enamoured by revelation, that *waḥī* [revelation] is of two kinds: *waḥyul-ibtilā'* [the revelation of trial] and *waḥyul-iṣṭifā'* [the revelation of exaltation]. The revelation of trial sometimes brings about ruination; as, for example, Balaam was ruined for the same reason. But the recipient of the revelation of exaltation is never ruined. Moreover, even the revelation of trial is not experienced by everyone. Just as many people are born physically deaf, dumb, and blind, so do some lack spiritual faculties. Just as a blind person can carry along with the guidance of others, so do these people. But, on account of general testimony, which is tantamount to a matter-of-fact statement, they cannot deny these real occurrences, nor can they allege that all are similarly blind as they are—as is the everyday observation that a blind man cannot argue that those who claim to be able to see are liars, nor can he deny the fact that, except for him, thousands of others have eyes, for he observes that people do use their eyes and can do what the blind cannot. However, if there had come a time when everyone was blind and there was no one who could see, and a controversy emerged as to whether there was a time in the past when only people with sight were born, the blind could have ample reason to deny, debate, and contest. I am inclined to think that the blind would have ended up winning this argument, because anyone who refers only to the past—and cannot show, in any other person of his own era, those human qualities and excellences that he claims to be real, and contends that those powers and qualities are not present anymore but did exist in the past—would lose the argument on critical review. If human beings still possess the abilities—such as the ability to see, hear, smell, touch, remember, think, etc.—which were bestowed

on the physical aspect of human constitution by the Perfect Benefactor [in the past], then why would anyone think that those spiritual capabilities that people enjoyed in previous ages have become altogether extinct in their constitution in this age, particularly when those capabilities are more crucial to human perfection than physical faculties? And how can it be denied when our everyday experience confirms that these faculties have not become extinct? This illustrates how distant from the truth are the religions that admit that the physical and intellectual faculties of human nature are still the same as they were before, but they deny that the spiritual faculties are still present in human beings as they were in the past.

My intent from this entire discourse is that unless a person possesses certain other qualities—which I shall, God willing, elaborate upon in Chapter III—the mere fact that he sees true dreams or experiences a few true revelations does not prove any excellence on his part. It is merely the result of the peculiar constitution of his brain, and that is why there is no precondition in it for being virtuous or truthful, nor is it necessary for him to be a believer and a Muslim. And just as some people experience true dreams or learn something by way of *ilhām* [inspiration] simply due to the constitution of their brains, similarly, the nature of others is suited for scholarship and discoveries due to the constitution of their brains and they alight upon subtle matters. But, in reality, they fall under the category of people mentioned in an authentic hadith:

أمن شعره و كفر قلبه

Meaning that, his poetry professed belief [in God], but his heart disbelieved.

That is why it is not for every simple-minded person to recognize a truthful one. [As is said]:

اے بسا ابلیس آدم روئے ہست پس بہر دستے نباید داد دست

Oh how many an Iblīs has the face of Adam!
So give not your hand [in allegiance] to everyone.

Moreover, it should also be borne in mind that the dreams and revelations experienced by the people of this rank are steeped in much darkness and very rarely contain the brilliance of truth. They are not accompanied by any sign of God's love and acceptance, and any news of the unseen they may contain is such that it is also shared by tens of millions of others. Anyone who wishes can verify for himself that such dreams and revelations are experienced by all kinds of people, including sinners, liars, infidels, atheists, and indeed, even prostitutes. Therefore, anyone who exults over, and is enamoured by, such dreams and revelations is not wise. And gravely deceived is the one who deludes himself into believing that he is someone special merely by experiencing in himself a sample of dreams and revelations of this quality. Indeed, it should be remembered that such a person is only like someone who, on a dark night, sees the smoke of a fire from a distance, but he cannot see the glow of this fire nor can he alleviate his frigidity and dejection by its heat. This is the very reason why such people derive no share of God's special blessings and bounties, nor does any acceptance develop in them. They have no connection with God at all, nor are the impurities of their human self consumed by the flames of divine light. Since they do not develop a real friendship with God, their lack of nearness to Him allows Satan to remain their constant companion and they are dominated by *ḥadīthun-nafs* [the inspirations of the self]. Even as the sun remains mostly hidden on an overcast day—only a corner of it becomes visible occasionally—so are such people mostly enveloped in darkness, and their dreams and revelations have a great deal of satanic influence.

CHAPTER II

In description of those people who occasionally see true dreams or experience true revelations, and who do enjoy some relationship with God Almighty, but the relationship is not of a high degree, and their carnal self is not consumed and obliterated by the flame of divine light, though it comes somewhat closer to it.

There also exist some people in this world who adopt a measure of piety and chastity. Their own efforts towards self-reformation, combined with their innate capacity and constitution of their brain for experiencing a sample of dreams and visions, produces within them a superficial piety and virtue that brings with it a limited measure of illumination by true dreams and genuine visions, but they are not free from darkness. Indeed, even some of their prayers are accepted, but not in regard to extraordinary matters, for their piety is not perfect. It is rather like the clear water that appears clear at the surface, but contains manure and filth underneath. Since their self-purification is not complete and their righteousness and sincerity suffers from much deficiency, they stumble when faced with a trial. If the mercy of God accompanies them and His attribute of *Sattār* [Concealer] protects their veil, they may pass on from this world without any major stumble; but in the case of a trial there is a danger that they may come to an evil end like Balaam, and,

like him, be likened to a dog even after having experienced revelations. Because of their deficient state of knowledge, practice, and faith, Satan lurks at their door and rushes inside their home when they stumble. They see light from afar but they do not enter this light, nor do they get a substantial portion of its warmth. Hence, they are in a state of risk. God is Light, as He says:

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ[1]

One who sees only the inevitable results of this Light is like someone who only sees the smoke from a distance but does not see the light of the fire. Therefore, he is deprived of the benefits of the light and also of its warmth that consumes the impurities of human nature. Those who believe in the existence of God merely on the basis of traditional or rational arguments or on account of dubious revelations—such as the so-called religious scholars, philosophers, or those who believe in the existence of God on the basis of their spiritual faculties which have the capacity to see dreams and visions but are deprived of the light of God's nearness—are like a person who sees smoke from a distance, but does not see the light of the fire. By seeing the smoke alone, he begins to believe that there must be a fire. Such a person is deprived of the enlightened conviction that comes from beholding the light itself. On the other hand, one who sees the rays of this light from a distance but does not enter this light is like one who sees the light of a fire in a dark night and finds the right path with its help, but he cannot safeguard himself from the cold due to the distance from the fire, nor can the fire consume his carnal self. Anyone can understand that if the flame of a fire is visible from a distance on a dark and frigid night, its mere sight cannot save one from perishing. Only he will be saved who gets close enough to the fire so that it may sufficiently dispel his cold. The one

1. Allah is the Light of the heavens and the earth (*Sūrah an-Nūr,* 24:36). [Publisher]

who beholds the light from afar may show some signs of being on the right path, but will possess none of the signs of special grace, and his state of constriction, which is due to deficient trust and carnal desires, is not removed. And his carnal self does not burn to ashes because he is far away from the flame of divine light. He does not fully become an heir of the Messengers and Prophets, and some of his inner impurities remain hidden within him. The relationship that he has with God is not free from turbidity and deficiency, for he beholds God Almighty from afar with his hazy sight, but he is not in His lap. There are men who have carnal passions inside of them. Sometimes, their carnal passions flare up and exhibit their excitement in their dreams, making them think, that their excitement is from God; whereas, this excitement is only from the self that incites towards evil. For instance, a person might say in a dream, 'I will not submit to such a person on any account. I am better than he,' and then conclude from it that he is indeed superior, whereas that incitement originated from the tumult of his ego. Similarly, he utters various kinds of statements in dreams induced by the commotion of his ego and, in his ignorance, concludes that the words are in concurrence with the will of God, and thence is ruined. And because he has not advanced towards God with all of his energy and does not accept Him with full sincerity and devotion, he is not bestowed the mercy of God in full measure. He is like a foetus that has life but has not yet been able to emerge from the womb. His eye is still closed to the full spectacle of the spiritual world. He has not seen even the face of his mother in whose womb he was nurtured. In keeping with the well-known [Urdu] proverb *A half-baked mullah is a danger to the Faith*,[1] he is in a perilous state on account of his imperfect cognition. Such people do come to know of a certain measure of insights and verities, but it is like milk which is polluted with urine, or water which has some filth in it. Compared to the first category, the person

1. The English equivalent would be, 'A little knowledge is a dangerous thing.' [Publisher]

of this category is somewhat safer from satanic intrusion and egoistic influence in his dreams and revelations but, since such a person still has a share of Satan in his nature, he cannot altogether escape from satanic inspirations. Moreover, since his carnal passions are still clinging on to him, he cannot remain free from egoistic inspirations. The fact of the matter is that the perfection of the clarity of inspirations and revelations depends upon the purity of the soul. Those who still have some impurities in their souls, have impurities in their inspirations and revelations as well.

CHAPTER III

In description of those people who receive revelation from God in the perfect and clearest manner, and enjoy the honour of converse and discourse in a perfect manner, and the dreams that they see are also true like the breaking of the dawn, and who have the most perfect and complete relationship of love with God; they enter the fire of divine love and their carnal self is totally consumed by the flame of light.

It should be borne in mind that God Almighty is Most Benevolent and Merciful; whoever turns to Him with sincerity and purity, He responds with even greater sincerity and purity for him. Whoever advances towards Him with a sincere heart never goes to waste. Almighty God possesses magnificent attributes of love, fidelity, grace, munificence, and displaying divine wonder, but they are fully witnessed only by those who are completely lost in His love. Although He is very Benevolent and Merciful, He is also Independent and Self-Sufficient. Therefore, only he who dies in His path, attains life from Him; and only he who forsakes everything for Him, receives the heavenly bounty.

Those who establish a perfect relationship with God Almighty are like a person who first sees a light of fire from a distance and then draws closer to it until he puts himself into the fire; his whole body is thereby consumed, and only the fire remains. Likewise, the one who has a

perfect relationship continues to get closer to God day by day until his entire self is cast into the fire of divine love, and the carnal self is reduced to ashes by the flame of divine light and the fire takes its place. This is the culmination of the blessed love with God. The principal indicator that a person enjoys the perfect relationship with God is that the attributes of the Divine are manifested in him. The base characteristics of human nature having been consumed by the divine flame of light, a new being is born and a new life emerges which is totally different from the former life. Similar to when a bar of iron is placed in a fire and the fire overpowers it completely, that bar of iron develops the exact appearance of the fire, but it cannot be said that it is the fire itself, even though it manifests the characteristics of the fire. In the same way, the one whose entire being is engulfed by the fire of divine love, he too becomes the manifestation of divine glory, but it cannot be said that he is God; for he is only a human whom that fire has completely engulfed. After the fire has completely dominated, thousands of Signs of consummate love appear—not just one solitary Sign which would remain doubtful to a discerning person and seeker after truth. Rather, this relationship is recognized by hundreds of Signs.[1☆]

One of these Signs is that, from time to time, the Benevolent God causes His eloquent and pleasant Word, which possesses the full force of divine glory, blessing, and news of the unseen, to flow from his tongue. And it is accompanied by a light that validates it as an unequivocal fact, not a conjecture. It is accompanied by a divine radiance and is free from all impurities. Many a time and with the utmost frequency and probability, that Word consists of some grand prophecy. The scope of his prophecies is broad and universal and they are unparalleled in both quantity and quality, and no one can present the like of them.

1. ☆ A major sign of the perfect relationship [with God] is that, just as God has dominance over everything, such a person also dominates over all of his enemies and adversaries. كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِیْ [Allah has decreed: Most surely I will prevail, I and My Messengers, *Sūrah al-Mujādalah,* 58:22]. (Author)

They are filled with divine awe and majesty, and, through the perfect providence of God, the very face of God is visible in them. His prophecies are not like those of astrologers, rather they contain the hallmarks of dearness and acceptance and they are replete with divine support and help. Some prophecies relate to his own self, some to his children, some to his friends, some to his foes, some to the world in general, and some to his wives and relatives. Such matters are disclosed to him as are not disclosed to others, and the doors to the unseen, that are not open to others, are opened to his prophecies. God's Word descends upon him in the same manner as it descends upon God's holy Prophets and Messengers, and it is unequivocal and free from conjecture. The tongue of such a person is so blessed that the words that flow from it cannot be matched by anyone in the world both in their abundance and spiritual significance. His eye is given visionary power with which he can see the most hidden of matters. Oftentimes, written texts are presented before his eyes. He meets the dead like the living. Oftentimes, things that are thousands of miles away appear before his eyes as if they were lying under his feet.

Similarly, his ears are given the ability to hear concealed things. Often, he hears the voice of angels and derives solace from their voice in times of anguish. The greatest wonder is that even the voice of minerals, plants, and animals reaches him on certain occasions [as has been said]:

فلسفی کو منکرِ حنّانہ است از حواسِ انبیاء بیگانہ است

The philosopher who denies the event of Hannanah[1]
Is totally unaware of the extraordinary senses of the Prophets.

Similarly, his nose is granted the capability to smell fragrance from the unseen. Oftentimes, he can smell joyful tidings and detect the

1. It is narrated that the Holy Prophet[sa] used to lean against Hannanah—a tree trunk—and when the pulpit was built for the Holy Prophet[sa], Hannanah expressed its sorrow, which the Holy Prophet[sa] perceived. [Publisher]

odour of the abominable. Likewise, his heart is granted sagacity and many things that he perceives turn out to be correct. Likewise, Satan is rendered incapable of influencing him because Satan has no share left in him. Because of his being completely lost in God, his tongue is the tongue of God at all times and his hand is the hand of God. Even if he does not receive revelation specifically, whatever flows from his tongue is not from him but is from God. This is because his carnal self is totally consumed, and death having overtaken his lower self, a new and pure life, upon which divine light is constantly reflected, is granted to him.

Similarly, his forehead is granted a light that is not granted to anyone except the lovers of God. On some special occasions this light shines so brightly that even a disbeliever can perceive it. This happens particularly when such people, while being persecuted, turn to God to seek His help. Thus, that moment of advancement towards God is a special moment for them and the divine light manifests itself in their forehead.

Similarly, their hands, their feet, and their entire body are granted a blessing, as a result of which even the garment they wear becomes blessed. Oftentimes, their touching or placing a hand on someone causes the eradication of that person's spiritual or physical maladies.

Similarly, the Lord of Honour and Glory bestows a blessing upon the houses wherein they dwell. Such a house remains safe from calamities, and the angels of God guard it.

Similarly, a blessing and distinction is granted to their town or village. Likewise, even the dust upon which they tread receives a share of that blessing.

In the same way, all desires of the people of this rank often assume the colour of prophecies. That is to say, when they feel a strong desire to eat or drink, or wear or to see something, that desire takes the form of a prophecy. Hence, prior to the actual attainment, when a compulsive desire to obtain something arises in their hearts, it becomes available.

Their pleasure or displeasure also has a prophetic element to it. When they are greatly pleased and happy with a person, it bodes well for the future success and prosperity of that individual. And when they are wroth with someone, it is an indication of his future affliction and ruin. This happens because, being completely lost in God, they dwell in the court of God. Their pleasure and wrath is God's pleasure and wrath, and it does not arise from the promptings of their inner selves, but such states are created in them by God.

Likewise, their prayer and attention is not like ordinary prayers or attention. Indeed it has a profound effect. There is no doubt that if a decree is not final and irrevocable, and their attention, with all its necessary conditions, is focused to avert a calamity, God averts it, regardless of whether it relates to a single person, a few individuals, a country, or a ruling monarch. The secret behind all this is that these people have annihilated their own selves and their will often coincides with the will of God. Therefore, when they focus intensely upon averting a calamity, and achieve the needed advancement towards God with an anguished heart, God's eternal way is that He hears them. Thus it happens that God does not reject their supplication. However, on certain occasions, to prove their servitude, their prayer is not granted so that the ignorant might not consider them to be partners with God. If it so happens that a calamity has descended and the associated signs of death have appeared, it is generally the way of God that the calamity is not postponed. On such occasions, it befits the elect of God to cease their prayers and resign themselves to His will. The best time for prayer is the time when signs of despair and hopelessness are not yet fully manifested, and such signs have not yet appeared as clearly show that the calamity is imminent and, in a manner of speaking, has already occurred. This is so because it is the divine practice, in general, that when God Almighty has manifested His will with regard to a chastisement, He does not revoke His will.

It is absolutely true that the vast majority of the prayers of God's elect are granted. Indeed, the very acceptance of prayer is their greatest

miracle. When their hearts suffer intense anguish during the time of some affliction, and in this state of intense anguish they turn their attention towards their God, He hears them and, at that moment, their hand is as if it were the hand of God. God is like a hidden treasure. He manifests His countenance through those whom He has bestowed His perfect acceptance. When His chosen ones are tormented, then indeed the Signs of God appear; and when they are tormented beyond limit, then be certain that God's Sign is near—nay, it is at the door—because they are the kind of people whom God loves more than anyone can love their dearest son. For those who love Him with all their heart and soul, He shows extraordinary Signs. He displays such of His might as a lion awoken from its slumber. God is Hidden and these are the people who manifest Him. He is cloaked in a thousand veils; His countenance is revealed through this group [of His elect].

It should also be remembered that the notion that every single prayer of the chosen ones gets accepted is absolutely false. Rather, the fact is that God maintains a friendly protocol with the chosen ones. At times He accepts their prayers and at other times He wants them to submit to His will—just as you see in friendship. Sometimes a person accepts what his friend says and does what he wants, but at other times he wants his friend to accept what he says. This is what God Almighty refers to in the Holy Quran. At one place in the Holy Quran He promises the acceptance of the prayers of the believers and says:

اُدْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ [1]

Meaning that, pray unto Me, and I will accept your prayer.

However, at another place, He instructs them to remain pleased and content with His decree and manifest destiny. As He says:

1. *Sūrah al-Mu'min,* 40:61 [Publisher]

وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَ الْجُوْعِ وَ نَقْصٍ مِّنَ الْاَمْوَالِ وَ الْاَنْفُسِ وَ الثَّمَرٰتِ ؕ وَ بَشِّرِ الصّٰبِرِيْنَ الَّذِيْنَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْٓا اِنَّا لِلّٰهِ وَ اِنَّآ اِلَيْهِ رٰجِعُوْنَ۔[1]

Therefore, by reading these two verses in conjunction, it becomes clear what the practice of Allah is regarding prayers, and what the relationship between the Lord and servant is.

I deem it proper to write about this again so that a naive person may not wonder: 'Other people share in many of the aspects that have been described regarding the people at the third level of perfect faith and perfect love, insofar as ordinary people also experience dreams, have visions, and receive revelations. Therefore, what is their distinction?'

Although I have answered these concerns many times, I reiterate that the difference between the chosen ones and the non-chosen ones is tremendous, as has been briefly described in this dissertation. Notwithstanding, with regard to heavenly Signs, one great difference is this distinction that the chosen people of God—who are suffused with divine light and whose inner selves are consumed by the fire of love—remain dominant over others in every excellence, both qualitatively and quantitatively. The Signs of divine help and support appear in their favour in such an extraordinary manner, and with such abundance, that no one in the world can dare to produce their like; for, as I have already mentioned, these people are the perfect manifestation to show the face of God who is concealed. They show the hidden God to the world, and God shows them.

And I have previously mentioned, there are three types of people who partake of heavenly Signs. Firstly, those who possess no merit in themselves and have no relationship with God Almighty, but who, on account of their mental compatibility, see some true dreams and witness some true visions, but without manifesting any sign of acceptance and

1. And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, who, when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return' (*Sūrah al-Baqarah,* 2:156–157). [Publisher]

endearment, nor do they derive any benefit from them. Thousands of wicked, evil, sinful, and immoral ones share with them such malodorous dreams and revelations. It is often observed that, despite such dreams and visions, their conduct is not praiseworthy. At a minimum, their faith is very weak, so much so, that they do not have the courage to give a true testimony, and they do not fear God as much as they fear the world, and they cannot sever themselves from the wicked. They dare not bear such true testimony as might offend a person of rank. They are extremely slothful and lazy in respect of religious obligations and are preoccupied day and night with worldly concerns and worries. They deliberately support falsehood and abandon truth. They are guilty of dishonesty at every step; moreover, some of them do not even restrain themselves from vice and sin and resort to every unlawful device for the purpose of acquiring worldly benefits. The moral condition of some of them is deplorable and they are the embodiment of jealousy, miserliness, self-conceit, arrogance, and pride. They perpetrate every mean act, and a variety of despicable traits are found in them. It is peculiar that some of them are such that they always see evil dreams, and they even come true, as if their brains have been fashioned only for evil and ill-omened dreams. They are incapable of having dreams that foretell their own betterment in worldly affairs and attainment of their desires, or dreams that foretell any good fortune for others. The quality of their dreams, out of the three types, can be described as resembling the physical experience of a person who perceives only smoke from a distance, but does not see the light of the fire nor does he feel its warmth. Because such people have no relationship with God and with spiritual matters, their lot is mere smoke from which no light is obtained.

Then the second category of people who see dreams or experience revelations are those who have some relationship with God Almighty, but that relationship is not perfect. The quality of their dreams or revelations resembles the physical experience of a person who perceives the light of a fire from far away on a dark and frigid night. This sight provides at least the benefit that he avoids the path which has many potholes,

thorns, rocks, serpents, and beasts, but this much light cannot save him from the cold and destruction. Thus, if such a person fails to reach the warm circle of the fire, he is destroyed just like one who walks in the dark.

Then the third category of people who experience revelations and see dreams are those whose quality of dreams and revelations resembles the physical experience of a person who, on a dark and frigid night, not only finds the full radiance of the fire and walks in it, but also, by entering its warm circle, is fully safeguarded against the ill effects of the cold. This rank is attained by those who incinerate the cloak of carnal passions in the fire of divine love and adopt an arduous life for the sake of God. They see the death that lies ahead, yet they rush to choose that death for themselves. They embrace every pain in the path of God. For the sake of God, by becoming the enemy of their ego and marching against it, they exhibit such power of faith that even the angels are amazed and astounded at the strength of their faith. They are spiritual champions and all of Satan's assaults amount to nothing in opposition to their spiritual strength. They are true in their faithfulness and uncompromising in their truthfulness such that the sights of worldly pleasures cannot beguile them nor can the love of children or the bond of matrimony turn them away from their True Beloved. In short, no bitterness can frighten them nor can any carnal pleasure hinder them from God, nor can any relationship interfere with their relationship with God.

These are the three states of spiritual ranks of which the first is named *'ilmul-yaqīn* [knowledge by inference], the second is designated *'ainul-yaqīn* [certainty by sight], and the third blessed and perfect rank is known as *ḥaqqul-yaqīn* [true certainty]. The cognition of any human being cannot be perfected nor can it be washed clean of all impurities until it reaches the stage of *ḥaqqul-yaqīn,* for this stage does not depend only on observation, but descends upon the heart of a man as an actual experience; and the man, being thrust into the blazing fire of divine love, is totally separated from his carnal self. Arriving at this stage, human cognition moves from hearsay to actual experience and the ignoble self is totally burnt to ashes, and such a man becomes seated in the lap of God

Almighty. Just as a piece of iron, being placed in fire, assumes the appearance of fire, and the characteristics of fire start to manifest through it, in the same way, a person of this rank figuratively becomes endowed with divine attributes. He is, by nature, so completely lost in the pursuit of the pleasure of God that he speaks while being immersed in God, sees while being immersed in God, hears while being immersed in God, and walks while being immersed in God, as if there is only God inside his cloak. His human nature is overpowered by the manifestations of the Divine. Since this subject is delicate and is beyond ordinary comprehension, I shall, therefore, leave it at this point.

In yet another way, I may illustrate this third rank, which is the superior and perfect rank, in the following manner. The perfect revelation, which is the third of the three types of revelation and descends upon the perfect individual, is as if the light and the rays of the sun fall on a polished mirror which is perfectly facing it. It is obvious that, though the light of the sun is the same, differences develop in the manner in which it appears according to the various objects [that reflect it]. Thus, when a ray of the sun falls on such a dense area of earth that does not have clean and pure water on its surface—but rather, has black and dark dust, and the surface is also uneven—then [the reflection of] the ray is very weak, particularly in the event that a cloud should be intervening between the sun and the earth. But when that same ray, in front of which there is no intervening cloud, falls on clear water that shines like a polished mirror, then the same ray is intensified tenfold in its appearance, so much so, that the eye cannot even bear it.

In the same manner, when revelation descends upon a soul that has attained purification, having been cleansed of all impurities, its lustre is manifest to an extraordinary degree. The reflection of divine attributes upon that soul becomes complete, and the countenance of the One True God is fully revealed. It is obvious from this inquiry that when the sun rises, its light falls on every pure and impure surface, even to the extent that the outhouse, which is a place of filth, partakes of it. However, the full benefit of that light is obtained by that clean mirror

or clean water, which, by virtue of its own perfect purity, is capable of portraying the image of the sun in itself. Similarly, due to the fact that God is not miserly, everyone is benefited by His light. However, the condition of those who become the perfect manifestation of God because of the annihilation of their corporeal self, and in whose being God enters by way of reflection, is uniquely distinct from all others. As you can see, although the sun is in the sky, when it faces clear water or a polished mirror, it appears as though it is in that water or mirror. However, the fact of the matter is that it is not in that water or mirror, yet on account of its perfect purity and sheen, the water or the mirror creates the impression as if it is in the water or the mirror.

Thus, the light of divine revelation is accepted in its perfect and utmost quality only by the soul which attains complete and perfect purification. Mere receipt of revelation and dream does not indicate any merit or excellence, so long as the soul does not attain this quality of reflectiveness, and so long as the countenance of the True Beloved is not reflected in it. Just as the general grace of God has endowed everyone in the physical realm, with a few exceptions, with eyes, nose, ears, the sense of smell, and all other faculties, and has not been miserly with any nation; similarly, in the spiritual realm, He has not excluded the people of any age or nation from sowing the seeds of their spiritual faculties. Just as you see the light of the sun falls everywhere, and no place, delicate or dense, is excluded; the same is the law of nature pertaining to the light of the spiritual sun, that neither a dense place can remain deprived of that light nor a delicate one. However, that light is in love with the pure and clean hearts. When that spiritual sun casts its light on pure objects, it manifests its entire light in them to the extent that it draws the picture of its face in them. As you observe, when the sun is directly facing some clear water or a polished mirror, it manifests its entire image in them, so much so, that just as the sun is visible in the sky, it is equally visible in that clear water or the mirror without any difference.

Hence, spiritually, there is no greater excellence for man than to achieve such a level of purity that the image of God Almighty is drawn

in him. This is what is alluded to when Allah the Almighty says in the Holy Quran:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً۔[1]

Meaning that, I am going to appoint My *Khalīfah* upon the earth.

It is obvious that a picture is a *khalīfah* or the true image of something and, in other words, its substitute. That is why a picture depicts the features of the original and outlines exactly as they are. It is recorded in the hadith, as well as the Torah, that God Almighty created man in His own image—thus, image implies this very spiritual resemblance. It is also obvious that, for instance, when sunlight falls on a highly polished mirror, not only is the sun visible within it, but that mirror also manifests the attributes of the sun; that is, its light also gets projected onto another by way of reflection. The same applies to the image of the Spiritual Sun; when a pure heart accepts its reflected image, the rays emit from it and illuminate other objects in the likeness of the sun, as if the entire sun also entered it with all its glory.

There is another point worth remembering at this juncture, and it is that even those who belong to the third category and enjoy a perfect bond with God and receive the perfect and pure revelation, are not equal in acceptance of divine bounties. The sphere of their natural capacity is not equal to one another. Rather, the sphere of natural capacity is of a lesser magnitude for some and it is greater for others, while for some it is greater still, and it is even beyond imagination and estimation for some others. Some have strong ties of love with God, others stronger, and yet others have such that the world cannot fathom it, and no intellect can grasp its magnitude. They are so consumed in the love of the Eternal Beloved that not even a single particle or fibre of their being or self survives. And all these people of varied ranks cannot progress beyond their natural capacity in the light of the verse:

1. *Sūrah al-Baqarah,* 2:31 [Publisher]

كُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ۔[1]

None of them can acquire any light beyond the range of his natural capacity, nor can anyone reflect the spiritual image of the Divine Sun beyond his innate capacity. God reveals His face to everyone according to their innate capacity and His face appears smaller in some or bigger in others depending on the variation of the individual capacities, just as, for example, a large face appears very small in a handheld mirror, but that same face appears large in a large mirror. But the mirror, whether large or small, reveals all the form and features of the face, the only difference being that a small mirror cannot display the full measure of the face. Just as this variation is evident between a small and a large mirror, similarly, although the Being of God is Eternal and Immutable, changes appear in it according to an individual's capacity, and the differences that emerge are so great that it seems as though the God of one person is greater in the expression of His attributes than that of a second person, and that of a third person is greater still. But God is not three, He is only One. It is only that His glory is revealed differently as a result of differences in manifestations. Just as the God of Mūsā[as] [Moses], 'Īsā[as] [Jesus], and the Holy Prophet, may peace and blessings of Allah be upon him, is only One and not three gods, but because of different manifestations, three expressions of glory appeared in the same One God. Since Mūsā's purpose was limited only to the Israelites and Pharaoh, the manifestation of divine power upon Mūsā was limited to that extent. Had his focus been upon all of mankind of that time as well as the future, the teachings of the Torah would not have been as limited and deficient as they are today.

Similarly, Ḥaḍrat 'Īsā's purpose was confined to the few Israelite tribes who were before him, and his concern did not extend to other nations or future ages. Therefore, the manifestation of divine power in his religion remained limited in proportion to his purpose, and a

1. Each gliding along in *its* orbit (*Sūrah al-Anbiyā'*, 21:34). [Publisher]

seal was placed on future divine revelation [for his followers]. Since the teachings of the *Injīl* [Gospel] were also to reform the conduct and characters of only the Jews, and the ills of the whole world were not the focus; therefore, the *Injīl,* too, is unable to effect general reformation. It only reforms the prevalent immorality of those Jews who were present. And the *Injīl* is not at all concerned with the condition of the people of other countries or the times to come. Had the objective of the *Injīl* been to reform all groups and various natures, its teachings would not be as we find them. It is regrettable that, on the one hand, the teachings of the *Injīl* were inherently deficient, but on the other hand, great damage was caused by the self-conceived fallacies in that a humble human being was raised to Godhead for no reason; and by proposing the concocted doctrine of 'Atonement,' the door to the efforts of practical reformation was closed altogether.

Now the Christian people are suffering from ill-fortune in two ways: First, they cannot receive divine help through revelation as, purportedly, a seal has been placed upon revelation; and second, they cannot practically advance because Atonement has precluded them from hard work, toil, and effort [in spirituality]. However, the perfect man to whom the Holy Quran was revealed, was not limited in his outlook, nor was there any deficiency in his sympathy and compassion for all. His self was imbued with perfect sympathy that transcended the limitations of time and space. He, therefore, received the full and perfect share of the manifestation of providence of the Divine. He became *Khātamul-Anbiyā'* [the Seal of the Prophets] but not in the sense that no one would, from then on, receive any spiritual grace from him; rather, in the sense that he is the possessor of the *khātam* [seal] without the attestation of which, no grace can reach anyone, and for his ummah the door of converse and communion with the Divine will never be closed until the Day of Judgment. Other than him, there is no Prophet who was bestowed this seal. He is the only one with whose seal such prophethood can be achieved, which requires one to be an

ummatī.[1] His resolve and sympathy did not wish to leave his ummah in a deficient state,[2☆] and did not tolerate that the door of revelation, which is the real source of achieving divine cognition, should remain closed upon them. Nevertheless, in order to preserve his Sign of the seal of Prophethood, he desired that the grace of revelation should be bestowed through obedience to him and that the door of divine revelation should be closed to everyone who was not his *ummatī*. It was in this sense that God made him *Khātamul-Anbiyā'*. Thus, it has been forever ordained that he who does not prove to be his *ummatī* through true obedience, and does not efface his entire being in submission to him, cannot receive any perfect revelation nor achieve the status of a perfect recipient of revelation insofar as independent Prophethood has ended with the Holy Prophet, may peace and blessings of Allah be upon him. But Prophethood by way of *ẓill* [reflection], which means the receipt of revelation purely through the Muhammadan grace, shall last till the Day of Judgment so that the door to perfection for humankind should not close; and so that this Sign should not disappear from the world that the resolve of the Holy Prophet, may peace and blessings of Allah be upon him, has desired that the doors of converse and communion

1. One who belongs to the Ummah. [Publisher]

2. ☆ At this point, the question can naturally arise that, as there appeared many Prophets among the ummah of Ḥaḍrat Mūsā, in this situation, it necessarily implies that Ḥaḍrat Mūsā is superior. The answer is that all of these Prophets were directly chosen by God, and Ḥaḍrat Mūsā had no part in it whatsoever. However, in this ummah there have been thousands of saints through the blessing of following the Holy Prophet, may peace and blessings of Allah be upon him, and there has even appeared one who is both an *ummatī* and a Prophet. There is no other instance of such bounteous grace in the case of any other Prophet. Among the ummah of Mūsā, with the exception of the Israelite Prophets, the majority of the people are found [spiritually] wanting. In regard to the [Israelite] Prophets, as I have already stated, they did not receive anything from Mūsā; rather, they were made Prophets directly. But from *Ummat-e-Muḥammadiyyah* [the followers of the Muhammad[sa]], thousands were bestowed sainthood solely because they were followers [of the Holy Prophet[sa]]. (Author)

with the Divine should remain open until the Day of Judgment, and cognition of the Divine, which is the basis of salvation, should not become extinct.

There is nothing in any authentic hadith to indicate the possibility of the coming of a Prophet who is not an *ummatī* of the Holy Prophet, may peace and blessings of Allah be upon him, meaning that, one who does not partake of the blessings of following him. This very point exposes the error of those who bring back Ḥaḍrat ʻĪsā to this world for no reason and fail to pay heed to the true interpretation of the second coming of the Prophet Ilyās [Elijah], as was clarified by the statement of Ḥaḍrat ʻĪsā himself.[1] ☆ Moreover, those very *aḥādīth* that indicate the coming of the Promised Messiah indicate that he will be a Prophet and an *ummatī.* But how can Ibn-e-Maryam [the son of Mary] be an *ummatī?* Who can prove that he achieved the rank of prophethood not directly but by following the Holy Prophet, may peace and blessings of Allah be upon him?

هٰذَا هُوَ الْحَقّ ۖ وَاِنْ تَوَلَّوْا فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَاَنْفُسَنَا وَ اَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَةَ اللّٰهِ عَلَى الْكَاذِبِيْنَ ۔[2]

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1. ☆ The doctrine of the second coming of Ḥaḍrat ʻĪsā was forged by the Christians solely for their own benefit, because no sign of his divinity was evident during the first advent [of ʻĪsā]. He was continually beaten on every occasion. He constantly showed his helplessness. Therefore, in order to conceal the events of his first coming, this doctrine was put forward that he would display the grandeur of divinity during his second advent and would make up for earlier weaknesses. But now the time is approaching when the Christians themselves are beginning to disown such doctrines. I am certain that as their reason progresses they will abandon this belief rather easily. Just as a fully developed foetus cannot remain in the womb, they will soon emerge from their amniotic veil and ignorance. (Author)

2. This is the truth, and if they turn away, say to them, ʻCome, let us call our sons and your sons, and our women and your women, and our people and your people; then let us pray fervently and invoke the curse of Allah on those who lie.ʼ [Publisher]

Even if a thousand explanations and interpretations were given in its justification, it remains utterly illogical that after the Holy Prophet, may peace and blessings of Allah be upon him, such a prophet is to come who will run to church when people will flock to the mosques for prayers, who will read the Gospel when people will recite the Holy Quran, who will turn his face to Baitul-Muqaddas when people will face the House of God at the time of worship, and who will drink wine and eat pork and will have no regard for the ordinances of Islam. Can any intellect opine that such a terrible day still awaits Islam when, after the Holy Prophet, may peace and blessings of Allah be upon him, such a prophet will appear who will, because of his independent prophethood, break his seal of *Khatm-e-Nubuwwat* [the Finality of Prophethood] and will snatch away his distinction of being *Khātamul-Anbiyā'* [the Seal of the Prophets], and who would have the status of prophethood directly and not through submission to him, and whose practices will be contrary to the Shariah of Muhammad, and who will put people in a trial by blatantly defying the Holy Quran, and who will be the cause of defiling Islam? Rest assured that God will never do this.[1☆] No doubt in the *aḥādīth* the designation *nabī* [prophet] is present with [the mention of] the Promised Messiah, but the term *ummatī* is present along with it as well. Even if it were not present, in view of the aforementioned consequences, one would have to admit that it is absolutely impossible to believe that an independent Prophet

1. ☆ It is utterly slanderous to suggest that the return of Ḥaḍrat ʻĪsā to this world is a unanimous belief. The consensus of the Companions, Allah be pleased with them, was only about the verse مَا مُحَمَّدٌ إِلَّا رَسُولٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ [Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him, *Sūrah Āl-e-ʻImrān,* 3:145]. After them, many sects emerged within the Ummah. For example, the Muʻtazilah are still convinced of the death of Ḥaḍrat ʻĪsā, and some eminent sufis are also convinced of his death. Even if some from within the Ummah believed, prior to the advent of the Promised Messiah, that Ḥaḍrat ʻĪsā would return to this world, there is no blame upon them. It is only an error of interpretation like that made by the Israelite Prophets in interpreting some prophecies. (Author)

could appear after the Holy Prophet, may peace and blessings of Allah be upon him, as the coming of such a person is clearly incompatible with *Khatm-e-Nubuwwat* [the Seal of Prophethood]. To suggest that he will be made an *ummatī* and this newly converted Muslim prophet will be hailed as the Promised Messiah is far removed from the dignity of Islam. When the *aḥādīth* establish that Jews will be brought forth from within this ummah, it is a matter of pity that the Jews are to appear from within this ummah, but the Messiah is to appear from the outside. Is this matter hard to understand for a God-fearing person? Namely, that even as his mind is satisfied that some such people will be brought forth from within this ummah who will be called 'Jews', similarly a person will be brought forth from within this ummah who will be named 'Īsā and the Promised Messiah. Why must Ḥaḍrat 'Īsā be brought back from 'Heaven' and be stripped of his cloak of independent prophethood and be made an *ummatī?* If it is said that this process will be by way of punishment because his ummah had proclaimed him to be God, this answer is also absurd because what is the fault of Ḥaḍrat 'Īsā in it?

I do not say these things on the basis of any speculation or conjecture; rather, I say this having received revelation from God Almighty, and I swear by Him that He Himself has informed me of this. The time testifies for me. The Signs of God testify for me.

Besides this, since the death of Ḥaḍrat 'Īsā is unequivocally established by the Holy Quran, therefore, the view that he will come again is absolutely absurd, for if one is not alive in his physical body in Heaven, how could he possibly return to earth [with that physical body]?

If asked to show which Quranic verses categorically prove the death of Ḥaḍrat 'Īsā, I would draw your attention to this verse as an example:

فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ ۔ الخ[1]

To suggest here that the word توفّی [*tawaffī*] means ascension to Heaven with the physical body, this meaning is categorically false because it is evident from these same verses of the Holy Quran that this question will be asked of Ḥaḍrat ʻĪsā on the Day of Judgment. Thus, such an interpretation necessarily implies that, prior to his death he will appear before God in this same condition of physical ascension, and then he will never die as there is no death after the Day of Judgment and such a notion is utterly false.

Moreover, this reply of his on the Day of Judgment that 'I did not know what happened to my ummah after my ascension to Heaven in my physical body' is proven patently false by the belief that proposes that he will come back to the world before the Day of Judgment. For, if somebody comes back to the world and witnesses the idolatry of his ummah—even fights wars against them and breaks their cross and kills their swine—how can he say on the Day of Judgment that 'I have no knowledge of the state of my ummah'?

Indeed, this claim itself is peculiar because it asserts that when the word توفّی—*tawaffī* is used in the Holy Quran in relation to Ḥaḍrat ʻĪsā, it means 'ascension to Heaven with the physical body', but this meaning does not apply to others. For the whole world the word توفّی—*tawaffī* means 'to seize the soul and not to seize the body' but for Ḥaḍrat ʻĪsā it has the special meaning of 'to raise to Heaven with the physical body'. This meaning is peculiar indeed, that even our lord and master, the Holy Prophet, may peace and blessings of Allah be upon him, did not partake of this, and this meaning is reserved exclusively for Ḥaḍrat ʻĪsā out of the entire creation. The insistence that there has been a consensus regarding the second coming of Ḥaḍrat ʻĪsā to the world is a grave calumny which is beyond comprehension.

1. But since You did cause me to die, You have been the Watcher over them... (*Sūrah al-Mā'idah,* 5:118). [Publisher]

If by 'consensus' is meant the consensus of the Companions, then it is a false accusation levelled against them. They had no idea whatsoever of this fabricated belief that Ḥaḍrat 'Īsā would return to this world. Had this been their belief why did they tearfully come to a consensus upon the subject of this verse:

مَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۔[1]

Meaning that, Muhammad, may peace and blessings of Allah be upon him, was only a human Messenger, not God; and all Messengers before him have passed away?

Thus, if Ḥaḍrat 'Īsā had not passed away from this world up until the demise of the Holy Prophet, may peace and blessings of Allah be upon him, and had not been touched by the Angel of Death until that time, then why, upon hearing this verse, did the Companions, Allah be pleased with them, recant the belief, as it were, that the Holy Prophet, may peace and blessings of Allah be upon him, would return to this world?

It is common knowledge that this verse was recited by Ḥaḍrat Abū Bakr, Allah be pleased with him, on the day of the demise of the Holy Prophet, may peace and blessings of Allah be upon him, to all the Companions at the Prophet's Mosque, and it was Monday, while the Holy Prophet, may peace and blessings of Allah be upon him, had not yet been buried, and his blessed body was in Ḥaḍrat 'Ā'ishah Ṣiddīqah's home, when, on account of the extreme grief of separation, some of the Companions began to speculate that perhaps the Holy Prophet, may peace and blessings of Allah be upon him, had not really died, but had gone into hiding and would again come back to this world.

Ḥaḍrat Abū Bakr, Allah be pleased with him, having perceived the dangerous nature of this trial, immediately summoned all of the

1. *Sūrah Āl-e-'Imrān,* 3:145 [Publisher]

Companions. By fortunate coincidence, all of the Companions, may Allah be pleased with them, were present in Madinah on that day. Thereafter, he ascended the pulpit and addressed them saying that I have heard that some of our friends are entertaining such and such thoughts, but the truth of the matter is that the Holy Prophet, may peace and blessings of Allah be upon him, has indeed died, and this is not something unique to befall us. There has been no Prophet before this who has not died. Ḥaḍrat Abū Bakr[ra] then recited the verse:

مَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۔[1]

Meaning that, Muhammad, may peace and blessings of Allah be upon him, was only a human Messenger; he was certainly not God.[2☆] Therefore, just as all Prophets before this have died, so has he also died.

Then upon hearing this verse, all of the Companions were moved to tears and cried out اِنَّا لِلّٰهِ وَ اِنَّآ اِلَيْهِ رٰجِعُوْنَ ['Surely, to Allah we belong, and to Him shall we return'][3]. This verse had such a profound impact upon their hearts, as though it was revealed that very day. Thereupon, **Ḥassān bin Thābit** composed this elegy in memory of the Holy Prophet, may peace and blessings of Allah be upon him:

كنت السَّواد لناظرى فعمى عليك الناظر
مَنْ شَاءَ بَعْدَكَ فَلْيَمُتْ فَعَلَيْكَ كُنْتُ أُحَاذِر

1. *Sūrah Āl-e-ʿImrān,* 3:145 [Publisher]

2. ☆ The person who tries to exclude Ḥaḍrat ʿĪsā[as] from the application of this verse قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۔ [Verily, *all* Messengers have passed away before him, *Sūrah Āl-e-ʿImrān,* 3:145.] would have to admit that ʿĪsā was not a human being. And Ḥaḍrat Abū Bakr[ra]'s reasoning would also make no sense, for how could the Companions[ra] derive solace from ʿĪsā[as] being alive in Heaven with his physical body while the Holy Prophet, may peace and blessings of Allah be upon him, passed away? (Author)

3. A phrase from the Holy Quran which is recited by Muslims to express their deepest sorrow. [Publisher]

Meaning that:

You were the pupil of my eye;
Your death has left me blind;
Now, after you I do not care whosoever dies;
I feared only your death.

In this verse Ḥassān bin Thābit has alluded to the death of all the Prophets. It is as if he is saying that we do not care whether Mūsā had died or ʻĪsā had died, our lament is only for this dear Prophet, who has departed from us this day and has become hidden from our eyes today.

This indicates that some Companions also held this erroneous belief that, as it were, Ḥaḍrat ʻĪsā would return to this world, but Ḥaḍrat Abū Bakr, Allah be pleased with him, removed this error by putting forth the verse:

قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ۔[1]

The first *ijmāʻ* [consensus] in Islam was that all of the Prophets have died.

Thus, this elegy shows that some of the Companions, who were less sagacious and did not have sound knowledge (such as Abū Hurairah), upon glancing at the prophecy about the coming of the promised ʻĪsā, surmised, due to their erroneous judgment, that Ḥaḍrat ʻĪsā himself would return. Abū Hurairah initially held this misconception too, and Abū Hurairah frequently used to fall into such errors due to his simplicity and weak intellect. For instance, he was mistaken in this same way regarding a prophecy that a Companion would be cast into the fire. And his interpretation of the following verse was also distorted:

1. Verily, *all* Messengers have passed away before him (*Sūrah Āl-e-ʻImrān,* 3:145). [Publisher]

وَ اِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ[1]

His interpretation was comical to anyone who heard it, for he wanted to prove by this verse that all would come to believe in Ḥaḍrat ʻĪsā before his death, whereas an alternative reading of this verse is قَبْلَ مَوْتِهِمْ 'before their death', not قَبْلَ مَوْتِهٖ 'before his death'. And this belief that a time would come when all people would accept Ḥaḍrat ʻĪsā is in contravention with the Holy Quran because God Almighty says in the Holy Quran:

يٰعِيْسٰٓى اِنِّيْ مُتَوَفِّيْكَ وَ رَافِعُكَ اِلَيَّ وَ مُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَ جَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ۔[2]

Meaning that, O ʻĪsā! I shall cause you to die and then after your death, I shall raise you, like the believers, to Myself and then I shall absolve you of all calumnies, and then I shall keep your followers dominant over your enemies until the Day of Judgment.

It is obvious that if all people will come to believe in Ḥaḍrat ʻĪsā before the Day of Judgment, then which of his 'enemies' will survive until the Day of Judgment? Again, God Almighty says at another place:

وَ اَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَ الْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ۔[3]

Meaning that, antagonism between the Jews and Christians shall endure until the Day of Judgment. Thus, it is obvious that if all Jews came to believe in Ḥaḍrat ʻĪsā before the Day of Judgment, then who will be there to maintain antagonism until the Day of Judgment?

Moreover, this concept is also absurd and unreasonable in view of

1. And there is none among the People of the Book but will believe in it before his death (*Sūrah an-Nisā',* 4:160). [Publisher]
2. *Sūrah Āl-e-ʻImrān,* 3:56 [Publisher]
3. *Sūrah al-Mā'idah,* 5:65 [Publisher]

the fact that it contradicts the [actual] events, because almost 2,000 years have elapsed since the time of Ḥaḍrat ʻĪsā and it is not hidden from anyone that during this period tens of millions of Jews have died, whilst denying Ḥaḍrat ʻĪsā, abusing him, and declaring him to be an infidel. How, then, can this statement be true that every single Jew will come to believe in him? Just try to add up how many Jews have died in a state of disbelief in these 2,000 years. Can we say *raḍiyallāhu ʻanhum* [Allah be pleased with them] in regard to them?

In short, the *ijmāʻ* of all Companions was on the death of Ḥaḍrat ʻĪsā; rather, there was an *ijmāʻ* on the death of all Prophets. This was the very first ***ijmāʻ*** after the demise of the Holy Prophet, may peace and blessings of Allah be upon him. On account of this *ijmāʻ*, all Companions[ra] were agreed that Ḥaḍrat ʻĪsā[as] had passed away. This is what inspired Ḥassān bin Thābit to compose the elegy mentioned above, the translation of which, as I have mentioned, is: '**O Prophet, may peace and blessings of Allah be upon you,** indeed you were the pupil of my eyes; I have been left blind by your death. After you I care not who dies, be it ʻĪsā or Mūsā; I feared only your death'. Indeed the **Companions,** Allah be pleased with them, truly loved the Holy Prophet, may peace and blessings of Allah be upon him, and they could never accept that ʻĪsā—whose deification has been described [in the Holy Quran] as the root cause of the most flagrant idolatry—should be alive while the Holy Prophet[sa] should die. If, at the time of the demise of the Holy Prophet, may peace and blessings of Allah be upon him, they knew that Ḥaḍrat ʻĪsā[as] was sitting in Heaven alive with his physical body, while their beloved Prophet[sa] had passed away, their grief at this would have driven them to death. How could they ever bear the thought that another Prophet should **live** while their own Beloved Prophet should enter the **grave.** **اللّٰھم صلِّ علٰی محمدٍ وآلہٖ واصحابہٖ اجمعین [O Allah, shower Your blessings upon Muhammad, and all of his progeny and Companions].**

How ignorant and nonsensical it is to deduce from the Word of

God Almighty بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ[1] that Ḥaḍrat ʻĪsā went and sat, with his physical body, next to Ḥaḍrat Yaḥyā [John the Baptist] in the Second Heaven! Is God, the Holy and Exalted, sitting in the Second Heaven as well? Is there any other place in the Quran where the term رَفع اِلی اللہ [exaltation towards Allah] has been taken to mean raising of a physical body to Heaven? Is there any precedent in the Holy Quran to suggest that the physical body is also raised to Heaven? There is another verse in the Holy Quran similar to this verse and it is:

يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً۔[2]

Therefore, does it mean that, 'O soul at peace! Go to the Second Heaven with your physical body'? And God Almighty says in the Holy Quran regarding **Balaam Beor,** that 'We desired to raise him towards Us, but he inclined towards the earth.'[3] Are we to understand from this verse that God also wanted to raise Balaam Beor to Heaven with his physical body, but Balaam instead chose to stay on the earth? Sadly, the Holy Quran is being seriously misrepresented! These people also claim that: 'The Holy Quran contains the verse:

مَا قَتَلُوْهُ وَمَا صَلَبُوْهُ[4]

from which it is proven that Ḥaḍrat ʻĪsā has been raised to Heaven.' However, any reasonable person can understand that if an individual is not killed nor crucified, it does not necessarily follow that he was raised

1. On the contrary, Allah exalted him to Himself (*Sūrah an-Nisā',* 4:159). [Publisher]
2. *And* you, O soul at peace! Return to your Lord well pleased with Him and He well pleased with you (*Sūrah al-Fajr,* 89:28–29). [Publisher]
3. *Sūrah al-Aʻrāf,* 7:177 [Publisher]
4. They slew him not, nor crucified him (*Sūrah an-Nisā',* 4:158). [Publisher]

to Heaven along with his physical body. In the next sentence there are these explicit words:

لٰكِنْ شُبِّهَ لَهُمْ [1]

Meaning that the Jews did not succeed in killing [Jesus], but they were led to believe that they had killed him.

Was it really necessary that, in order to create this impression, another believer be crucified and thereby **accursed,**[2☆] or that someone from among the Jews themselves be crucified, having been transformed to look like Ḥaḍrat ʻĪsā? In this [latter] scenario such a person could have readily escaped by claiming that he was indeed the enemy of Ḥaḍrat ʻĪsā and by providing the addresses and identities of his family. He could have said that ʻĪsā had used magic to make me look like him. How insane are these superstitious conjectures! Why don't they interpret [the verse] [3] لٰكِنْ شُبِّهَ لَهُمْ to mean that Ḥaḍrat ʻĪsā did not die on the cross? On the contrary, he fell into a state of swoon. Thereafter, he regained consciousness within two or three days, and his wounds also healed with the use of *marham-e-ʻĪsā* [the ointment of Jesus], (which is still found in hundreds of medical texts and was prepared for Ḥaḍrat ʻĪsā).

It is also unfortunate that these people do not consider the context in which these verses were revealed. The Holy Quran was to be the

1. But he was made to appear to them like *one crucified* (*Sūrah an-Nisā',* 4:158). [Publisher]

2. ☆ It is noteworthy that Muslim interpreters of dreams take the sighting of Ḥaḍrat ʻĪsā[as] in a dream to mean escape from a misfortune and migration to another land or moving from one place to another; it is never interpreted as ascension to the heavens. See *Taʻṭīrul-Anām* and other books on dream interpretation. This is something that can manifest the truth of the matter to the wise. (Author)

3. But he was made to appear to them like *one crucified* (*Sūrah an-Nisā',* 4:158). [Publisher]

arbitrator to settle the differences between the Jews and the Christians. It was incumbent upon it to give its verdict on the issues wherein they disputed. Among the issues on which they disputed, one was that the Jews used to contend that it is written in their Torah that anyone who is hung on the wood [i.e. the cross] is accursed, and, after his death, his soul does not return to God. They argued that since Ḥaḍrat ʻĪsā died on the cross, he did not return to God and the doors of Heaven were not opened for him. Whereas the Christians who were contemporaries of the Holy Prophet, may peace and blessings of Allah be upon him, had proclaimed this doctrine of theirs—and even unto this day it remains the same doctrine—that though Ḥaḍrat ʻĪsā did become accursed by dying on the cross, he took the curse upon himself willingly for the salvation of others; and he was ultimately raised to God, not with his physical body, but with a new and a glorious body that was free from blood, flesh, bone, and perishable matter.[1] ☆

Concerning these two contending parties, God gave the verdict in the Holy Quran that it is totally contrary to the facts that ʻĪsā died on the cross or that he was killed such that it might be concluded that he is accursed in accordance with the dictates of the Torah. Rather, he was saved from death on the cross and he was raised towards God in the same way that all believers are. Just as every believer is raised to God, the Holy and Exalted, after having received a glorious spiritual body from God, he was similarly raised and joined the Prophets who

1. ☆ If the verse بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ [On the contrary, Allah exalted him to Himself] means that Ḥaḍrat ʻĪsā was physically raised to Heaven, then can anyone show me the verse that settles the matter under dispute; in other words, that confirms that after death Ḥaḍrat ʻĪsā would be raised like the believers towards God, and he would join the Prophets like Yaḥyā [John] and others? God forbid, did God misunderstand the Jews' rejection of his spiritual ascension, which happens to every believer after death, and mistook it to mean something completely different [i.e. physical ascension] نعوذ باللّٰه من هَذا الافتراء على اللّٰه سبحان اللّٰه تبارك وتعالىٰ [We seek refuge with Allah from this calumny against Allah. Holy is Allah, the Glorious, the Exalted!] (Author)

had passed away before him. This is exactly what can be understood from the account of the ***mi'rāj*** [spiritual ascension] given by the Holy Prophet[sa] upon returning from it. It reveals that he found Ḥaḍrat 'Īsā in the same hallowed form in which he found all the other Prophets, and there was nothing peculiar about his appearance.

The issue was really very simple and straightforward. The Jews only denied 'spiritual ascension' because it is that which stands in contrast to the curse. However, in their naivety, the Muslims mistook the spiritual ascension for the physical ascension even though Jews have never held that someone who does not physically ascend to Heaven is not a believer. Rather, they continue to emphasize, even to this day, that someone who does not attain spiritual ascension, and for whom the doors to Heaven are not opened, is not a believer. The Holy Quran also confirms this and says:

لَا تُفَتَّحُ لَهُمْ اَبْوَابُ السَّمَآءِ[1]

Meaning that, the gates of Heaven shall not be opened for the disbelievers; but, for the believers it says:

مُّفَتَّحَةً لَّهُمُ الْاَبْوَابُ[2]

Meaning that, the gates of Heaven shall be opened for the believers.

The Jews argued only this, that being a disbeliever—God forbid—Ḥaḍrat 'Īsā[as] could not ascend towards God. Jewish people are still around, they are not extinct; anyone can inquire from them whether a person who is crucified is prevented from physically ascending to Heaven so that his physical body does not ascend to God Almighty. Ignorance is a strange affliction. Muslims, on account of their own misconceptions, strayed so far-off that they began awaiting the return of a

1. *Sūrah al-A'rāf,* 7:41 [Publisher]

2. *Sūrah Ṣād,* 38:51 [Publisher]

dead man, even though the age of Ḥaḍrat ʻĪsā has been affixed at 120 years according to the *aḥādīth*. Have those 120 years not elapsed yet?

Similarly, on account of their misunderstanding, they created a discrepancy between the Holy Quran and the *aḥādīth,* because the individual who is called ***Dajjāl*** [the Antichrist] in the *aḥādīth* is designated as Satan by the Holy Quran, for it quotes Satan as saying:

قَالَ اَنْظِرْنِیْٓ اِلٰی یَوْمِ یُبْعَثُوْنَ۔ قَالَ اِنَّكَ مِنَ الْمُنْظَرِیْنَ۔[1]

Meaning that, Satan pleaded to the Divine Majesty to be granted respite until the dead, whose hearts have died, are revived. God said: You are given respite till that time.

Thus the *Dajjāl* who is mentioned in the *aḥādīth* is none other than the Satan who will be slain in the Latter Days. This is exactly what is recorded in the Book of Daniel as well as in some *aḥādīth.* As Christianity is the perfect manifestation of Satan, *Sūrah al-Fātiḥah* makes no mention of *Dajjāl,* but prescribes supplication for refuge with God against the evil of the Christians. Had the *Dajjāl* been some other mischief-maker, God would have said in the Holy Quran وَلَاالدَّجَّال [and not *the path of* the *Dajjāl*] instead of وَلَاالضَّآلِّیْنَ[2]. The verse:

اِلٰی یَوْمِ یُبْعَثُوْنَ[3]

does not mean the physical resurrection, because Satan is alive only as long as human beings are alive. But, of course, Satan does not do anything of his own self; rather, he operates through his agents. And these very people, who deify a human being, are those agents. Since they constitute a group they have been called *Dajjāl,* because the word *dajjāl,* in Arabic language also connotes a group.

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1. *Sūrah al-Aʻrāf,* 7:15–16 [Publisher]
2. And those who have not gone astray (*Sūrah al-Fātiḥah,* 1:7). [Publisher]
3. Till the day they will be raised up (*Sūrah al-Aʻrāf,* 7:15). [Publisher]

If the *Dajjāl* is understood to be distinct from the misguided preachers of Christianity, this would entail a contradiction, because the very *aḥādīth* which indicate that the *Dajjāl* will prevail over the entire earth in the Latter Days, also indicate that in the Latter Days the power of the Church will overwhelm all religions. How can this contradiction be resolved unless the two are one and the same entity?

Moreover, God Almighty, who is the Knower of the Unseen, says in the Holy Quran with reference to the mischief of Christianity that the heavens may well-nigh be rent asunder, and the mountains may crumble into pieces. Yet with reference to the *Dajjāl* who, according to our opponents, will zealously trumpet his god-like powers, and whose mischief will be worse than all of the mischief of the world, the Holy Quran does not even mention that his mischief can rent asunder a small mountain. It is strange that the Holy Quran declares the mischief of Christianity to be the worst, yet our opponents clamour about some other *Dajjāl*.

And also consider the error of the Christian gentlemen. On the one hand, they have raised Ḥaḍrat ʻĪsā to the level of divinity and, on the other hand, they also believe that he is accursed. Bear in mind that all linguists agree that being accursed is a spiritual matter, and one who is expelled from the royal court of God is called 'accursed'—meaning the one who is not raised to God and whose heart is bereft of any bond of love and obedience with God—God being weary of him and he being weary of God. This is why Satan is referred to as 'accursed'. Thus, can any sane person suggest that Ḥaḍrat ʻĪsā's heart was totally estranged from God and God Almighty had become weary of him?

It is strange that, on the one hand, the Christian gentlemen, quoting the Gospels, say that this incident of Ḥaḍrat ʻĪsā resembled the incident of Yūnus [Jonah] and the incident of Isḥāq [Isaac], and yet they themselves believe a creed that contradicts this resemblance. Are they able to tell us that Yūnus[as] entered the belly of the fish in a state of death and stayed in it for two or three days in this lifeless state? Hence, what resemblance does Yasūʻ [Jesus] have with Yūnus[as]? What

resemblance does a living one have with the dead? Are the Christian gentlemen able to tell us that Isḥāq was **actually slaughtered** and was then brought back to life? And if it is not so, what resemblance does the incident of Yasū' have with the incident of Isḥāq?

Again, Yasū' the Messiah says in the Gospels, 'If ye have faith even as much as a grain of mustard seed, ye shall say unto this mountain, move from here to there; and it shall move.'[1] But it seems that the entire prayer of Yasū' to spare his own life went to waste. Now Behold! What conclusion would be drawn about the faith of Yasū' according to the Gospels? It is not true at all that Yasū' prayed that he may well die on the cross, but it should be without distress. Was the prayer in the garden [of Gethsemane] meant only to spare him the distress? If this were the case, why did he raise the cry *Eli Eli lama sabachtani*[2] when he was put on the cross? Does this utterance indicate that his distress had been removed at that moment? How far can a fabrication go? The prayer of Yasū' clearly has these words: 'Let this cup pass from me.' So God made that cup pass and created such circumstances as were sufficient to save his life; for example, the fact that he was not kept on the cross for up to six or seven days as was the norm, but was taken down within a short time, and that whereas the bones of others [crucified] were always broken, his bones were not broken. It is inconceivable that someone could die from such little torture.

The belief of our opponents that Ḥaḍrat 'Īsā, peace be upon him, was saved from the cross and ascended physically to Heaven raises a serious objection against the Holy Quran, because the Holy Quran consistently refutes all Christian assertions that are used to prove the divinity of Ḥaḍrat 'Īsā. For instance, the Holy Quran denied any special significance of the fatherless birth of Ḥaḍrat 'Īsā (which was used as an argument for his divinity) by declaring:

1. See Matthew 17:20 [Publisher]
2. 'My God, my God, why have You forsaken me?' (Matthew, 27:46) [Publisher]

اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ ؕ خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ ۔[1]

Thus, if Ḥaḍrat ʻĪsā had indeed ascended to Heaven with his mortal body and is then to descend again, this would be a distinction far more misleading than his fatherless birth. So pray tell, where has the Holy Quran refuted this by citing a precedent? Was God incapable of refuting this distinction?

Let me reiterate that the belief on which the Companions, Allah be pleased with them, had *ijmāʻ* [consensus] was the fact that all Prophets, peace be upon them, had passed away, and none [of them] was alive. All of the Companions[ra] held fast to this belief until their last breaths. This belief was in agreement with the explicit text of the Holy Quran.

There can be no lie greater than to claim that, at some time, after the Companions[ra] had passed away, this ummah had *ijmāʻ*[2☆] on the issue of Ḥaḍrat ʻĪsā being alive with his mortal body in Heaven. The following words of Imām Aḥmad bin Ḥanbal aptly apply to such a person: 'Anyone who claims *ijmāʻ* upon any issue after the time of the Companions is a great liar.'

The truth of the matter is that after the passage of the first three centuries, the blessed ummah split into seventy-three sects and hundreds of mutually contradictory beliefs took root among them to

1. Surely, the case of Jesus with Allah is like the case of Adam. He created him out of dust, then He said to him, 'Be!', and he was (*Sūrah Āl-e-ʻImrān,* 3:60). [Publisher]

2. ☆ It should be kept in mind that there is neither a single unequivocal verse [of the Holy Quran] nor any *ṣaḥīḥ* [authentic], *marfūʻ* [for which the chain of narrators reaches all the way up to the Holy Prophet, may peace and blessings of Allah be upon him], *muttaṣil* [that is, there is no interruption in the chain of reporters] hadith which substantiates that Ḥaḍrat ʻĪsā was, in fact, physically raised to Heaven. Hence, it is wishful thinking to expect the return of someone whose ascension is not substantiated. First prove ʻĪsā's ascension to Heaven from either an explicit verse [of the Holy Quran] or a *ṣaḥīḥ*, *marfūʻ*, *muttaṣil* hadith; otherwise your unjustified opposition is an attitude far removed from righteousness. (Author)

the extent that they were no longer in agreement even regarding such beliefs as the appearance of the Mahdi and the coming of the Messiah. For example, the Mahdi of the Shias is hidden in a cave and he has the original Holy Quran. He will appear at a time when the Companions, Allah be pleased with them, will also be brought back to life, and he will take revenge from them for the usurpation of the Khilāfat [from Ḥaḍrat ʿAlīra].

Likewise, with reference to the Mahdi of the Sunnis, based upon their statements, it is not certain that he will be born to a particular family, nor is it certain that he will appear in the time of ʿĪsā. Some say that he will be born from among the Fatimids, and some say that he will be from among the Abbasids. Still others opine, on the basis of a hadith, that he is a man from the ummah in general. Then again, some say that the advent of the Mahdi must occur in the middle period, and the Promised Messiah will come after him and they quote *aḥādīth* to support this. Others say that the Messiah and Mahdi are not two distinct individuals, but that very Messiah is the Mahdi. To validate this contention they quote the *ḥadīth* لا مهدی إلّا عیسٰی [There is no Mahdi except ʿĪsā].

As for the *Dajjāl,* some are of the view that Ibn Ṣayyād, indeed, is the *Dajjāl* and he is in hiding, and shall emerge in the Latter Days; when in truth that poor fellow had converted to Islam and died a Muslim, and his funeral prayer was offered by the Muslims.[1☆] And some say that the *Dajjāl* is imprisoned in a church; meaning that, he is detained in some chapel and will ultimately emerge from it. This last statement was indeed correct, but it is regrettable that its meanings, despite being very obvious, were distorted. Is there any doubt that the *Dajjāl,* which refers to the demon of Christianity, has remained incarcerated within the Church for a long time, and has withheld its deceptive machinations,

1. ☆ It is an established fact that Ibn Ṣayyād was a Muslim and he also performed the Ḥajj, but, despite performing the Ḥajj and being a Muslim, he could not escape being labelled the *Dajjāl!* (Author)

but has now, in the Latter Days, attained complete freedom and its shackles have been removed so that it may unleash all of the attacks destined for it? And some think the *Dajjāl* is not from the human race, rather it is a name for Satan.[1] ☆ And some believe that Ḥaḍrat ʻĪsā is still alive in Heaven while some Muslim sects called the Muʻtazilah believe in the death of Ḥaḍrat ʻĪsā. Some sufis have long believed that the awaited Messiah refers to an *ummatī* [i.e. a follower of the Holy Prophet[sa]] who will be born from within this ummah. Now just ponder a little and see how much disagreement exists within this ummah regarding the Messiah, the Mahdi, and the *Dajjāl,* and everyone claims *ijmāʻ* for his own belief, in accordance with the verse:

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُوْنَ۔[2]

The truth of the matter is that when numerous disagreements arise in any shariah [a religious law], these very disagreements inherently demand that someone should come from God to resolve them, for this indeed is the way of Allah since time immemorial. When many differences arose among the Jews, Ḥaḍrat ʻĪsā came as the arbiter for them; when disputes between the Jews and the Christians intensified, the Holy Prophet, may peace and blessings of Allah be upon him, was sent by God, appointed as the arbiter for them.

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1. ☆ This Satan, in other words, is the demon of Christianity. This demon, at the time of the Holy Prophet, may peace and blessings of Allah be upon him, was imprisoned in a Christian church and he obtained news concerning Islam only through Jassāsah. Then, as had been foretold by the Prophets, peace be upon them, this demon got freedom after the first three centuries and his strength grew day by day until he emerged with immense force in the 13th century Hijrah. This very demon is called the *Dajjāl.* He who can understand, let him understand. And it is this very demon against whom God has warned at the end of *Sūrah al-Fātiḥah,* [1:7] in the prayer وَلَا الضَّآلِّيْنَ ['and those who have not gone astray']. (Author)

2. Every party rejoicing in what they have (*Sūrah ar-Rūm,* 30:33). [Publisher]

Now, in this age, the world is brimming with disagreements. The Jews say one thing, whereas the Christians profess another, and aside from this, the ummah of Muhammad is mired in internal conflicts. Meanwhile, the idolaters present their opinions against all of the others. So many new religions and beliefs have arisen that everyone seems to be practicing their own unique brand of religion. Therefore, in conformity with the established practice of Allah, it was essential that a *ḥakam* [arbiter] should have come to settle all of these disputes. Hence, that very *ḥakam* was bestowed the titles 'the Promised Messiah' and 'the Blessed Mahdi'; meaning that, he was deemed to be the Messiah on account of resolving external disputes and he was proclaimed the destined Mahdi on account of settling the internal conflicts.

Although the established practice of Allah concerning this had been so consistent that it was not necessary to express through *aḥādīth* that a person would appear as the *ḥakam,* whose title would be Masīḥ; yet, this prophecy is found in the *aḥādīth* that the Promised Messiah, who will be from within this very ummah, will be the *ḥakam* appointed by God Almighty; meaning that, God will send him to remove all disagreements, internal and external, that exist. The belief upon which he will be established will be the true belief, because God would establish him upon truth, and whatever he would say, he would say with divinely bestowed insight. Further, no sect would have the right to dispute with him on the basis of their own different belief, because in that age, due to conflicting beliefs, the precepts handed down that are not expounded in the Holy Quran, would become suspect. Moreover, on account of the widespread differences, all of the disputants from within or opponents from the outside would be in need of a *ḥakam* who would establish his truth through heavenly testimony just as it happened in the time of Ḥaḍrat 'Īsā, and thereafter, in the time of the Holy Prophet, may peace and blessings of Allah

be upon him. The very same would also occur in the time of the last Promised One.

Here, this practice of Allah should also be kept in mind that any prophecy from God Almighty about the advent of any great Messenger inherently bears a trial for some people. For example, it was prophesied in Jewish Scriptures about Ḥaḍrat ʻĪsā that he would come when Prophet Ilyāsas [Elijah] would return from Heaven. This prophecy is still found in the Book of Prophet Malachi. Thus, this prophecy proved to be a big stumbling block for the Jews and they still await the return of Prophet Ilyās from Heaven, and it is essential that he should descend first and then their true Messiah would come. However, neither has Ilyās yet returned to the earth, nor has such a Messiah come who could fulfil this stipulation.

Similarly, there was this prophecy in the Torah about the Holy Prophet, may peace and blessings of Allah be upon him, that he would be born in the family of the Jews—meaning, the children of Ibrāhīmas [Abraham]—and that he would be raised from among them and from among their brethren. Further, all of the Prophets who appeared among the Israelites understood this prophecy to mean that the Prophet of the Latter Days would appear from among the Israelites, but ultimately that Prophet appeared from among the Ishmaelites, and this issue became a serious stumbling block for the Jews.

Had these words been explicitly written in the Torah that the prophesied Prophet would appear from among the Ishmaelites, and his place of birth would be Makkah and his name would be **Muhammad,** may peace and blessings of Allah be upon him, and his father's name would be ʻAbdullāh, the Jews would have never faced this trial.

While these two examples are there to show that in such prophecies, God intends some trial for his servants, how strange is it that our opponents—despite the many contradictions about the Promised Messiah that are found in the *aḥādīth* of every sect, and while they also unanimously agree that he would be an *ummatī*—are still content

that the Messiah would certainly descend from heaven, although this descent from the heavens itself is irrational and contrary to the explicit text of the Quran[1☆]. God Almighty says:

قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا۔[2]

Therefore, if it were included in the practice of Allah to physically raise human beings to heaven, then why were the disbelieving Quraish replied in the negative on this occasion? Does it mean that the Holy Prophet, may peace and blessings of Allah be upon him, was a man, whereas ʻĪsā was not? And when God was hoisting Ḥaḍrat ʻĪsā to heaven, did he forget the promise of:

اَلَمْ نَجْعَلِ الْاَرْضَ كِفَاتًا اَحْيَآءً وَّ اَمْوَاتًا۔[3]

Yet when the Holy Prophet, may peace and blessings of Allah be upon him, was demanded to ascend to heaven, that promise [suddenly] recurred to Him? One who has the knowledge of the Book of Allah,

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1. ☆ It is not established on the basis of any hadith that is *ṣaḥīḥ* [authentic] *marfūʻ* [for which the chain of narrators reaches all the way up to the Holy Prophet, may peace and blessings of Allah be upon him], *muttaṣil* [that is, there is no interruption in the chain of reporters] that ʻĪsā will descend from the heavens. And as far as the word *nuzūl*, meaning 'descent', goes, it should be known that it is used for respect and honour, as it is said that such and such an army has descended at such and such a place. This is why a traveller is referred to as *nazīl*; so to understand that since the word *nuzūl* is used, therefore what is meant is 'descent from the heavens' is most foolish. (Author)
2. [In response to the Quraish's demand that the Holy Prophet[sa] should go to heaven before their very eyes and return with a book, the Holy Prophet[sa] was commanded] Say, 'Holy is my Lord! I am not but a man *sent as* a Messenger' (*Sūrah Banī Isrāʼīl*, 17:94). [Publisher]
3. Have We not made the earth so as to hold the living and the dead? (*Sūrah al-Mursalāt,* 77:26–27) [Publisher]

knows it well that the Holy Quran has testified to the death of Ḥaḍrat ʻĪsā through its word, and the Holy Prophet, may peace and blessings of Allah be upon him, has affirmed the same through his eyewitness testimony; that is, he has narrated that he had seen Ḥaḍrat Masīḥ in the assembly of the deceased Prophets. Moreover, in addition to these two testimonies, I have given the third testimony based upon revelation from God. If the Signs of God have not appeared in my support and the heaven and the earth have not testified for me, I am a liar; but, if the Signs of God have appeared for my sake and the present age has testified to the need for my advent, then to reject me amounts to striking one's hand against the edge of a sharp sword.

In my time alone did the solar and lunar eclipses occur in the month of Ramadan. In my time alone did the plague befall the land in fulfilment of the authentic *aḥādīth,* the Holy Quran, and the past Scriptures. In my time alone did a new mode of transportation—meaning, the railway—come into operation; and in my time alone—in accordance with my prophecies—did terrible earthquakes take place. Therefore, was it not the demand of righteousness for them not to venture in my opposition?

Behold! I swear by God Almighty that thousands of Signs of my attestation have appeared, are appearing, and will [continue to] appear in the future. Had this been a human contrivance, it would have never received this much support and success; and it is contrary to equity and honesty to present only one or two incidents out of the thousands of Signs that have appeared, in an attempt to deceive people that such and such prophecy did not come to pass.

O ye ignorant ones! And [O ye, who are] intellectually blind! And [O ye] who keep yourselves afar from equity and integrity! If, out of thousands of prophecies, you have been unable to comprehend the fulfilment of one or two prophecies, will you be excused before God

on account of this?[1] ☆ Repent, for the days of God are nigh, and such Signs are about to appear that will shake the earth.

These indeed are the Signs of God that I present. However, reflect upon what argument you hold in this controversy, except that you put forth such *aḥādīth* which are contradicted by the testimony of the Holy Quran, contradicted by other *aḥādīth,* and contradicted by actual events as they are unfolding. Where is the *Dajjāl* about whom you are spreading fear? In contrast, the *Dajjāl* alluded to in [2] وَلَا الضَّآلِّيْنَ is growing ever more powerful day by day, and the heavens and the earth may well-nigh be rent asunder on account of his mischief. Had your hearts the fear of God, reflection upon *Sūrah al-Fātiḥah* alone would have sufficed for you. Was it not possible that you misunderstood the prophecy about the Promised Messiah? Are examples of such errors not present among the Jews and the Christians? Then how can you be immune from error? Also, is it not the practice of God that at times He tries His servants by such prophecies, just as the Jews and Christians were tried with the prophecy of the Torah and the Prophet Malachi, and the prophecy of the Gospel? Do not, therefore, transgress the bounds of *taqwā* [righteousness]. Did the last Prophet appear among the Israelites the way the Jews and their Prophets had understood, or did Prophet Ilyās return [physically] to the earth? Certainly not. Rather, the Jews erred on both occasions. Therefore, be fearful, for God Almighty, warns you in *Sūrah al-Fātiḥah* lest you become Jews. Just like your contention, the Jews were also obstinate about the literal interpretation of the Book of Allah. However, on account of them not

1. ☆ If the Signs of God Almighty that have hitherto appeared in my support were counted, they would number more than 300,000. Thus, if out of so many Signs, two or three are unclear in the eyes of any opponent, then is this their righteousness that, instead of benefiting from so many Signs, they raise such a clamour about those few that are obscure to them? Is there no similar precedent to be found in the prophecies of [earlier] Prophets? (Author)

2. Those who have not gone astray (*Sūrah al-Fātiḥah,* 1:7). [Publisher]

accepting the verdict of the *ḥakam,* and not deriving any benefit from his Signs, they were held to account and none of their excuses were accepted.

This point is also worth remembering that the Holy Prophet, may peace and blessings of Allah be upon him, was raised [as a Prophet] seven centuries after Ḥaḍrat ʿĪsā, peace be upon him, because God Almighty saw that, by the 7th century, a great deal of perversion had developed within the Christians and Jews. Therefore, God Almighty raised the Holy Prophet, may peace and blessings of Allah be upon him, as the *ḥakam* for both nations. However, the time for the appearance of the *ḥakam* who was destined for the Muslims was made twice as long as that of the first period; in other words, the 14th century. This was to point to the fact that it took only seven [centuries] for the Christians to go astray, but the condition of the Muslims would deteriorate in twice as much time and their *ḥakam* would appear at the head of the 14th century.

Reverting to my earlier discussion, I would like to state, as I have already explained, that, of the **three kinds of revelations**, the most perfect and complete is the one that belongs to the third category of knowledge, whose recipient is fully immersed in divine light, and that third category is designated as *ḥaqqul-yaqīn* [true certainty].

And I have presently explained that the first kind of revelation or dream merely takes one to *ʿilmul-yaqīn* [knowledge by inference], just like a person who observes some smoke on a dark night and he concludes, as a hypothesis, that there must be a fire at that place. However, such reasoning is not at all based on certainty, for it is possible that it is not smoke, for it could be a dust cloud that resembles smoke; or it could very well be smoke, albeit emanating from such a terrain that contains some volcanic material. Thus, such knowledge cannot free an intelligent person from his doubts nor help him progress, for it is no more than a conjecture produced within his own mind.

Thus, the dreams and revelations of such people, which they receive merely due to their mental constitution, are limited to this extent of

knowledge. No virtuous conduct is found in them; such is the case of *'ilmul-yaqīn*. When the fountainhead of the dreams and revelations is of this very grade, its recipient's heart is mostly dominated by Satan, and that Satan sometimes, in order to mislead him, proceeds to put forth such dreams and revelations on account of which he [i.e. the recipient] proclaims himself to be the leader of the nation or the messenger, and [thereby] perishes as the unfortunate **Charāgh Dīn** of Jammu, who was formerly a member of my Jamā'at, perished due to this very reason. He received satanic revelation that he was a Messenger and was from among the Apostles, and Ḥaḍrat 'Īsā had given him a staff with which to kill the *Dajjāl*—and he declared me as the *Dajjāl.* Eventually, in accordance with the prophecy recorded in the treatise *Dāfi'ul-Balā'i wa Mi'yāru Ahlil-Iṣṭifā'* ['Defence Against the Plague and a Criterion for the Elect of God'], he died of plague at a young age along with his two sons. A few days before his death, he even published an article in the manner of a *mubāhalah* [prayer duel], referring to me by name, that out of the two of us, may God destroy the one who is a liar. Consequently, on 4 April 1906, he, along with both of his sons, died of the plague. فاتقوا اللّٰہ یا معشر الملھمین [Fear God, O ye claimants of revelation!]

The second state [of spiritual rank] may be compared to a person who, on a dark and cold night, perceives light from afar, and although that light helps him see the right path, it cannot repel the cold. This stage is known as ***'ainul-yaqīn.*** The knower of God of this rank does have a bond with God, but that bond is not perfect. At this aforementioned stage, satanic revelations occur in abundance because such a person does not yet have the same bond with God as he has with Satan.

The third state [of spiritual rank] is the one when a person, on a dark night and in the time of severe cold, not only finds the glow of the fire, but also enters the circle of that fire; he comes to realize that this certainly is fire and, with it, he repels his cold. This is the perfect stage with which doubt cannot coexist and this is the stage which completely eliminates the frigidity and straitness that is intrinsic to human nature.

This state is called ***ḥaqqul-yaqīn***. Indeed, this rank is achieved only by perfect individuals who enter the circle of divine manifestations, and both their intellectual and practical states become rectified. Prior to this stage, neither the intellectual state reaches perfection, nor the practical state attains completion. This stage is attained only by those who have a perfect relationship with God Almighty. In reality, the word *waḥī* is truly applicable to their revelation, because it is free from satanic influences. Their revelation is not at the level of conjecture; rather, it is definitive and decisive. It is light bestowed upon them by God Almighty. Thousands of blessings accompany them and they possess true insight because they are not looking from afar; rather, they are admitted into the circle of light. Moreover, their heart enjoys a personal bond with God. For this very reason, just as God Almighty desires for Himself that He be known, so too does He desire for them that they be known by His humble servants. Thus, for this very purpose He shows mighty Signs in their help and support. Everyone who confronts them perishes. Everyone who bears enmity to them is ultimately reduced to dust, and God puts blessings in every word of theirs and [their] movements, and in their dress and dwelling. He becomes the Friend of their friends and the Enemy of their enemies, and presses the heaven and the earth in their service. By reflecting upon all of those victories, successes, and Signs that God Almighty manifests for them, it has to be admitted that they are the divine favourites, just as by reflecting upon the creations in the heaven and the earth it has to be admitted that these creations have a God. Thus, they are recognised by those victories, successes, and Signs because they are of such abundance and of such clarity that no one else can possibly be their equal.

Besides, just as God Almighty desires to inspire people's hearts with His love through His benevolent attributes, in the same way He invests their [i.e. His chosen ones] moral attributes with such miraculous appeal that hearts are drawn towards them. They are a wonderful group who come to life after dying and gain after giving up. They tread the path of sincerity and devotion with such zeal, that God, too, comes

to deal with them in a unique manner, as if their God is a Unique God of whom the world is unaware. God Almighty treats them in a manner which is only for them and not for anyone else, as illustrated by Ibrāhīm, may peace be on him. Since he was truthful and a loyal servant of God, therefore God helped him at the time of every tribulation. When he was cast into the fire unjustly, God made the fire cool for him. Similarly, when an unscrupulous **king** had ill intention towards his wife, God afflicted those hands with which he intended to fulfil his impure intentions. And then when Ibrāhīm, under divine command, left his beloved son, who was Ismāʿīl [Ishmael], in such mountainous terrain as had neither food nor water, God produced for him water and food out of nowhere.

Obviously, there are many people who are killed by cruel people, cast into fire, and drowned in water, and yet, even though they are also virtuous, no help from God Almighty reaches them. There are many such people whose women are raped by wicked people, and there are many others whose children die of thirst, craving for water in some wilderness, but no well of *Zamzam* springs forth for them from the unseen. Thus, it is understood that God Almighty treats everyone in accordance with the relationship [that they have cultivated with Him]. Though the loved ones of God also suffer hardships, divine help is prominently with them, and divine honour does not tolerate that they be humiliated and disgraced, and His love [for them] does not tolerate that their names be effaced from the world.

And, this also is the very essence of miracles that when a person, with all his being, becomes God's, and no veil remains between him and his Lord, and he accomplishes all of those stages of loyalty and sincerity that burn away the veils, he is then declared an heir to God and to His Omnipotence, and God Almighty manifests diverse Signs for his sake, some of which are for repelling evil, while others are for bestowing good; some pertain to his person, and some to his family; some pertain to his foes, and some to his friends; some pertain to his countrymen, and some to the entire world; and some are from the

earth, and some are from the heavens. In short, there is no [kind of] Sign that does not get shown for him. This is not difficult to comprehend and there is no need for a debate on this issue, for if someone has, in reality, attained this third stage that has been described, the world can never compete with him. Anyone who falls upon him shall be shattered, and anyone upon whom he falls, he will smash him into pieces, because his hand is the hand of God and his face is the face of God. His station is beyond anyone's reach. It is obvious that many people have wealth but if they insolently challenge the king whose treasures are spread in the east and in the west, what would be the outcome of such a challenge except [their] humiliation? Such people would perish and whatever little wealth they have would also be confiscated.

Al-ʿAzīz [The Mighty] is the attribute of God. He does not grant His majesty to anyone except those who are lost in His love. *Aẓ-Ẓāhir* [The Manifest] is the attribute of God and He does not grant His manifestation to anyone except those who are to Him as [honoured as] His Unity and Oneness, and are lost in His love to the extent that they have now become as [honoured as] His attributes. He grants them light out of His light, and grants them knowledge out of His knowledge. Then they worship the Unique Beloved with all their heart, all their soul, and all their devotion, and they desire His will just as He Himself does.

Man boasts to worship God, but can worship be done merely by an abundance of prostration, bowing, and standing? Or can those who keep rotating the beads of a rosary many a time be called worshippers of the Divine? Rather, worship can [only] be done by the one whom the love of God draws towards Himself to such a degree that his own self is removed from in between. To begin with, there should be firm conviction in the existence of God, and then there should be a full acquaintance of God's beauty and beneficence, and then there should be such a bond of love with Him that the flame of love should be ever present in the bosom, and this ecstasy should be evident upon the face at every moment. God's greatness should be [so firmly planted]

in the heart that the whole world appears dead in front of His being, and every fear should be only related to His being. Pleasure should exist only in the pain [endured] for Him, and comfort should exist only in seclusion with Him, and without Him, the heart should find no tranquillity with anyone. If such a state is realized, this is what is called 'worship', but how can this state develop without the special help of God Almighty? That is why God Almighty has taught this supplication:

اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ۔[1]

Meaning that, we do worship You, but how can we give worship its full due until there is special help from You.

To worship God, having made Him one's True Beloved, is the sainthood beyond which there is no rank, but this rank cannot be achieved without His help. The hallmark of having achieved it is that God's greatness and God's love should be established in the heart, and the heart should trust Him alone; and he should prefer Him alone, he should choose Him above everything, and consider His remembrance to be the [sole] purpose of his life. And if he is commanded to slaughter his beloved children with his own hand like Ibrāhīm or if he is given a command to put himself into the fire, he should carry out even such testing commands with the zeal of love. He should endeavour to such an extent in seeking the pleasure of his Bounteous Lord that there should remain no deficiency in his obedience [to God].

This is a very narrow door and this elixir is an exceedingly bitter elixir. There are very few who enter through this door and drink this elixir. It is no great feat to refrain from adultery and it is no great accomplishment to avoid killing someone unlawfully, and it is no great virtue to abstain from bearing false witness. But to prefer God over everything and to accept every hardship of the world, nay, even to create hardships with

1. *Sūrah al-Fātiḥah,* 1:5 [Publisher]

one's own hands for His sake with true love and true zeal, is such a rank that cannot be achieved by anyone except the *ṣiddīq* [truthful].

This is the very worship to perform which man has been commissioned, and for the person who performs this worship, his deed invokes a response from God which is called *in'ām* [reward]; as Allah the Almighty says in the Holy Quran, that is, He teaches this prayer:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۔[1]

Meaning that, O Our God, guide us along Your straight path, the path of those upon whom You have bestowed the reward and have distinguished with Your special favour.

It is the way of God that when service is accepted, some reward is necessarily accrued for it. Therefore, miracles and Signs, which cannot be matched by other people, are also bounties of God Almighty which are bestowed upon distinguished servants. [As has been said]:

اے گرفتارِ ہوا در ہمہ اوقاتِ حیوٰۃ باچنیں نفس سیہ چوں رسدت زوعَونے

O ye who are entangled in your desires every hour of your life!
How can you expect help from Him with such a dark soul?

گر توآں صدق بورزی کہ بورزید کلیم عجبے نیست اگر غرق شود فرعونے

If you practice such sincerity as was practiced by Kalīm [the one spoken to, i.e. Mūsā[as]],
It would not be a wonder should a Pharaoh drown.

Hence, the summation of this entire discourse is that no one can receive the reward of pure and pristine revelation without [attaining] the third rank [of spiritual progress], and the recipients of this reward are those people who bring death upon their egos, and they receive new life from God Almighty; they establish a perfect bond with God Almighty,

1. *Sūrah al-Fātiḥah,* 1:6–7 [Publisher]

having severed all bonds of their carnal self. It is then that their person becomes a manifestation of divine glory, and God loves them. No matter how hard they try to conceal themselves, God desires to make them known and such Signs are manifested through them that prove that God Almighty loves them.

The world cannot compete with them in any matter, for God is with them in every single path and God's hand helps them in every field [of battle]. Thousands of Signs appear in their support and assistance, and everyone who does not relent in their enmity is ultimately destroyed with great ignominy, because, in the perspective of God, their enemy is His enemy. God is Most Forbearing and works without haste; however, everyone who does not relent in their enmity and is bent upon intentional malice, God attacks him for his extermination, just like a lioness (when someone intends to harm her cub) attacks him with fury and ferocity and does not give up until she tears him into pieces.

It is truly in times of such trials that God's beloveds and friends are recognized. When someone intends to cause them grief and insists on this torment, and does not relent, then God strikes him like lightning and engulfs him in His wrath like a raging storm, and very swiftly He shows that He is with him. Just as you observe that there cannot be any ambiguity between the light of the sun and the light of a glow-worm; similarly, there cannot possibly exist any ambiguity with anyone else in regard to the light that is given to them, and the Signs that are manifested for them, and the spiritual blessings that are bestowed upon them. The like of their characteristics is not found in anyone else. God descends upon them and the throne of God permeates their heart, and they are transformed into something different which the world cannot fathom.

As for the question 'Why does God develop such a bond with them?', the reply is that God has fashioned human nature such that it is like a receptacle that cannot remain empty of some form of love, and it is impossible to have a vacuum, meaning 'emptiness', in it. Thus, when a heart becomes such that it becomes totally empty of the love of the

self and its aspirations, and of the love of the world and its desires, and is cleansed of the impurities of base passions, then God Almighty fills such a heart that has become empty of the love for everything else with His own love through the manifestations of [His] beauty and grace.

Then the world becomes the enemy of such a person. Since the world walks under the shadow of Satan, it cannot love the righteous; however, God takes him like a child into His own loving care, and manifests works of such diverse divine powers for his sake through which the face of God becomes visible to the eye of every discerning person. Thus, his being is a signpost towards God, from which it is realized that God does exist.

Keep in mind, just as the dreams of those who belong to the third state [of spiritual rank] are very clear, and their prophecies are more numerous and turn out to be true more often than [those of] the rest of the world—moreover, they relate to grand events and they are in such abundance as if they are an ocean—in the same way, their insight and knowledge is far superior to all of humankind in both quality and quantity. Such true insights pertaining to the Word of God are perceived by them which cannot be perceived by others, because they receive help from the Holy Spirit. Just as they are bestowed a living soul, so are they bestowed a tongue. Their insights flow forth from the fountain of personal experience and are not merely from the foul sludge of boasting. All noble branches of human nature are found in them and, corresponding to this, every kind of divine assistance is conferred upon them. Their bosoms are opened and they are bestowed exceptional courage in the path of God. They are not afraid of dying for the sake of God and they are not fearful of being burnt in the fire. Through their milk a world is satiated and the weak of heart are strengthened. They are eagerly dedicated to seek the pleasure of God. They become His; therefore, God becomes theirs. When they incline towards God wholeheartedly, God inclines towards them in the same manner so that everyone realizes that God is their Guardian in every

conflict. In truth, no one can recognize the people of God except that Omnipotent God, who sees the hearts. Thus, when He sees the heart that has truly come to Him, He works wonders for him and stands up for his support in every pathway. He displays such powers in his favour that are unknown to the world, and He becomes more jealous for his honour than any kinsman can be for his own kin. He gives him knowledge out of His own knowledge and grants him wisdom out of His own wisdom, and causes him to become so engrossed in Him that his relationships with all others are severed. Such people attain a new birth by dying in the love of God, and, having become annihilated, they become heirs to a new life. God keeps them hidden from the eyes of others just as He Himself is Hidden. Yet, notwithstanding, He casts the radiance of His countenance to fall upon their faces and He rains down His light upon their foreheads due to which they cannot remain hidden.

They do not retreat when visited by any tribulation; rather, they forge ahead; and their present day is greater than their previous day in the love and cognizance [of God], and their bond of love is on the increase every single moment, and their prayers are not rejected or wasted on account of their intensity of love, trust, and righteousness. Since they become lost in seeking the pleasure of God and abandon their own pleasure; therefore, God, too, seeks to please them.

They are hidden beyond hidden and the world cannot recognize them for they have moved far away from the world. Those who make careless opinions about their status are doomed. Neither friend nor foe can truly fathom their [true] reality, for they are concealed within the mantle of Oneness of God. Who knows their entire reality, but the very One in whose passion of love they are intoxicated!

They are a group that is not God, but are not separated from God even for a moment. They are the people who fear God more than all others, who are loyal to God more than all others, who demonstrate sincerity and perseverance in the path of God more than all others,

who trust God more than all others, who seek the pleasure of God more than all others, who opt for the companionship of God more than all others, and who love their Lord of Glory more than all others.

Furthermore, in their relationship with God, they have advanced to the point which is beyond human comprehension. That is why God hastens to them with such extraordinary assistance that it appears as if He is a different God, and He displays such wonders for them that He has not shown for anyone else since the creation of the world.

CHAPTER IV

A description of my personal situation; that is, a description as to which of the three categories the grace and benevolence of God has chosen to place me in.

God Almighty knows this fact—and He is the Best of Witnesses over every single thing—that the first thing which was granted to me in His path was a **rightly-inclined heart;** that is, such a heart that had no real attachment with anything except the God of Honour and Glory.

There was a time when I was young and now I have grown old, but at no time in my life have I had any real attachment to anyone except **the God of Honour and Glory.** It seems as if Maulawī **Rūmī** composed these two couplets just for me:

من زِ ہر جمعیّتے نالاں شُدم جُفتِ خوشحالاں و بدحالاں شُدم

In every company I uttered my wailful notes,
I consorted with those who rejoiced and those who were unhappy.

ہر کسے از ظنِّ خود شد یارِ من و از درونِ من نجست اسرارِ من

Everyone became my friend from his own opinion,
But none sought out my secrets from within me.

Although God has been generous to me in everything and has blessed me with every provision and comfort, so much so that I find my heart and words utterly powerless to thank Him, the nature He has bestowed upon me is such that I have always been disillusioned by the mortal

things of this world. Even when I was young and had just arrived at the crossroads of maturity, I was not lacking in the heat of love that one should have for the God of Honour and Glory. Owing to this very heat of love, I was not reconciled to any religion, the doctrines of which were in conflict with the Majesty and Oneness of God, or imputed any kind of insult. That is why I did not approve of the Christian faith, for in its every step, there is insult to the God of Honour and Glory. It had deified a humble man who could not even help himself, and considered him to be the Creator of the heavens and earth.

A temporal monarch whose sovereignty is transitory would never choose to live in humiliation; how then, could the true kingdom of God be accompanied by such humiliation as imprisonment, flogging, being spat on, and finally—as the Christians believe—dying an accursed death, without which it was impossible for him to bring about the salvation of mankind?[1☆]

Can there be any confidence in such a weak 'God'? Does God suffer death like a mortal human? Besides, the Jews made filthy accusations against him and even his mother, but that 'God' was unable to exonerate himself by displaying mighty powers. Therefore, reason cannot propose to accept such a 'God' who himself died in distress and could do no harm

1. ☆ The assertion that the Messiah willingly accepted an accursed death is refuted by his passionate supplications in the garden that the cup [of death] be passed from him; and his lamentation when he was put on the cross: *Eli Eli lama sabachtani,* meaning: my God, my God, why have you forsaken me? If he was indeed content with that death on the cross why did he make supplications? And this notion that death of the Messiah on the cross was the mercy of God on mankind and God was pleased to do this so that the world could find salvation through the blood of the Messiah, is rejected by the argument that if divine mercy was truly excited on that day then why was there a terrible earthquake which caused the veil of the Temple to be torn, and why was there such a severe sandstorm and the sun became dark? All this, indeed, shows that God was greatly displeased with the crucifixion of the Messiah and this is why He chased the Jews for forty years and they suffered various calamities. First they died of a severe plague and at the end thousands of Jews were killed at the hands of Titus, the Roman. (Author)

to the Jews. There cannot be anything more absurd than to suggest that he willingly accepted death on the cross in order to redeem the sins of his people. The man who spent the entire night in tearful supplication in a garden to save his life—which was not even heard—and then he was so overwhelmed by panic that he cried out *Eli Eli lama sabachtani*[1] at the time of the crucifixion. He addressed his God as *God* and forgot to call him 'Father' in that extreme anguish. Now, considering all this, can anyone believe that he died by his own volition?

Who can understand the contradictions in Christian theology? On the one hand, they believe Yasū' to be God, while on the other, the same 'God' is seen praying and crying before another God. Whereas all three 'Gods' were inside Yasū' and he was the embodiment of them all, to whom did he tearfully supplicate? It appears from all this that there is another mighty God for Christians besides the Godheads of the Trinity, who is distinct from them and rules over them, before whom the three were obliged to supplicate. Furthermore, the purpose for which the 'suicide' was committed still remains unfulfilled.[2☆] His death was meant to free his followers from sin, worldliness, and

1. 'My God, my God, why have You forsaken me?' (Matthew, 27:46) [Publisher]

2. ☆ Unfortunately, after the first three centuries of the Islamic era, certain Muslim sects adopted the belief that Ḥaḍrat 'Īsā (peace be on him) escaped crucifixion and ascended to Heaven where he physically resides to this day, and he has not been afflicted with death. Such ignorant Muslims have greatly helped the cause of Christianity. They claim that there is no mention of the death of 'Īsā anywhere in the Holy Quran, when in truth it does mention it explicitly on several occasions. The verse فَلَمَّا تَوَفَّيْتَنِيْ ['But since You did cause me to die', (*Sūrah al-Mā'idah,* 5:118)] for example, is categorical about his demise. They claim that the verse مَا قَتَلُوْهُ وَمَا صَلَبُوْهُ ['They slew him not, nor crucified him', (*Sūrah an-Nisā',* 4:158)] signifies that Ḥaḍrat 'Īsā is still alive. Their reasoning for this is truly lamentable! Does a person who is not crucified never die? I have said again and again that the Holy Quran negates 'Īsā's death by crucifixion and proclaims his ascension, not because God wants to prove that 'Īsā is still alive, but to dispel the notion of his accursed death and to confirm that he was spiritually exalted like all believers. It was primarily meant to refute the Jews who did not believe in his (spiritual) ascension. (Author)

worldly enticements, but the result has been quite the opposite. Before his 'suicide,' the followers of Yasū' sought godliness to some extent, but the more the doctrine of vicarious sacrifice and atonement was emphasized, the more the Christians became steeped in worldliness, worldly enticements, desire of the world, alcoholism, gambling, licentiousness, and illicit relations. The negative effects of this doctrine have been like the sudden collapse of the dam that had been built on a violent and stormy river with resultant destruction of all surrounding land and habitats.

Remember too that abstinence from sin alone is not an accomplishment of any kind for man as thousands of worms, insects, animals and birds refrain from committing any sin, yet they are not considered to have attained communion with God. The question, therefore, is: 'How did the Messiah's expiation serve to enhance human spirituality?' Man is in need of two things in order to reach God: First, abstinence from evil; and second, the attainment of good deeds. Merely eschewing evil is no great feat. Thus, the crux of the matter is that these two forces have remained present in human beings ever since their creation: On the one hand carnal passions lure them towards sin, while on the other hand the fire of the love of God that is hidden in their nature incinerates the straws of sin much like physical fire incinerates the physical straws and dried leaves. But ignition of this spiritual fire that incinerates sins depends entirely on the cognition of God, because love and adornment for anything depends on acquiring its complete recognition. You cannot love something whose beauty and excellence you are unaware of. The knowledge of the beauty and excellence of the God of Honour and Glory ignites the fire of love for Him, which, in turn, consumes sin. It has always been the practice of Allah to grant such knowledge to mankind through His Prophets. Others get light from their light and acquire all the bounties that are bestowed on the Prophets by following them

Sadly, Christianity has the door of cognizance of God closed to its followers for it considers communion with God forever sealed and

heavenly Signs to have come to an end. How then is one to acquire a fresh understanding? One is left to ruminate past accounts. Surely, a faith whose 'God' is weak and helpless, and which is entirely dependent on fables and myths, is of no value to any intelligent person.

In the same way the Hindu faith, one branch of which is the Āryah sect, falls far short of the truth. According to them, every particle of this universe is primordial and without any Creator. Thus, the Hindus do not believe in the God without whom nothing came into existence and without whose support nothing can continue to exist. They also say that their Parmeshwar cannot forgive the sins of anyone. Such a belief implies that His moral condition is worse than of humans, for we are able to forgive those who transgress against us, and we find the strength in us to willingly forgive the one who sincerely admits his fault, shows deep remorse for his action, resolves to bring about a change in his conduct, and repents before us with contrition and humility. In fact, we experience joy in forgiving. How is it then that the Parmeshwar who claims to be God, lacks this noble virtue when those who have sinned are His own creation and their faculties to commit sin are also from Him? And how is it that He is not appeased unless He has punished them for many millions of years for a single sinful act? Is it possible to attain salvation or spiritual excellence under the rule of such a Parmeshwar?

Thus I reflected deeply and found both these religions opposed to righteousness. It is not possible for me to recount in this work all the obstacles in the path of God and the hopelessness that is encountered in these religions. In brief, these two religions offer no guidance to that God who is sought by pure souls and by finding whom man can achieve salvation in this very life and the gates of divine light can be opened for him and perfect love can be generated through His perfect recognition. Instead, they lead to the pit of ruin. There are other religions in the world similar to them, but they all fail to lead to the One God, who has no associate. They leave the seeker in darkness.

These are all the religions in the study of which I spent a great portion of my life. I reflected over their principles with utmost honesty

and diligence, but I found them all distant and estranged from the truth. Indeed this blessed religion, the name of which is Islam, is the only religion that leads to God Almighty and is the only religion which fulfils all the holy demands of human nature.

It is obvious that human nature expects perfection in everything and, since man has been created for the eternal worship of God, he cannot be content with some absurd fables concerning God, when his salvation lies in the recognition of that God. He does not wish to dwell in ignorance, but wants comprehensive knowledge of the perfect attributes of God as if to behold Him. This desire of man can be fulfilled only by Islam. Though in case of some, this desire is buried under carnal passions. Being veiled so strongly, those who crave worldly pleasures and are infatuated with the world, being utterly veiled, do not care for God nor seek His communion, because they worship the idol of materialism. But there is no doubt that one who frees himself of the idol of materialism and desires eternal and true bliss, cannot be satisfied by a religion that only has fables nor can he get any satisfaction from it. It is only through Islam that such a person can find his satisfaction. The God of Islam does not shut the door of His grace upon anyone. He is inviting everyone with open arms to come to Him. And the door is opened for those who eagerly run towards Him with all their strength.

I have, by the sheer grace of God, and not by any merit of my own, been accorded a full measure of the bounty, which was bestowed before me on the Prophets and Messengers[as] and the Chosen ones of God. It would not have been possible for me to receive this bounty had I not followed the ways of my **lord and master, the Pride of the Prophets, the Best of Mankind, Ḥaḍrat Muḥammad Muṣṭafā [the Chosen One], may peace and blessings of Allah be upon him.** Therefore, whatever I have attained, I attained due to this following and I know, through my true and perfect knowledge, that no man can reach God except by following the Holy Prophet, may peace and blessings of Allah be upon him, nor can anyone have a share of the complete cognition.

At this point I would also like to point out what appears before all else to be the result of sincere and complete obedience to the Holy Prophet, may peace and blessings of Allah be upon him. Bear in mind that it is the **'rightly-inclined heart';** that is, the love of the world leaves the heart and it becomes desirous of the eternal and everlasting bliss. Subsequent to this, pure and perfect love of God is achieved as a result of this rightly-inclined heart. And all these bounties are bestowed as a consequence of following the Holy Prophet, may peace and blessings of Allah be upon him, by way of his heritage, as Allah says:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ۔[1]

Meaning, tell them that if you love God, obey me, so that God may also love you. Indeed, the profession of one-sided love is a blatant lie and pretence and idle talk. When a person truly loves God, then God loves him too; then the breeze of acceptance swirls in the world for him, his love is put in the hearts of thousands and he is granted a power of attraction, and he is given a light that always accompanies him. When a person loves God with sincerity and adopts Him above all else, when everything besides God ceases to have any esteem or respect for him, indeed when he considers everything else to be worse than even a dead worm, then God, who sees his heart, descends upon him with His mighty glory. Just as a polished mirror reflects the sun perfectly that it can be said figuratively and metaphorically that the same sun which is in the sky also resides in the mirror, in the same way God descends on such a heart and makes his heart the seat of His Throne. This alone is the purpose for which man has been created.

Those who were perfectly righteous have been called sons of God in the previous Scriptures. That, too, does not mean that they were actually the sons of God; such a thing would be blasphemous, as God is above and beyond sons and daughters. Such expressions mean that God

1. *Sūrah Āl-e-ʿImrān,* 3:32 [Publisher]

had descended as a reflection in the clear mirrors of those righteous personages. The reflection of a person in a mirror is, metaphorically speaking, his son; for as a son is born of his father, a reflection is born of its original. Thus when a reflection of the manifestations of God appears in a heart that is extremely pure without any remnant of stain, the reflection becomes, metaphorically, a son of the original. That is why Yaʿqūb [Jacob] was called the son of God—even the firstborn of God—in the Torah, and ʿĪsā Ibn-e-Maryam [Jesus, son of Mary] was called 'son' in the Gospels. If Christians had confined themselves to describing ʿĪsā as the son of God, just as Ibrāhīm, Isḥāq, Ismāʿīl, Yaʿqūb, Yūsuf, Mūsā, Dāwūd, Sulaimān, etc. were metaphorically called sons of God in the Scriptures of God, there would have been no objection to it. Just as these Prophets were metaphorically called sons of God in the Books of previous Prophets, so is the Holy Prophet, may peace and blessings of Allah be upon him, called God in some prophecies.

The truth is that all these descriptions are metaphorical as expressions of love; none of those Prophets is a son of God, nor is the Holy Prophet, may peace and blessings of Allah be upon him, God. Such expressions abound in the words of God. When a person becomes so absorbed in his love for God Almighty that his self disappears altogether, such expressions are applied to him in this state of annihilation since, in this state, his own person ceases to exist altogether as Allah the Almighty says in the Holy Quran:

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ [1]

Meaning that: Tell these people, O my servants! Despair not of the mercy of Allah; God will forgive all sins.

It may be noted that in this verse, يَاعِبَادِیْ [O my servants] has been used in place of يَا عِبَادَ اللّٰه [O servants of Allah] while people are servants of God and not servants of the Holy Prophet, may peace and

1. *Sūrah az-Zumar,* 39:54 [Publisher]

blessings of Allah be upon him. The expression has been used here in the metaphorical sense.

Again God says:

اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ ؕ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ ۔[1]

Meaning that: Verily, those who swear allegiance to you, indeed swear allegiance to Allah. It is the hand of Allah that is over their hands.

In these verses, the hand of the Holy Prophet, may peace and blessings of Allah be upon him, has been described as the hand of God. But obviously, it is not the hand of God [in the literal sense].

Again, Allah says:

فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا ۔[2]

'Therefore remember Allah as you remember your fathers...' Thus here God has been likened to a father. This metaphor has been used only to communicate certain similarities.

The Jews have also been quoted in the Holy Quran as saying:

نَحْنُ اَبْنٰٓؤُا اللّٰهِ وَ اَحِبَّآؤُهٗ ۔[3]

Meaning that, we are sons of God and His loved ones.

In response, God does not give any refutation of the word 'sons' as being a blasphemous foul talk. Instead, He retorts that if they are indeed beloved of God then why does God chastise them? And 'sons' is not even mentioned again. This shows that the beloved of God were, in the language of the Jewish Scriptures, referred to as His sons also.

My purport of all this discussion is simply this that Allah the

1. *Sūrah al-Fatḥ*, 48:11 [Publisher]
2. *Sūrah al-Baqarah,* 2:201 [Publisher]
3. *Sūrah al-Mā'idah,* 5:19 [Publisher]

Exalted has laid down a condition that for Him to love anyone, such a one has to follow the Holy Prophet, may peace and blessings of Allah be upon him.[1☆] Accordingly, it is my personal experience that to obey the Holy Prophet, may peace and blessings of Allah be upon him, with a sincere heart and to love him, ultimately makes a person the beloved of God. God creates in his heart a burning for love for Him. Then such a person renounces everything else and inclines towards God; and his affection and aspiration remain only for God Almighty. Thereupon a special manifestation of the love of God falls upon him and, bestowing upon him the full essence of love, pulls him towards itself with strong passion. He, then, overcomes his corporeal passions, and extraordinary works of God Almighty appear as Signs in his support and assistance in every aspect.

I have presented an example of how to achieve [the love of God] by effort and application. But there are some individuals where effort, application, and hard work has nothing to do with their spiritual ranks. Even in the womb of their mothers, they have such a constitution that, without any effort or striving or hard work, they love God instinctively. And they come to have such a spiritual connection with His Messenger i.e. **Ḥaḍrat Muḥammad Muṣṭafā,** may peace and blessings of Allah be upon him, that anything closer cannot be imagined. As time passes, their inner fire of love and affection for God continues to grow stronger and, with it grows the fire of love for the Messenger of Allah. In all these matters God becomes their Guardian and Guarantor. When that fire of love and affection reaches its climax, they fervently and passionately desire that the glory of God be manifested upon the earth, and this becomes their greatest delight and ultimate purpose. Thereupon, Signs

1. ☆ Here the question might arise that: If the objective is righteous deeds, what is the need to follow [the Holy Prophet[sa]] to attain salvation and acceptance? The answer is that one can enact good deeds only through the grace of God. And since God has, in His grand wisdom, appointed one individual as the Leader and Messenger and commanded people to follow him, whosoever fails in this is not given the good fortune to perform righteous deeds. (Author)

of God Almighty appear on earth for them. God Almighty does not manifest His grand Signs for anyone, nor does He give grand news of the future to anyone except to those who are lost in His love, and are as desirous of the manifestation of His Oneness and Glory as He Himself is. It is unique to them that special divine mysteries are revealed to them and the unseen is disclosed to them with the utmost clarity. This special honour is not given to others.

An ignorant person might think that some ordinary people occasionally see true dreams too. For example, some people dream that a baby girl or a baby boy is born in a particular household and the same happens, or they dream of someone's death and the person does in fact die, or see other small events in their dreams and they come true. I have already addressed this scepticism that these phenomena are of little significance nor do they depend on any piety. Even many wicked and immoral people see such dreams regarding themselves or others. But true secrets of the unseen are only revealed to God's special servants. Their dreams and revelations differ from those of ordinary people in four ways: **First,** the majority of that which is revealed to them is extremely clear and very rarely ambiguous; the case with others is quite the opposite. **Second,** they experience true dreams and revelations so copiously that to compare them with other people would be akin to comparing the wealth of an emperor and a beggar. **Third,** the Signs shown at their hands are so magnificent that no one can match them. **Fourth,** their Signs attest to their acceptance by the Divine and the love and succour of the True Beloved. It is quite evident that, through these Signs, He wishes to reveal to the world how honoured and close to Him those chosen ones are, and to inspire people's hearts with their dignified status.

However, those who do not have a perfect connection with God lack such things. On the contrary, the truth of some of their dreams or revelations is a trial for them, for it creates arrogance in their hearts and they are ruined by arrogance. They begin to oppose the root that nourishes the branch: O ye the branch! Granted that you are green and

that you bear flower and fruit, but do not sever yourself from the root, or you will dry up and you will be deprived of all blessings because you are only a part and not the whole. Whatever you have is not yours but is the grace bestowed by the root.[1☆]

Now, under the dictate of the verse:

وَ اَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ۔[2]

I would like to state about myself that by placing me in the third of the aforementioned categories, God Almighty has granted me the blessing which is not on account of my endeavour but was bestowed upon me even as I was in the womb of my mother. He has shown so many Signs in my support that if I were to count them one by one up to this day, 16 July 1906, I can declare in the name of God Almighty that they are in excess of **300,000.** And if someone does not believe in my sworn statement, I can provide him with proof.

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1. ☆ It is also worth remembering that when a Prophet or Messenger is appointed from heaven, a light descends from heaven corresponding to the grade of the talents, as a blessing of that Prophet, and a dispersion of spirituality takes place. At such a time everyone advances in experience of dreams and those gifted with the capacity for revelations experience revelations, and minds become more perceptive of the spiritual truths too. Just as, when it rains, every part of the land receives its due share, the same happens when spring arrives with the advent of a Prophet. The Prophet is, indeed, the source of all those blessings and he is the door to all the revelations and dreams people experience, for the world is transformed by his advent and a light descends for all from heaven and everyone partakes of in accordance with his capacity. This light becomes the source of all dreams and revelations. The ignorant think that this is due to their own skill, when in fact that spring of revelations and dreams is opened up for the world only due to the blessing of that prophet. His time is the 'night of decree' during which the angels descend, as Allah says تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ سَلٰمٌ ['Therein descend angels and the Spirit with their Lord's decree concerning every matter, it is all peace.' (*Sūrah al-Qadr,* 97:5–6)]. This has been the law of nature, ever since God created the earth. (Author)

2. And the bounty of your Lord, proclaim (*Sūrah aḍ-Ḍuḥā*, 93:12). [Publisher]

Some of these Signs are to do with occasions when God Almighty, in keeping with His promise, protected me from the evil of the enemy. Some of the Signs are such that, in keeping with His promise, He fulfilled my needs and expectations at every occasion. And some are of the kind whereby He humiliated and disgraced those who attacked me, in keeping with His promise:

اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَكَ

[I shall humiliate him who designs to humiliate you.]

Some Signs are of the kind in which, according to His prophecies, He made me victorious over those who filed lawsuits against me. Some Signs are of the kind that pertain to the length of my ministry for, ever since the world was created, no impostor has ever been allowed such a long period of respite. Some Signs are of the kind that become evident by observing the condition of the age—that this age is in need of an Imam (spiritual head). Some Signs are of the kind which represent the fulfilment of my prayers in favour of my friends. Some Signs are of the kind which represent the effects of my prayer upon malicious enemies. Some Signs are of the kind in which precariously ill patients were cured due to my prayer and their recovery was foretold.

Some Signs are of the nature whereby, for my sake and for my veracity, God caused a number of heavenly and earthly calamities to appear. Some Signs are of the sort wherein many eminent people, who were from among the luminaries and ascetics, saw, in my attestation, dreams, and saw the Holy Prophet[sa]. Among them are *Sajjādah Nashīn* [the inheritor of a spiritual endowment] *Ṣāḥibul-ʿĀlam* of Sindh, who had nearly 100,000 followers, and Khwājah Ghulām Farīd of Chachran.

Some Signs are such that thousands of people pledged *baiʿat* at my hand only because they were informed through dreams of my truthfulness and of my being from God; while some others did so because they saw the Holy Prophet[sa] in a dream, and he told them that the end of the world is near and that this man is the **last *Khalīfah* of God and the Promised Messiah.** Some Signs relate to certain eminent

people who mentioned me by name even before my birth, or before I came of age, and spoke about my being the Promised Messiah. Among these are Niʿmatullāh Walī and Miyāṅ Gulāb Shāh of Jamālpūr, District Ludhiana.

Some Signs are such that their scope extends to the people of all nations and all lands and all ages—namely the series of prayer duels, many manifestations of which have been witnessed by the world.[1☆] After observing a fair number, I have for my part ended the call for *mubāhalahs,* but everyone who considers me to be a liar, deceitful, or an impostor, and rejects my claim of being the Promised Messiah, and regards the revelation vouchsafed to me by God Almighty as my fabrication, whether he is a Muslim, Hindu, Āryah or follower of any other religion, he is, of course, at liberty to publish a written *mubāhalah* against me on his own accord. He should announce it in some newspapers, taking oath in the name of God Almighty, that: I am fully convinced that this man (here he should write my name explicitly), who claims to be the Promised Messiah, is indeed a liar and that these revelations, some of which he has written in this book, are not the words of God but are all his fabrication. And I consider him with full conviction, on the basis of my profound insight and comprehensive consideration, to be an impostor, liar, and *dajjāl* [deceiver]. Thus O God Almighty, if in Your estimation this person is true and not a liar, impostor, disbeliever, and faithless, then may You, on account of my rejecting him and insulting him, send down some severe chastisement upon me, otherwise may You chastise him, *Āmīn*.

This method of seeking a fresh Sign is open to everyone. And I

1. ☆ It would be enough for a fair-minded person to read what Maulawī Ghulām Dastagīr Qasūrī wrote in his book; how he entered into a prayer duel with me in his own way and announced it in his treatise *Faiḍ-e-Raḥmānī;* and how he met his end only a few days later. There is also the case of Charāgh Dīn of Jammu who entered into a prayer duel with me in his own way and prayed that may God bring death upon whoever of us was a liar. He died of plague only a few days later along with both of his sons. (Author)

declare that if, after this prayer of *mubāhalah* that should be publicly announced and published in at least three well-known newspapers, such a person, who engages in this *mubāhalah* under oath and with this stipulation, should escape heavenly chastisement, everyone will have the right to conclude that I am not from God. No period needs to be fixed in this *mubāhalah*. The only condition would be that such an event should take place that affects the hearts.

I will now record some of the revelations from God along with their translation.[1☆] The purpose of writing them is that anyone who wants to enter into a *mubāhalah* with me should clearly reproduce all of these revelations of mine in the body of his *mubāhalah* article (that should be published) and stipulate in the published declaration that all of these revelations are human fabrications and not the Word of God. Also he ought to specify that he has studied these revelations with diligence and that he swears by God that this is human fabrication, i.e. this is fabrication of this man and he has not received any revelation from God, the Exalted. Here ʿAbdul-Ḥakīm Khān, Assistant Surgeon, Patiala, who revoked his pledge of allegiance to me and turned apostate is specifically addressed.

Now I will write those revelations as examples **as follows:**

1. ☆ The arrangement of these revelations is varied on account of repetition because these sentences of the revelation from Allah have been revealed to me with different sequences at different occasions. Some sentences have been revealed to me perhaps 100 or even more times. Therefore their reading is not uniform it may continue to vary in future. It is the practice of God that His Holy Word is revealed piecemeal and flows on the tongue and springs forth from the heart. God then arranges these varied pieces Himself, sometimes placing the first piece at the end. It is His essential practice that all those sentences are not placed in a specific sequence. They are read in various ways as far as the sequence is concerned. Also, when a revelation is repeated, some of its words differ somewhat from the previous revelation. This practice is unique to God; He alone knows His secrets. (Author)

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ۔[1]

[Revelations]

یَا اَحۡمَدُ بَارَکَ اللّٰہُ فِیۡکَ۔ مَا رَمَیۡتَ اِذۡ رَمَیۡتَ وَلٰکِنَّ اللّٰہَ رَمٰی۔ الرَّحۡمٰنُ عَلَّمَ الۡقُرۡآنَ۔ لِتُنۡذِرَ قَومًا مَّا اُنۡذِرَ اٰبَاؤُھُمۡ۔ وَ لِتَسۡتَبِیۡنَ سَبِیۡلُ الۡمُجۡرِمِیۡنَ۔ قُلۡ اِنِّیۡ اُمِرۡتُ وَ اَنَا اَوَّلُ الۡمُؤۡمِنِیۡنَ۔ قُلۡ جَاءَ الۡحَقُّ وَ زَھَقَ الۡبَاطِلُ اِنَّ الۡبَاطِلَ کَانَ زَھُوقًا۔ کُلُّ بَرَکَۃٍ مِّنۡ مُحَمَّدٍ صلی اللّٰہ علیہ وسلم۔ فَتَبَارَکَ مَنۡ عَلَّمَ وَ تَعَلَّمَ۔ وقالوا ان ھٰذا اِلّا اختلاق۔ قل اللّٰہ ثمّ ذرھم فی خوضھم یلعبون۔ قُلۡ اِنِ افۡتَرَیۡتُہٗ فَعَلَیَّ اِجۡرَام شدید۔ و مَنۡ اَظۡلَم مِمّنِ افۡتری علَی اللّٰہِ کَذِبًا۔ ھُوَ الَّذِي اَرۡسَلَ رَسُولَہٗ بِالۡھُدٰی وَ دِینِ الۡحَقِّ لِیُظۡھِرَہٗ عَلَی الدِّینِ کُلِّہٖ۔ لا مُبَدِّلَ لِکَلِمَاتہٖ۔ یَقُولُونَ اَنّٰی لَکَ ھٰذَا اِنۡ ھٰذا اِلَّا قول البشر۔ وَاَعَانَہٗ عَلَیۡہِ قَومٌ آخَرُونَ۔ اَفَتَأۡتُونَ السِّحۡرَ وَ اَنۡتُمۡ تُبۡصِرُونَ۔ ھَیۡھَاتَ ھَیۡھَاتَ لِمَا تُوعَدُونَ۔ منۡ ھٰذا الّذی ھو مھینٌ جاھل او مجنون۔ قُلۡ عِنۡدِي شَھَادَۃٌ مِّنَ اللّٰہِ فَھَلۡ اَنۡتُمۡ مُسۡلِمُونَ۔ قُلۡ عِنۡدِي شَھَادَۃٌ مِّنَ اللّٰہِ فَھَلۡ اَنۡتُمۡ مُؤۡمِنُونَ۔ و لقد لبثتُ فیکم عمرًا من قبلہٖ اَفَلا تعقلون۔ ھذَا مِنۡ رَّحۡمَۃِ رَبِّکَ یُتِمُّ نِعۡمَتہ عَلَیۡکَ ۔ فَبَشِّرۡ وَمَا اَنۡتَ بِنِعۡمَۃ رَبِّکَ بِمَجۡنُونٍ۔ لک درجۃٌ فی السّماءِ و فی الّذین ھُم یُبۡصِرون۔ وَ لک نُرِیَ اٰیَات و نھدم ما یعمرون۔ الحمد لِلّٰہِ الّذی جعلک المسیح ابن مریم۔ لا یُسئلُ عمّا یَفۡعَلُ و ھم

1. In the name of Allah, the Gracious, the Merciful. [Publisher]

يُسئَلون☆۔[1] وَ قالُوا اَتَجْعَلُ فيها من يُفْسِد فِيْها قال اِنّی اعلمُ مَا لا تعلمون۔ انّی مهين مَنْ اراد اهانتك۔ انّی لا يخاف لدیّ المرسلون۔ كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَ رُسُلِيْ۔ وَ هم من بعد غلبهم سيغلبون☆۔ اِنّ اللّٰه مع الّذين اتّقوا والّذين هم محسنون۔ اريك زلزلة السَّاعَة۔ انّی احافظ كُلّ مَنْ فی الدّار۔ وَامتازوا اليَوْم اَيُّها المُجْرِمُوْن۔ جآء الحق و زهق الباطل۔ هٰذا الذی كنتم بهٖ تستعجلون۔ بشارة تلقاها النّبيّون۔ اَنْتَ علٰی بيّنةٍ مِن رَّبّك۔ كَفَيْنَاكَ الْمُسْتَهْزِئِينَ۔ هَلْ اُنَبِّئُكُمْ عَلٰی مَنْ تَنَزَّلُ الشَّيَاطِينُ۔ تَنَزَّل عَلٰی كُلِّ اَفَّاكٍ اَثِيمٍ۔ وَلاَ تَيْئَسْ مِن رَوحِ اللّٰهِ۔ اَلا إنَّ رَوحَ اللّٰهِ قَرِيْبٌ۔ اَلاَ إنَّ نَصْرَ اللّٰهِ قَرِيْبٌ۔ يَأْتِيْكَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ، يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ۔ يَنْصُرُكَ اللّٰهُ مِنْ عِنْدِهٖ۔ يَنْصُرُكَ رِجَالٌ نُّوحِي اِلَيْهِمْ مِّنَ السَّمَاءِ۔ لاَ مُبَدِّلَ لِكَلِمَاتِ اللّٰه۔ قال رَبّك انّهٗ نازل من السّماء ما يرضيك۔ اِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِيْنًا۔ فَتْحُ الْوَلِيّ فَتْحٌ وَقَرَّبْنَاهُ نَجِيًّا۔ اَشْجَعُ النَّاسِ۔ وَلَو كَانَ الإِيْمَانُ مُعَلَّقًا بِالثُّرَيَّا لَنَالَه۔ اَنَارَ اللّٰهُ بُرْهَانَه۔ كُنتُ كنزًا مخفيًّا فَاَحْبَبْتُ ان اُعرف۔ يا قمر يا شمس انت منّی و اَنا منك۔ إِذَا جَاءَ نَصْرُ اللّٰهِ وَانْتَهَى اَمْرُ الزَّمَانِ اِلَيْنَا و تمّت كلمة ربّك۔ اَلَيْسَ هذَا بِالْحَقِّ۔ وَلاَ تُصَعِّرْ لِخَلْقِ اللّٰهِ وَلاَ تَسْاَمْ مِنَ النَّاسِ۔ و وسّع مكانك۔ وَبَشِّرِ الَّذِينَ آمَنُوا اَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ۔ وَاتْلُ عَلَيْهِمْ مَّا اُوحِيَ اِلَيْكَ مِنْ رَبِّكَ۔ اَصْحَابُ الصُّفَّةِ۔ وَمَا اَدْرَاكَ مَا اَصْحَابُ الصُّفَّةِ۔ تَرٰی اَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ۔ يُصَلُّونَ عَلَيْكَ۔ رَبَّنَا اِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلاِيْمَانِ۔ وَدَاعِيًا اِلَى اللّٰهِ وَسِرَاجًا مُنِيْرًا۔ يَا اَحْمَدُ فَاضَتِ الرَّحْمَة عَلٰی شَفَتَيْكَ۔ اِنَّكَ بِأَعْيُنِنَا۔ سَمَّيْتُكَ الْمُتَوَكِّلَ۔ يَرْفَعُ اللّٰهُ ذِكْرَكَ. وَيُتِمُّ نِعْمَتَهٗ عَلَيْكَ فِي الدُّنْيَا وَالآخِرَةِ۔ بوركت يا احمد و كان ما بارك الله فيك حقّا فيك۔ شانك عجيب۔ واجرك قريب۔ الارض والسّماء معك كما هو معی۔ انت وجيه فِی حضرتی اخترتك لنفسی۔ سُبحان اللّٰه تبارك وتعالٰی زاد مَجْدك ينقطع اٰبائك و يبدء منك☆۔

1. This symbol ☆ indicates that the Promised Messiah[as] added a footnote to the revelation or to its translation. These have been translated in the footnotes in the translation that follows. [Publisher]

و ما كان الله ليتركك حتّى يميز الخبيث من الطيّب۔ اذا جآء نصر الله والفتح و تمّت كلمة ربّك۔ هٰذا الّذى كنتم بهٖ تستعجلون۔ اَرَدتُ ان استخلف فخلقتُ اٰدَم۔ دَنٰى فَتَدَلّٰى فكان قاب قوسين او ادنٰى۔ يُحْيِى الدّين و يقيم الشريعة۔ يا اٰدم اسكن انت و زوجك الجنة۔ يا مريم اسكن انت و زوجك الجنة يا احمد اسكن انت و زوجك الجنّة۔ نُصِرْتَ وقالوا لات حين مناص۔ انّ الّذين كفروا و صدُّوا عن سبيل الله ردّ عليهم رجل من فارس شكر الله سعيه۔ ام يقولون نحن جميع منتصر۔ سيهزم الجمع و يولّون الدُّبر۔ انّك اليوم لدينا مكين امين۔ و انّ عليك رحمتى فى الدُّنيا والدّين وانّك من المنصورين۔ يحمدك الله و يمشى اليك۔ سبحان الّذى اسرٰى بعبدهٖ ليلا۔ خلق اٰدم فاكرمهٗ۔ جَرِى الله فِىْ حُلِلِ الانبيآء۔ بُشْرٰى لك يا احمدى۔ اَنْتَ مُرَادِى و مَعِىْ۔ سِرُّكَ سِرِّىْ۔ اِنّى ناصِرك۔ اِنّى حافظك۔ انّى جاعِلُكَ للنّاس امامًا۔ اَكان للنّاس عجبًا۔ قُل هو الله عجيب۔ لا يُسْئَلُ عمّا يفعل وَ هُمْ يُسْئَلُوْنَ۔ وَ تِلْكَ الْاَيّامُ نُدَاوِلُهَا بَيْنَ النّاس۔ و قالوا اِنْ هٰذا اِلّا اختلاق۔ قل ان كنتم تحبُّون الله فاتّبعونى يحببكم الله۔ اذا نصر الله المؤمِنَ جعل له الحاسدين فى الارض۔ و لا رآدّ لفضله۔ فالنّار موعدهم۔ قل الله ثمّ ذرهم فى خوضهم يلعبون۔ و اذا قيل لهم اٰمنوا كما اٰمن النّاس قالوا اَنُؤمِنُ كما اٰمن السُّفهَآءُ الَآ اِنَّهُمْ هُمُ السُّفَهَآءُ وَلٰكِنْ لَّا يعلمون۔ وَ اِذَا قِيْلَ لهم لا تُفْسِدُوْا فى الارض قَالوا انّما نحن مُصلِحون۔ قل جَاءَكُم نُورٌ مِّنَ الله فلا تكفروا اِن كنتم مؤمنين۔ اَمْ تَسْئَلهم من خرج فهم مِنْ مَّغْرَمٍ مُّثْقَلُوْنَ۔ بل اَتَيْنٰهم بِالحَقِّ فهم لِلْحَقِّ كارِهون۔ تلطّف بالنّاس و ترحم عليهم۔ انت فيهم بمنزلة موسٰى واصبر علٰى ما يقولون۔ لعلّك بَاخِعٌ نفسك اَلَّا يكونوا مؤمنين۔ لا تقف ما ليس لك بهٖ علم۔ و لا تخاطبنى فى الذين ظلموا انّهم مغرقون۔ واصنع الفلك بِاَعْيُنِنَا و وَحْيِنَا۔ اِنَّ الّذين يبايعونك انّما يبايعون الله۔ يد الله فوق ايديهم۔ و اذ يمكر بك الّذى كفَّ☆۔ اوقد لى يا هامان لعلى اطّلع علٰى اِلٰهِ مُوسٰى۔ و انّى لَاَظُنُّهٗ من الكاذبين۔ تبّت يدا ابى لهبٍ وَّ تبّ☆۔ ما كان لهٗ ان يدخل فيها اَلَّا خائفًا۔ و ما اصابك فمن الله۔ الفتنة هٰهُنا۔ فاصبر كما صبر اولو العزم۔ اَلَآ انّها فتنة من الله۔

ليحب حبًّا جمّا۔ حُبًّا من اللّٰہ العزیز الاکْرَم۔ شاتان تذبحان۔ و کل من علیها فان۔ و لا تهنوا و لا تحزنوا۔ اَلیس اللّٰہ بکافٍ عبدہٗ۔ الم تعلم انّ اللّٰہ علٰی کُلِّ شیءٍ قدیر۔ و ان یتخذونك الّا هزوا۔ اَهٰذا الّذی بعث اللّٰہ۔قل انّما انا بشر مثلکم یوحیٰ الیّ انّما اِلٰهُکم اِلٰہٌ واحد والخیر کلّه فی القرآن۔ لا یمسّهٗ الّا المطهّرون۔ قل انّ هدی اللّٰہ هو الهُدٰی۔ و قالوا لولا نزّل علٰی رجل من قریتین عظیم☆۔ و قالوا انّی لك هٰذا۔ انّ هٰذا لمکر مکرتمُوه فی المدینة۔ ینظرون الیك و هم لا یُبْصِرون۔ قل ان کنتم تحبّون اللّٰہ فاتّبعونی یحببکم اللّٰہ۔ عسٰی ربّکم ان یرحمکم۔ و ان عُدتم عُدْنا۔ و جعلنا جهنّم للکافرین حصیرا۔ و ما اَرْسَلْنٰك اِلَّا رحمة للعالمین۔ قل اعملوا علٰی مکانتکم انّی عامل فسوف تعلمون۔ لا یُقْبل عملٌ مثقال ذرّة من غیر التقوٰی۔ انّ اللّٰہ مع الذین اتقوا والذین هم محسنون۔ قل ان افتریتهٗ فعلیّ اجرامی۔ و لقد لبثْت فیکم عمرا من قبله افلا تعقلون۔ اَلیس اللّٰہ بکافٍ عبده۔ و لنجعله اٰیة للنّاس و رحمة منّا و کان امرًا مقضیّا۔ قول الحق الذی فیه تمترون۔ سلام علیك جُعلت مبارکًا۔ انت مبارك فی الدنیا والاٰخرة۔ امراض الناس و برکاته☆۔ **بخرام کہ وقت تو نزدیک رسید و پائے محمدیاں برمنار بلند تر محکم افتاد۔ پاک محمد مصطفی نبیوں کا سردار۔ خدا تیرے سب کام درست کردے گا اور تیری ساری مرادیں تجھے دے گا۔ رب الافواج اس طرف توجہ کرے گا۔ اس نشان کا مدعا یہ ہے کہ قرآن شریف خدا کی کتاب اور میرے مونہہ کی باتیں ہیں۔** یا عیسٰی انّی متوفّیك و رافعك الیّ و جاعل الّذین اتبعوك فوق الّذین کفروا الٰی یوم القیامة۔ ثلّة من الاَوّلین و ثلّة من الاٰخرین۔ **میں اپنی چمکار دکھلاؤں گا۔ اپنی قدرت نمائی سے تجھ کو اٹھاؤں گا۔ دنیا میں ایک نذیر آیا پر دنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اُس کی سچائی ظاہر کردے گا۔** انت منّی بمنزلة توحیدی و تفریدی۔ فحان ان تُعَان و تعرف بین الناس۔ انت منّی بمنزلة عرشی۔ انت منّی بمنزلة ولدی☆۔ انت منّی بمنزلة لا یعلمها الخلق۔ نحن اولیآءکم فی الحیٰوة الدُّنیا وَ الاٰخرة۔ اذا غضبتَ غضبتُ و کلّما اَحْبَبْتَ اَحْبَبْتُ۔ من عادٰی ولیًّا

لی فقد اٰذنتهٗ للحرب۔ اِنّی مع الرّسول اقوم۔ والوم من یلوم۔ و اُعْطیك مَا یدوم۔ یأتیك الفرج۔ سَلامٌ علٰی ابراهیم صافیناه و نجّیناهُ من الغمّ۔ تفرّدنا بذالك۔ فاتخذوا من مقام ابراهیم مُصلّٰی۔ انّا انزلناه قریبًا مِن القادیان و بالحق انزلناه و بالحق نزل۔ صدق الله و رسوله۔ و کان امر الله مفعولا۔ الحمد لله الذی جعلك المسیح ابن مریم۔ لا یسئل عمّا یفعل و هم یسئلون۔ اٰثرك الله علٰی کلِّ شیءٍ۔ **آسمان سے کئی تخت اُترے پر تیرا تخت سب سے اُوپر بچھایا گیا۔** یریدون اَن یطفئُوْا نور الله۔ الا انّ حزب الله هم الغالبون۔ لا تخف ٕانّك انت الاَعلٰی۔ لا تخف ٕانّی لا یخاف لدیّ المرسلون۔ یریدون ان یطفئوا نور الله بافواههم۔ والله متم نورہٖ و لو کره الکٰفرون۔ نُنَزِّلُ علیك اسرارا من السَّمآءِ۔ و نمزّق الأعدآء کل ممزق۔ و نری فرعون و هامان وجنودهما ما کانوا یحذرون۔ فلا تحزن علی الذی قالوا۔ ان ربّك لبالمرصاد۔ ما اُرسل نبیّ اِلَّا اَخْزٰی بهِ الله قومًا لا یؤمنون۔ سننجیك۔ سنعلیك۔ سأُکرمك اکرامًا عجبًا۔ اُریحك و لا اُجیحك واُخرج منك قومًا۔ و لك نُری اٰیات و نهدم ما یعمرون۔ انت الشیخ المسیح الذی لا یُضاع وقتهٗ۔ کمثلك دُرٌّ لا یضاع۔ لك درجة فی السّمآءِ و فی الذین هم یبصرون۔ یبدی لك الرحمٰن شیئًا یخرّون علَی المساجد۔ یخرّون علی الاذقان۔ ربّنا اغفرلنا ذنوبنا انا کنّا خاطئین۔ تالله لقد اٰثرك الله علینا و ان کنّا لخاطئین۔ لا تثریب علیکم الیوم۔ یغفر الله لکم و هو ارحم الرّاحمین۔ یعصمك الله من العدا و یسطو بکل من سَطَا۔ ذالك بما عصوا وکانوا یعتدون۔ اَلیس الله بکافٍ عبدهٗ۔ یا جبال اوّبی معه والطیر۔ سَلامٌ قولًا من ربّ رحیم۔ وامتازوا الیوم ایّها المجرمون۔ اِنّی مع الروح معك و مع اهلك۔لا تخف انی لا یخاف لدیّ المرسلون۔ ان وعد الله اٰتی ورکل ورکٰی فطوبٰی لمن وجد و رأٰی۔ امم یَسّرنا لهم الهُدٰی۔ و امم حق علیهم العذاب۔ و قالوا لست مرسلا۔ قل کفٰی بالله شهیدا بینی و بینکم و من عندهٗ علم الکتٰب۔ ینصرکم الله فی وقت عزیز۔ حکم الله الرحمٰن لخلیفة الله السلطان۔ یُؤْتٰی له الملك العظیم۔ و تفتح علی یده الخزائن☆۔ ذالك فضل الله۔ و فی اعینکم عجیب۔ قل یٰٓاَیُّهَا الکٰفّار اِنّی من

الصادقين۔ فانتظروا اٰياتى حتّٰى حين۔ سنريهم اٰياتنا فى الاٰفاق و فى انفسهم۔ حُجّة قائمة و فتح مبين۔ انّ الله يفصل بينكم۔ ان الله لا يهدى من هو مسرف كذّاب۔ و وضعنا عنك وزرك الذى انقض ظهرك۔ و قُطع دابر القوم الذين لا يُؤْمنون☆۔ قل اعملوا علٰى مكانتكم انى عامل فسوف تعلمون۔ انّ الله مع الذين اتقوا والذين هم محسنون۔ هل اَتاك حديث الزلزلة۔ اذا زلزلت الارض زلزالها۔ واخرجت الارض اثقالها۔ و قال الانسان ما لها۔ يومئذٍ تحدّث اخبارها۔ بانّ ربّك اوحٰى لها۔احسب النّاس ان يتركوا۔ و ما يأتيهم اِلّا بغتة۔ يسئلونك احق هو۔ قل اى و ربّى انّه لحق۔ و لا يُردّ عن قوم يعرضون۔ الرحٰى يدور و ينزل القضاء۔ لم يكن الذين كفروا من اهل الكتاب والمشركين منفكّين حتّٰى تأتيهم البيّنة۔ **اگر خدا ایسا نہ کرتا تو دنیا میں اندھیر پڑ جاتا۔** اُرِيك زلزلة الساعة۔ يريكم الله زلزلة الساعة۔ لمن الملك اليوم لِلّٰهِ الواحِد القهّار۔ **چمک دِکھلاؤں گا تم کو اِس نشان کی پنج بار۔ اگر چاہوں تو اُس دن خاتمہ☆۔** انّى احافظ كلّ من فى الدّار۔ اريك ما يُرضيك۔ **رفیقوں کو کہہ دو کہ عجائب در عجائب کام دکھلانے کا وقت آگیا ہے۔** انا فتحنا لك فتحًا مبينًا۔ ليغفر لك الله ما تقدّم من ذنبك و ما تاَخّر☆۔ انّى انا التوّاب۔ من جآءك جآءنى۔ سلام عليكم طبتم۔ نحمدك و نصلّى۔ صلٰوة العرش الى الفرش۔ نَزَلتُ لَكَ و لَكَ نُرِىْ اٰياتٍ۔ اَلْاَمْرَاضُ تُشَاعُ والنُّفُوْسُ تُضَاعُ۔ وَ مَا كَانَ اللّٰه لِيُغَيِّرَ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ۔ اِنَّهٗ اوى القرية☆۔ لولا الاكرام۔ لهلك المقام۔ انى احافظ كُلّ من فى الدار۔ ما كان الله ليعذّبهم و انت فيهم۔ **امن است درمکان محبت سرائے ما۔ بھونچال آیا اور شدّت سے آیا۔ زمین تہ و بالا کردی۔** يوم تأتى السمآء بدخان مبين☆۔ و ترى الارض يومئذٍ خامدة مصفرّة۔ اُكرمك بعد توهينك۔ يريدون ان لا يتمّ امرك۔ والله يابٰى الّا ان يتمّ امرك۔ انى انا الرحمٰن۔ سأجعل لك سهولة فى كلّ امر۔ اُريك بركات من كلّ طرفٍ۔ نزلت الرحمة علٰى ثلث العين و على الأُخريين۔ تردّ اليك انوار الشباب۔ ترٰى نسلًا بعيدا☆۔ انّا نبشّرك بغلام مظهر الحق والعلٰى۔ كَاَنّ اللّٰهَ نزل من السّمآء۔ انّا نُبَشِّرُكَ بغلامٍ نافلةً لك۔ سَبّحك الله و رافاك۔ و علّمك ما لم تعلم انه كريم تمشى

امامك و عاذی لك من عادی۔ و قالوا ان هٰذا الّا اختلاق۔ الم تعلم ان اللّٰه علٰی کلّ شیءٍ قدیر۔ یلقی الروح علٰی من یشاء من عبادہٖ۔ کلّ برکة من محمد صلی اللّٰه علیه و سلم فتبارك من عَلَّمَ وَ تَعَلَّم۔ **خدا کی فیلنگ اور خدا کی مُہر نے کتنا بڑا کام کیا**☆۔ **انّی معك و مع اهلك و مع کلّ من احبّك۔ تیرے لئے میرا نام چمکا۔ روحانی عالم تیرے پر کھولا گیا۔** فبصرك الیوم حدید۔ اطال اللّٰه بقاءك۔ **اسی**[۸۰] **یا اسپر پانچ چار زیادہ یا پانچ چار کم۔ میں تجھے بہت برکت دُونگا۔ یہاں تک کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔ تیرے لئے میرا نام چمکا۔ پچاس یا ساٹھ نشان اور دکھاؤں گا۔ خدا کے مقبولوں میں قبولیت کے نمونے اور علامتیں ہوتی ہیں اور اُن کی تعظیم ملوک اور ذوی الجبروت کرتے ہیں اور وہ سلامتی کے شہزادے کہلاتے ہیں۔ فرشتوں کی کھینچی ہوئی تلوار تیرے آگے ہے**☆۔ **پر تو نے وقت کو نہ پہچانا نہ دیکھا نہ جانا۔ برہمن اوتار سے مقابلہ کرنا اچھا نہیں۔** ربّ فرق بین صادق و کاذب۔ انت تری کلّ مصلح و صادق۔ رَبّ کلّ شیءٍ خادمك۔ ربّ فاحفظنی وانصرنی وارحمنی۔ **خدا قاتل تو باد۔ ومرا از شر تو محفوظ دارد۔ زلزلہ آیا اُٹھو نمازیں پڑھیں اور قیامت کا نمونہ دیکھیں۔** یظهرك اللّٰه ویثنی علیك۔ لولاك لما خلقت الافلاك☆۔ ادعونی استجب لکم۔ **دست تو دعائے تو ترحم زِخدا۔ زلزلہ کا دھکا۔** عفت الدیار محلّها و مقامها تتبعها التّرادفة۔ **پھر بہار آئی خدا کی بات پھر پوری ہوئی پھر بہار آئی تو آئے ثلج کے آنے کے دن۔** ربّ اخّر وقت هٰذا۔ اخّره اللّٰه الی وقت مسمّٰی☆۔ تری نصرًا عجیبا۔ و یخرّون علی الاذقان۔ ربّنا اغفرلنا ذُنوبنا انّا کنّا خاطئین۔ یا نبی اللّٰه کنت لا اعرفك۔ لا تثریب علیکم الیوم یغفر اللّٰه لکم۔ و هو ارحم الراحمین۔ تلطّف بالنّاس و ترحّم علیهم۔ انت فیهم بمنزلة موسٰی۔ یأتی علیك زمنٌ کمثل زمن مُوسٰی۔ اِنَّا اَرْسَلْنَا اِلَیْکُمْ رَسُوْلًا شَاهدًا علیکم کما ارسلنا الٰی فرعون رسولًا۔ **آسمان سے بہت دُودھ اُترا ہے محفوظ رکھو۔** انّی انرتك و اخترتك۔ **تیری خوش زندگی کا سامان ہو گیا۔** وَاللّٰه خیر من کلّ شیءٍ۔ عندی حسنة هی خیر من جبل۔ **بہت سے سلام میرے تیرے پر ہوں۔** انّا اعطیناك الکوثر۔

ان اللّٰہ مع الذین اھتدوا والذین ھم صادقون۔ ان اللّٰہ مع الذین اتقوا والذین ھم محسنون۔ اراد اللّٰہ ان یبعثك مقامًا محمودًا۔ **دو[۲] نشان ظاہر ہونگے۔** وامتازوا الیوم ایّھا المجرمون۔ یکاد البرق یخطف ابصارھم۔ ھٰذا الذی کنتم بہ تستعجلون۔ یا احمد فاضت الرحمۃ علٰی شفتیك۔ کلام اُفصحت من لّدن ربّ کریم۔ **درکلام تو چیزے ست کہ شعرارا دران دخلے نیست۔** رب عَلّمنی ما ھو خیر عندك۔ یعصمك اللّٰہ من العدا و یسطو بکلّ من سطا۔ برز ما عندھم من الرّماح۔ انی سأخبرہ فی اٰخر الوقت۔ انك لست علی الحق۔ ان اللّٰہ رءوف رحیم۔ انّا النّا لك الحدید۔ انی مع الافواج اٰتیك بغتۃ۔ انی مع الرسول اُجیب اُخطی و اُصیب☆۔ و قالوا انّٰی لك ھٰذا۔ قل ھو اللّٰہ عجیب۔ جآءنی اٰیل☆ و اختار۔ و ادار اصبعہٗ و اشار۔ ان وعد اللّٰہ اتٰی۔ فطوبٰی لمن وجد و رأیٰ۔ الامراض تشاع والنفوس تضاع انی مع الرسول اقوم و اُفطر و اصوم☆۔ و لن ابرح الارض الی الوقت المعلوم۔ واجعل لك انوار القدوم۔ واقصدك واروم۔ و اعطیك ما یدوم۔ انا نرث الارض ناکلھا من اطرافھا۔ نقلوا الی المقابر۔ ظفر من اللّٰہ وفتح مبین۔ ان ربّی قویّ قدیر۔ انہ قویّ عزیز۔ حلّ غضبہ علی الارض۔ اِنی صادق انی صادق و یشھد اللّٰہ لی۔ **اے ازلی ابدی خدا بیڑیوں کو پکڑ کے آ۔** ضاقت الارض بمارحبت۔ ربّ انّی مغلوب فانتصر فسحّقھم تسحیقا۔ **زندگی کے فیشن سے دور جا پڑے ہیں۔** انما امرك اذا اردت شیئًا ان تقول لہ کن فیکون۔ **تو درمنزل ماچو بار بار آئی خدا ابر رحمت بباریدیانے۔** انا امتنا اربعۃ عشر دوابا۔ ذٰلك بما عصوا و کانوا یعتدون۔ **سر انجام جاہل جہنم بود کہ جاہل نکو عاقبت کم بود۔ میری فتح ہوئی میرا غلبہ ہوا۔** انّی اُمِرت من الرحمٰن فأتونی۔ انی حمی الرحمٰن۔ انی لاجد ریح یوسف لولا ان تفنّدون۔ الم تر کیف فعل ربّك باصحاب الفیل۔ الم یجعل کیدھم فی تضلیل۔ **وہ کام جو تم نے کیا خدا کی مرضی کے موافق نہیں ہوگا☆۔** انا عفونا عنك۔ لقد نصرکم اللّٰہ ببدر و انتم اذلّۃ۔ و قالوا ان ھٰذا الا اختلاق۔ قل لو کان من عند غیر اللّٰہ لوجدتم فیہ اختلافا کثیرا۔ قل عندی شھادۃ من اللّٰہ فھل انتم مؤمنون۔ یأتی قمر الانبیاء۔ و امرك یتاتّٰی و امتازوا

اليوم ايّها المجرمون۔ **بھونچال آیا اور بشدّت آیا زمین تہ و بالا کر دی**☆۔ ھٰذا الذی كنتم بہٖ تستعجلون۔ انّی اُحَافظ كلّ من فی الدار۔ سفينة و سكينة۔ انی معك و مع اهلك۔ اريد ما تريدون۔ **پہلے بنگالہ کی نسبت جو کچھ حکم جاری کیا گیا تھا۔ اب اُن کی دلجوئی ہوگی۔** اَلحمد للّٰہ الذی جعل لكم الصهر و النسب☆۔ الحمد للّٰہ الذی اذهب عنی الحزن۔ واٰتانی مالم يؤت احد من العالمين۔ يٰسٓ۔ انك لمن المرسلين۔ علٰی صراط مستقيم۔ تنزيل العزيز الرحيم۔ اردت ان استخلف فخلقت اٰدم۔ يُحْيی الدين ويقيم الشريعة۔ **چو دَورِ خسروی☆ آغاز کردند مسلمان را مسلمان باز کردند** ان السمٰوات والارض كانتا رتقا ففتقنٰهما۔ قرب اجلك المقدّر۔ انّ ذاالعرش يدعوك۔ و لا نبقی لك من المخزيات ذكرا۔ قَلَّ ميعاد ربّك۔ و لا نبقی لك من المخزيات شيئًا۔ **بہت تھوڑے دن رہ گئے ہیں اُس دن خدا کی طرف سے سب پر اُداسی چھا جائے گی۔ یہ ہوگا۔ یہ ہوگا۔ یہ ہوگا۔ پھر تیرا واقعہ ہوگا۔ تمام عجائبات قدرت دکھلانے کے بعد تمہارا حادثہ آئے گا۔** جَآء وقتك۔ و نبقی لك الاٰيات باهرات۔ جَآء وقتك۔ و نبقی لك الاٰيات بيّنات۔ ربّ توفّنی مُسلمًا والحقنی بالصالحين۔ اٰمين



In the name of Allah, the Gracious, the Merciful

[Translation of Revelations][1]

Allah has placed blessing in you, O Ahmad. Whatever you did let loose, it was not you but it was Allah who let it loose. Allah has taught you the Quran—that is, disclosed its true meanings to you—so that you should warn the people whose ancestors have not been warned, and that the way of the guilty ones might become manifest; that is, he who turns away from you be known. Say, 'I have been commissioned from God and I am the first of the believers.'

Say, 'The truth has come and falsehood has vanished away; and falsehood was bound to vanish.' Every blessing is from Muhammad, may peace and blessings of Allah be upon him; so, highly blessed is he who taught and he who has been taught. They will say, 'This is not revelation, rather these are self-coined phrases.' Tell them, 'God is the One who has revealed these phrases and then leave them occupied with their sport.' Tell them, 'If these phrases have been invented by me and are not the Words of God, then I deserve the harshest punishment. And who is guilty of greater wrong than one who invents a lie and utters falsehood against Allah?'

God is He who has sent His Messenger and Apostle with guidance and the religion of truth in order so that He should make this faith prevail over all diverse faiths. God's decrees are bound to be fulfilled; no one can change them. People will say, 'Whence have you obtained this status? All of this being described as revelation is man's word and has been manufactured

1. The English translation of the revelations is based on the Urdu translation given by the Promised Messiah[as] in this book. [Publisher]

with the help of other people. O people! Will you then knowingly submit to deception? How can that happen which this man promises you, especially the promise of one who is lowly and mean. He is either ignorant or mad whose speech is pointless.' Tell them, 'I have with me proof from Allah, then will you accept it or not?' Tell them again, 'I have with me proof from Allah, then will you believe or not. I have been living among you for a long time before this, then do you not understand?'

This status has been granted as a mercy from your Lord, He will perfect His bounty unto you; so give glad tidings and by the grace of your Lord you are not demented. You have a standing and status in heaven and among those who are able to see. We shall show Signs for you and shall demolish the structures which they build.

All praise belongs to the Allah who has made you Masīḥ Ibn-e-Maryam [the Messiah, Son of Mary]. He is not accountable for that which He does but the people are accountable for what they do.[1☆]

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1. ☆ In the Word of God which I have set out in various places throughout my book *Barāhīn-e-Aḥmadiyya,* God Almighty has clearly stated how He designated me as 'Īsā Ibn-e-Maryam [Jesus, the son of Mary]. In that book, God first named me 'Maryam' [Mary] and then disclosed that the Spirit was breathed into this Maryam by God and then He said that after the breathing of the Spirit, the status of Maryam was converted into the status of 'Īsā, and thus 'Īsā, having been born of Maryam, was called Ibn-e-Maryam. At another place in the same context God said **فاجائه المخاض الی جذع النخلۃ۔ قال یا لیتنی متّ قبل ھٰذا و کنت نسیًا مّنسیًّا.** Here, God Almighty says, by way of metaphor, that when the status of 'Īsā was born from the status of Maryam in this commissioned one, and this commissioned one was thereby close to becoming Ibn-e-Maryam, the need to preach, which resembles the pain of childbirth, brought him to the dried roots of the Ummah [Muslim people] which lacked the fruit of understanding and righteousness. They were ready to condemn him as an impostor on hearing such a claim and to cause him grief and to say various disparaging things concerning him. Then he said in his heart, 'Would that I had died before this and had been utterly forgotten so that nobody had known my name.' (Author)

They ask, 'Do you place in it as vicegerent one who creates disorder upon earth?' He answered: 'I know about him that which you do not know.' I shall humiliate the person, who designs to humiliate you. In My Presence, My Messengers are not afraid of any opponent. Allah has decreed, 'I and My Messengers shall always prevail. And after their defeat, they shall soon be victorious.'[1] ☆

Allah is with those who are righteous and who do good deeds. An earthquake resembling the Judgment Day is about to happen, which I shall show you. I shall keep all those who dwell in this house under My watchful protection. Step aside today, O ye guilty ones! Truth has come and falsehood has vanished away. This is that which you sought to hasten. This is the good news which was given to Prophets. You have appeared with a clear Sign from your Lord. We shall suffice against those who mock you.

Shall I inform you on whom the satans descend? Satans descend upon every lying sinner. Despair not of the mercy of Allah. Hearken, indeed the mercy of Allah is near. Hearken, the help of Allah is near. Help will come to you by every distant track—such tracks which will become deep due to the excessive travel of the people that will come to you. So many people will come to you that the track on which they travel will become deep. Allah will Himself help you. Such people will help you whom We shall inspire from Ourself. The decrees of Allah

1. ☆ In this revelation God has named me *Rusul* ['Messengers'] for, as has been set out in *Barāhīn-e-Aḥmadiyya*, God Almighty has made me a manifestation of all Prophets, may peace be upon them, and has ascribed the names of all Prophets to me. I am Adam, I am Shith, I am Nūḥ, I am Ibrāhīm, I am Isḥāq, I am Ismā'īl, I am Ya'qūb, I am Yūsuf, I am Mūsā, I am Dāwūd, I am 'Īsā, and I am the perfect manifestation of the name of the Holy Prophet, may peace and blessings of Allah be upon him; that is to say, I am Muhammad[sa] and Ahmad[sa] by way of reflection. (Author)

cannot be averted. Your Lord has said, 'A decree will descend from heaven that will please you.'

We will bestow upon you a manifest victory. The victory of the friend of Allah is the grand victory and We have bestowed upon him such intimate nearness that he becomes Our confidant. He is the bravest of people. Had faith ascended to the Pleiades he would have reached there and brought it down. Allah will illumine his arguments. I was a hidden treasure and I willed to be recognized.

O moon, O sun, you appeared through Me and I was manifested through you. When the help of Allah comes and the hosts turn to us, [and the Words of your Lord are fulfilled] it will be asked: 'Was this not true?' It is incumbent upon you not to be wroth towards Allah's creatures and you must not get tired of receiving them in large numbers. You must enlarge your house so that when people come in multitudes, there may be enough accommodation for them. Give glad tidings to those who have believed that they have the station of righteousness before your Lord. Recite the revelation that has been sent to you from your Lord to those who will join your Community.

Aṣḥābuṣ-Ṣuffah.[1] Do you know who the *Aṣḥābuṣ-Ṣuffah* are? You will see their eyes shedding tears; they will call down blessings upon you. They will send blessing upon you and supplicate: 'Our Lord we have heard the voice of a Caller, calling people to the faith and a Summoner to Allah and a refulgent lamp.'

Mercy flows from your lips, O Ahmad. You are in Our sight,

1. In one corner of the Prophet's mosque in Madinah, a covered platform was prepared which was known as 'Ṣuffah'. This served as the resting place of indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet[sa], and recitation of the Holy Quran. They became known as *Aṣḥābuṣ-Ṣuffah.* [Publisher]

[under Our watchful care]. I have named you *Mutawakkil* [the one trusting in God]. Allah will exalt your name and perfect His bounty upon you in this world and the Hereafter. You have been blessed, O Ahmad, and you alone deserved the blessing that [God] has bestowed upon you. Your rank is wonderful and your reward is near. The heaven and the earth is with you as it is with Me. You have a high station in My Presence. I have chosen you for Myself. All kinds of Holiness belong to Allah, who possesses all blessings and is the Highest Being. He will raise your status. The name and remembrance of your forefathers will be cut off and, after you, the family tree will begin with you.[1☆]

1. ☆ **Footnote:** It should be remembered that the family of my humble self was very well known on account of its worldly nobility and esteem. Even in the period when the worldly glory of this family was near its end, my grandfather personally owned eighty-two villages in this area. Prior to that, my ancestors were rulers of the land and were not subordinate to any government. Then in God's wisdom and under His will, they lost everything as the result of some battles during the Sikh times and were left with only six villages in their possession. Then two more villages were lost and only four were left and in this manner their worldly splendour, which never endures for anyone, went into decline. In any case, this family was renowned in this area. But God Almighty did not desire that this honour should remain confined to its worldly status, for worldly honours betoken only vainglory, pride, and arrogance. Therefore now God, in His holy revelation, promises and says, addressing me: 'This family will change its complexion and the lineage of this family shall begin with you and its previous history will be cut off.' This revelation also hints to the profusion of my progeny; that is, I would have a large progeny. As is generally understood, this family is known as a Mogul family, but God, the Knower of the unseen, who is aware of reality, has repeatedly affirmed in His holy revelation that this is a Persian family and has addressed me as a descendant of Persians as He says about me **انّ الّذين كفروا وصدُّوا عن سبيل اللّٰه ردّ عليهم رجل من فارس شكر اللّٰه سعيه** meaning, 'Those who, having disbelieved, obstruct people from the way of Allah the Almighty, have been refuted by a man of Persian origin. God is grateful for this effort of his.' And, in another revelation, He says about me **لو كان الايمان معلّقًا بالثريّا لناله رجل من فارس** meaning, 'Had faith been suspended with the Pleiades, a man of Persian origin would have found it even from there.' Again, addressing me, He says in another revelation **خذوا التوحيد التوحيد يا ابناء الفارس** meaning, 'Take hold of the Unity of God, take hold of the Unity of God, O

Allah is not such as to leave you until He clearly distinguishes between the foul and the pure. When the help and the victory of Allah Almighty will come and the word of your Lord is fulfilled, the disbelievers will be told, 'This is what you hastened for.'

I decided to appoint a *khalīfah* [vicegerent] from Myself so I created this Adam. He drew nearer to God and then turned towards mankind and between the two he became like one chord between two bows. He will revive the Faith and will establish the Shariah. O Adam! Dwell you and your companions in

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sons of Persia!'

All these divine statements prove that my family is, in reality, Persian, not Mogul. I do not know by what misunderstanding the family became known as Mogul. According to my information our family tree runs as follows. My father's name was Mirzā Ghulām Murtaḍā, his father's name was Mirzā 'Aṭā Muḥammad; Mirzā 'Aṭā Muḥammad's father was Mirzā Gul Muḥammad; Mirzā Gul Muḥammad's father was Mirzā Faiḍ Muḥammad; Mirzā Faiḍ Muḥammad's father was Mirzā Muḥammad Qā'im; Mirzā Muḥammad Qā'im's father was Mirzā Muḥammad Aslam; Mirzā Muḥammad Aslam's father was Mirzā Dilāwar; Mirzā Dilāwar's father was Mirzā Allah-Dīn; Mirzā Allah-Dīn's father was Mirzā Ja'far Baig; Mirzā Ja'far Baig's father was Mirzā Muḥammad Baig; Mirzā Muḥammad Baig's father was Mirzā 'Abdul-Bāqī; Mirzā 'Abdul-Bāqī's father was Mirzā Muhammed Sultān; Mirzā Muhammed Sultān's father was Mirzā Ḥādī Baig. It appears that Mirzā and Baig were bestowed upon them as titles, as Khān is bestowed as a title. In any case, what God has manifested is indeed correct. Man can fall into error from a minor mistake, but God is free from omission and error. (Author)*

***Sub-Footnote:** There is another prophecy concerning my family, which is that God says about me **سلمان منّا اهل البيت** (Translation): 'Salmān', that is, my humble self, who lays the foundation of two types of reconciliation, 'is one of us, a member of the family.' This divine revelation confirms a well-known account that some of my paternal grandmothers were from among the Sayyeds. Two types of reconciliation implies that God has ordained that one reconciliation will be brought about through me between the various sects of Islam, and much of the division will be eliminated, and the second reconciliation will be with the external enemies of Islam that many of them will be given an understanding of the truth of Islam and they will enter into Islam. Then the end will come. (Author)

Paradise. O Maryam [Mary]! Dwell you and your follower and companion in Paradise. O Ahmad! Dwell you and your companions in Paradise.

You will be helped and opponents will say, 'Now, there is no way of escape left.' A man of Persian descent has written the refutation of those who have disbelieved and have obstructed [people] from the path of Allah. Allah appreciates his effort. Do they say, 'We are a strongly supported host that will inflict devastating losses'? This entire host will soon be routed and they will turn their backs. Today you are a man of established position, and trustworthy, and My mercy is upon you in [matters of] the world and the Faith and you are among the people who have been granted the succour of Allah. God praises you and is coming towards you. Holy is He who took you on a journey during the night. He created this Adam and then honoured him. He is the Messenger of Allah in the mantles of all the Prophets; that is, he possesses some characteristic of every Prophet. Good news for you, O My Ahmad! You are My purpose and are with Me. Your secret is My secret. I will help you. I shall always remain your Protector. I shall make you a leader of men. You will be their guide and they will be your followers.

Is this a matter of wonder for people? Tell them, 'Allah is the Possessor of Wonders. He is not questioned about that which He does, but people are questioned.' And such days We cause to alternate among men. They will say, 'This is an imposture!' Say, 'If you love Allah, then follow me, so that Allah may also love you.'

When Allah the Almighty helps a believer He makes many in the earth jealous of him. No one can turn away His grace; therefore, Hell is their promised place. Say, 'Allah has sent this Word', and then leave them beguiled by their useless sport.

When it is said to them, 'Believe as other people have believed', they say, 'Shall we believe as the foolish have believed?'

Take note! They indeed are the foolish ones, but they are not aware of their foolishness. When it is said to them, 'Create not disorder in the land', they retort, 'We are actually the ones who promote peace.' Say, 'Light has descended to you from Allah, so do not reject it if you are believers.' Do you demand any tribute from them which prevents them from bearing the burden of faith? Nay! We have given them the truth, but they hate to accept the truth.

Deal people with kindness and mercy. Your standing among them is like Mūsā [Moses] and be patient against what they say. Will you grieve yourself to death as to why they do not believe? Follow not that of which you have no knowledge. Do not supplicate to Me in the matter of the wrongdoers; they will be drowned. Build the ark under Our supervision and Our direction. Those who enter into a covenant with you, enter into a covenant with Allah. The hand above their hands is Allah's hand. Call to mind when the one who considered you a liar and declared you a disbeliever[1☆] devised a plan against you and said, 'O Hāmān, prepare a fire for me, so that I might find out about the God of Mūsā because I consider him to be a liar.' Both hands of Abū Lahab [the Father of Flames] perished and so did he perish himself.[2☆] It did not behove him to enter into this affair without fear and humility.

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1. ☆ The reference is to Abū Sa'īd Muḥammad Ḥusain Batālavī because he wrote the edict of apostasy and presented it to Nadhīr Ḥusain. The one who kindled the fire of apostasy in this country was indeed Nadhīr Ḥusain. عليه ما يستحقّه [He received what he deserved]. (Author)

2. ☆ Abū Lahab here refers to a *maulawī* from Delhi, who has passed away. This prophecy was made twenty-five years ago and is recorded in *Barāhīn-e-Aḥmadiyya*. It had already been published at the time when these *maulawīs* had not yet issued their edicts of disbelief against me. The perpetrator of the edict of disbelief was the same *maulawī* from Delhi, whom Allah the Almighty called Abū Lahab and about whom He revealed the news, recorded in *Barāhīn-e-Aḥmadiyya*, long before the edict was framed. (Author)

And as for that which afflicts you, it is from God alone. A trial will arise here, then be steadfast as Prophets of high resolve were steadfast. Hearken! This tribulation is from God Almighty so that He might love you—the love of God, the Mighty and the Exalted. Two goats will be slaughtered and everyone upon the earth will ultimately perish. Do not be sorrowful, nor grieve. Is not Allah sufficient for His servant? Do you not know that God has power over all things? They have made you a target of mockery and mockingly say, 'Is he the one whom Allah has raised?' Tell them, 'I am but a man. It has been revealed to me that your God is One God and that all goodness and virtue is contained in the Quran, and in no other book. No one penetrates to its deeper meanings except those whose hearts are pure.' Say, 'The [real] guidance is only the guidance from Allah.'

They will say, 'Why has this revelation of God not descended upon some great man from one of the two cities?'[1☆] They will also ask, 'From where have you obtained this status? This is a stratagem that you have devised together.' They look towards you but they are unable to recognize you.

Say, 'If you love Allah, then come and follow me so that Allah may also love you.' God has descended to bestow mercy upon you. But if you revert to sin, We shall also revert to inflicting chastisement. We have made Hell a place of confinement for disbelievers. And We have sent you as a mercy for the whole world. Say, 'Carry on as you like within your homes, and I shall also carry on and soon you will see whom God helps.' Not the smallest particle of a deed can be accepted without righteousness. Allah is with those who are righteous and with those who

1. ☆ Meaning that: This man, who resides in Qadian, a small town in the Punjab, claims to be the Promised Mahdi. Why was the Promised Mahdi not raised in Makkah or Madinah—the land of Islam? (Author)

are engaged in doing good deeds. Say, 'If I have invented a slander, the sin thereof is on me. And I was living among you for a long time before this, then do you not understand?' Is not Allah sufficient for His servant? And We will make him a Sign and an example of mercy and this matter had been determined since eternity. This is that very matter which you doubted. Peace be upon you! You have been blessed. You are blessed in the world and in the Hereafter. Blessings will descend upon the sick people through you.[1☆]

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1. ☆ **Footnote:** The words of God that, 'Blessings will descend upon the sick people through you,' covers both the spiritually sick and the physically sick. Spiritually, because I see that there are thousands of people whose conduct was unbecoming prior to their *bai'at* [pledge of allegiance] to me, but after pledging *bai'at* their conduct improved, and they repented of various kinds of sins and became regular in their prayers. I find hundreds of people in my Jamā'at whose hearts are now burning with the desire to be cleansed of carnal passions. As for physical illnesses, I have observed time after time that most of those who suffered from serious diseases were cured as a result of my prayer and concentration. My son **Mubārak Aḥmad** became so seriously ill at the age of about two that his condition appeared hopeless. While I was still praying, someone called out, 'The boy has died!', which implied that I should stop praying as prayer was of no use anymore. But I did not cease to pray. When I placed my hand on my son's body while still in the state of my focus towards God Almighty, suddenly I felt that he took a breath and I had not yet moved my hand away when I felt definite signs of life in him and after minutes he regained consciousness and sat up.

Again, at a time when the plague was raging in Qadian, my son, **Sharīf Aḥmad,** fell sick and developed high fever which seemed to be typhoid. He fell totally unconscious and was beating about his arms in that unconsciousness. I thought to myself that although no one is immortal, if the boy died in the days while the plague was raging in Qadian, all my enemies would say that this fever had in fact been the plague, and would claim that the divine revelation vouchsafed to me **انّی احافظ کلّ من فی الدار** meaning that, I shall safeguard all who dwell in your house from the plague, had been false. This thought caused me indescribable distress. At about midnight the boy's condition deteriorated and I became apprehensive that it was some other affliction and not just the ordinary fever. I cannot describe my feeling, because if the boy was to die—God forbid—it would provide the cruel-natured people with a lot of

material to suppress the truth. In that very state I performed the ablution and stood up for prayer. Immediately, as soon as I stood up, I found myself in the state which is a clear sign of the acceptance of prayer. I call God to witness, in whose hand is my life, that I had just completed perhaps three *rakaʿāt* when I saw in a vision that the boy was completely healthy. Thereafter, that sate of vision ended. When I finished the four *rakaʿāt,* I saw him sitting on the bed fully conscious asking for water. I immediately gave him water and when I put my hand on his body there was no sign or trace of fever. His state of delirium, restlessness, and unconsciousness had completely disappeared, and the boy's condition was of complete health. I was thus granted fresh faith in the divine power and acceptance of prayer through witnessing this spectacle of the Omnipotence of God.

Then, a long time afterwards, it so happened that the son of Nawab Sardar **Muhammad Ali Khan, a nobleman of Malerkotla**, fell seriously ill in Qadian, and his life was almost despaired of. He beseeched me for prayer. I retired to my *Baitud-Duʿā'* [Prayer room] and prayed for him. After the prayer it became obvious as though his death had been decreed and that it was futile to pray at the time. Upon this I said, 'Lord, if the prayer is not to be accepted, then I intercede that You may cure him for my sake.' These words escaped my lips but I was afterwards filled with remorse for having uttered them. Simultaneous with this, I received the revelation from God Almighty **من ذا الذی یشفع عندهٗ الّا باذنه**, meaning that: Who can dare intercede without His permission? I fell silent after hearing this revelation. Hardly a minute had passed before I received the following revelation: **انك انت المجاز** meaning: 'You are granted permission to intercede.' I then prayed fervently and I could feel that this time the prayer would not go unanswered. The boy started to recover that very day; indeed, at that very moment, and it was as if he had come out of his grave. I know for a fact that the miracles of 'Īsā, whereby he gave life to the dead, were no greater than this. I am grateful to God that many miracles of this kind of revival of the dead have been demonstrated at my hands.

Once my son, **Bashīr Aḥmad,** became ill due to an eye condition. He received treatment for a long time, but to no avail. In view of his restlessness, I prayed to God and received this revelation **برّق طفلی بشیر** meaning that: My son Bashīr opened his eyes. By the grace of God, his eyes were cured the same day. Once I myself fell so seriously ill that people thought I was about to die, and *Sūrah Yā Sīn* was recited to me three times. But God Almighty accepted my prayer and healed me without the agency of any medicine. I had fully recovered when I woke up the next morning. At the same time, I received the revelation **وان کنتم فی ریب ممّا نزلنا علی عبدنا فأتوا بشفاء من مثله** meaning: 'If you are in doubt as to the mercy which We have poured upon Our servant, then do bring any precedent of such recovery.' I have had numerous similar experiences in

Now, come forward and go forth, as your time is near. The time is now coming that the people of Muhammad will be lifted from the pit and their steps will be planted firmly on a strong tower. The holy Muhammad, the Chosen One, Chief of the Prophets. God will set all your affairs aright and will bestow upon you all that you desire. The Lord of hosts will turn His attention towards this. The purport of this Sign is that the Holy Quran is the Book of God and is the words of My mouth.

O ʿĪsā [Jesus], I shall cause you to die and shall raise you towards Myself and I shall grant predominance to your

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which, only through prayer and earnest attention on my part, God Almighty healed the sick, and their number defies counting. Recently, on the night preceding 8 July 1906, my son, Mubārak Aḥmad, was down with measles and was very agitated and restless. He spent one night tossing and turning, with hardly a moment's sleep. The following night even worse signs appeared and, in a state of unconsciousness, he was tearing his flesh apart and was delirious. His body had a terrible itch. I was greatly overcome and received the revelation اُدْعُونی استجب لکم ['Pray unto Me; I will answer your prayer']. Then I prayed and suddenly I saw in a vision that there were numerous mice-like creatures on his bed that were biting him. Then someone rose up and gathered and wrapped all those animals in a sheet and told me to throw it out. And then the state of vision ended. I know not whether the state of vision ended first or whether the illness ended first. The boy slept comfortably until the morning. As God Almighty has granted me this special miracle from Himself, I, therefore, proclaim it with certainty that nobody on the face of the earth can compete with me in this miracle of healing the sick. And if someone tries to compete with me in this, God shall put him to shame, for this is a special gift of God bestowed upon me to show miraculous Signs. This does not mean, however, that each and every patient I pray for will recover; rather, it means that most of the patients will surely be cured at my hand.

Should anyone dare to compete with me in respect of this miracle by way of insolence and trickery, God will make certain that the patients assigned to me will be cured in far greater proportion than the others. This competition should be done, for example, by randomly assigning twenty patients to me and twenty to the challenger. It will be an obvious miracle. Alas! I could have quoted many wonderful incidents as examples but this small treatise lacks the space for it. (Author)

followers over those who disbelieve until the Day of Judgment; there is a group from among the first ones and a group from among the last ones.

I shall demonstrate My light and shall raise you with a demonstration of My power. A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.

You are to Me like My Unity and Uniqueness. The time has come that you should be helped and be made well known in the world. You are to Me like My Throne. You are to Me like My son.[1☆] You are to Me in such an ultimate nearness of which the people cannot have any knowledge. We are your Friend and Guardian in this world and in the Hereafter. Whomsoever you are angry with, I am angry with; and whomsoever you love, I love them too. He who is at enmity with a friend of Mine is challenged by Me to battle. I shall stand with this Messenger. I shall rebuke the one who rebukes him. And I shall bestow upon you that which shall last forever.

Prosperity will come to you. Peace be upon this Ibrāhīm [Abraham]. We have made him a true friend and have delivered him from grief. We are Unique in this matter. Then make the station of this Ibrāhīm your place of worship; that is, follow his example.

We have sent him close to Qadian, and have sent him at the time of true need, and he has descended at the time of need. The prophecy of Allah and His Messenger has been fulfilled,

1. ☆ Allah the Almighty is Holy, without a son. This revelation is metaphorical. As in this age ignorant Christians have deified Ḥaḍrat ʿĪsā because of such expressions, divine wisdom determined the use of even stronger expressions with regard to my humble self so that the eyes of the Christians should open up and should realise that there is someone in this *ummah* [followers of the Holy Prophet[sa]] for whom stronger expressions have been used than the words on the basis of which they deify ʿĪsā. (Author)

and whatever God had willed was bound to happen. All praise belongs to Allah, who has made you Masīḥ Ibn-e-Maryam. He [Allah] is not accountable for that which He does, but people are accountable. Allah has selected you from among everything.

Many thrones have descended upon the earth but your throne has been placed above all others.

They will desire to extinguish the light of Allah. Hearken! It is the army of Allah which shall prevail ultimately. Have no fear, indeed, you will be on top. Have no fear, for, in My Presence, My Messengers are not afraid of anyone. The opponents will desire to extinguish the light of Allah with the breath of their mouths and Allah will perfect His light though the disbelievers might resent it.

We shall send down to you many hidden matters from heaven. And We shall crush the designs of your enemies into bits and shall show Pharaoh and Hāmān and their hosts the hand which they fear. Then grieve not over that which they say, because your Lord is ever on the watch.

No Prophet has been sent except that with his coming Allah has humiliated those who do not believe in him. We shall deliver you and will raise you high. I shall grant you such honour as will make people marvel. I shall comfort you and shall not wipe out your name and shall raise a great people from you. We shall show great Signs for you and shall demolish the structures that are being built.

You are the revered Messiah whose time shall not be wasted. A jewel like you cannot be wasted. You have a high standing in heaven and among those who have been granted insight. The Gracious God will demonstrate a Sign of Providence for you. The disbelievers will thereby fall down in prostration. They will fall upon their chins supplicating, 'Our Lord forgive us our sins; we were in error.' Then they will address you saying, 'We testify to Allah that He has given you preference over us

and that we were in error in staying away.' They will be told, 'Now that you have believed, no blame lies upon you. Allah has forgiven your sins and He is the Most Merciful of those who show mercy.' Allah will safeguard you against the mischief of your enemies and will attack him who attacks you. This is because they transgressed and treaded upon the ways of disobedience. Is not Allah sufficient for His servant?

O mountains and birds! Remember Me with ecstasy and heartfelt pain along with this servant of Mine. Peace be upon all of you from God who is Merciful. Step aside today, O guilty ones! I, along with the Spirit of Holiness, am with you and with the members of your family. Be not afraid; the Messengers are not afraid in My Presence.

The promise of Allah has come, and He has put down His foot and repaired the gap. Then blessed is he who has found and seen. There are people who accepted the guidance and there are people who have earned torment. They will say, 'He is not a Messenger of God.' Tell them, 'My truth is being testified by God Himself as well as those who have knowledge of the Book of Allah.'

Allah will help you at a difficult time. The commandment of Allah, the Gracious, for His vicegerent, for whom is the heavenly kingdom: he will be bestowed a vast kingdom; treasures will be opened for him.[1☆] This is Allah's grace and is strange in your eyes.

Say, 'O ye who disbelieve! I am of the truthful ones. So

1. ☆ This revelation has reference to some future time as happened in the case of the Holy Prophet, may peace and blessings of Allah be upon him, who was, in a vision, given the keys [of the treasuries of Caesar and Khosrow], but those keys made their appearance in the time of Ḥaḍrat 'Umar Fārūq[ra]. When God sets up a people with His own hand, He does not brook that people should trample them forever. Finally, some kings join them and they are, thus, delivered from the hands of tyrants as happened in the case of the Ḥaḍrat 'Īsā, peace be upon him. (Author)

wait a while for My Signs.' We shall soon show them Our Signs around them and in their own selves. On that day the arguments will be carried to its conclusion and there will be a clear victory. Allah will decide between you on that day. Allah does not guide the one who exceeds the limits and is a great liar.

We shall bear that burden of yours which has well-nigh broken your back. We shall cut the roots off of the people who do not believe in the veritable truth.[1] ☆ Tell them, 'Continue on your side to strive for your success; I shall continue to strive on my side. Then soon will you know whose efforts are deemed worthy of acceptance.' Allah will be with those who adopt righteousness and with those who are engaged in doing good deeds.

Has not the news of the destined earthquake come to you? Call to mind, when the earth shall be shaken violently and it shall bring forth all of its inner burdens and man will ask, 'What is the matter with the earth, that such a calamity has overtaken it?' On that day, the earth shall narrate the events that befell it. God shall reveal to His Messenger the trouble that has befallen it. Do the people imagine that this earthquake will not strike? It will certainly strike, and at a time when they will be completely unprepared and everyone will be distracted in their own worldly pursuits when the earthquake shall seize them. They ask you, 'Is the prophecy about the coming of the earthquake true?' Tell them, 'Yes, by my Lord, this earthquake shall certainly occur and people who turn away from God will not be able to escape it anywhere.' That is, they will find no refuge, and even if they are standing at the door of their house, they will be unable to leave the house, except through good deeds. A mill will rotate and the decree will descend.

Those from among the People of the Book and the idolaters

1. ☆ This indicates that the time is coming for truth to be clearly manifested and all controversies to be resolved; this decision shall be through heavenly Signs. The earth has been corrupted; now the heavens will confront it. (Author)

who denied the truth would not desist from their disbelief until this great Sign was shown to them. **Had God not done this, the world would have been enveloped in darkness.** I shall show you the earthquake of the Judgment Day. Allah will show you the earthquake of the Judgment Day. On that day, it will be asked, 'Whose is the kingdom this Day? Is the kingdom not of Allah, who is Supreme over all?' **I shall demonstrate to you the flash of this earthquake five times. If I so willed, I would end the world that day.**[1☆] I shall safeguard all those who are in your house. I shall show you the marvel of divine decree that will please you. **Tell the companions that the time for showing wonders upon wonders has arrived.** I shall grant you a grand victory which will be very clear so that your God may forgive all your shortcomings, past and future.[2☆] I am the Acceptor of repentance. He who will come to you, will be as if he comes to Me. Peace be upon you; you are the purified. We

1. ☆ This revelation indicates that there will be five earthquakes. The first four of them will be somewhat lighter and lesser in severity and people will take them as ordinary, but then the fifth earthquake will be apocalyptic which would drive people mad and insane, so much so that they would wish that they had died before that day. Bear in mind that since receipt of this revelation up to this day, 22 July 1906, there have been three earthquakes in this country; those of 28 February 1906, 20 May 1906, and 21 July 1906. But these are probably not included among the predicted earthquakes in the sight of Allah for they were very minor. It would appear that there would be four earthquakes like the one of 4 April 1905 and the fifth will be apocalyptic. واللہ اعلم [And Allah knows best]. (Author)

2. ☆ Unjust man, as a rule, raises thousands of objections against the Prophets and Messengers of God and finds all kinds of faults in them as if they were but a bundle of all kinds of faults, wrongs, crimes, sins, and injustices in the world. How far can one respond to such evil suggestions which are mingled with the mischief of the lower self? Therefore, the way of Allah is that finally He takes the matter in His own hand and manifests such a glorious Sign as clearly demonstrates the exoneration of that Prophet. This, indeed, is the meaning of لِّيَغْفِرَ لَكَ اللّٰهُ ['That Allah may cover up for you your shortcomings', (*Sūrah al-Fatḥ*, 48:3)]. (Author)

praise you and call down blessings upon you. Blessings of Allah extend to you from the Throne to the earth. I have descended for your sake and shall manifest My Signs for you.

Diseases will spread in the land and many lives will be lost. God is not such as to change His decree about a people until they carry out a change in their views. He will take this town Qadian under His protection after some tribulations.[1☆] Were it not for the sake of honouring you, I would have destroyed the whole of this town. I shall safeguard all those who are within the four walls of this house—none of them shall die of the plague or earthquake. God is not such that He would chastise those among whom you dwell. **The house filled with our love is an abode of peace. The earthquake will occur—and with great severity—and the earth will be turned upside down.** On that day the sky will produce a visible *pall* of smoke.[2☆] And on that day the earth will turn yellow; that is, there will be signs of severe famine. I shall bestow respect and honour upon you after your enemies try to humiliate you.[3☆]

They desire that your affair should remain incomplete, but Allah does not intend to leave you until He completes all your

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1. ☆ The word اٰوٰی is spoken in Arabic on occasions when protection is granted to someone after some sufferings as Allah the Almighty says: اَلَمۡ یَجِدۡکَ یَتِیۡمًا فَاٰوٰی ['Did He not find you an orphan and give *you* shelter?' (*Sūrah aḍ-Ḍuḥā*, 93:7)] and as He says اٰوَیۡنٰہُمَاۤ اِلٰی رَبۡوَۃٍ ذَاتِ قَرَارٍ وَّ مَعِیۡنٍ ['We rescued them *and helped them reach* an elevated land, a restful place with springs of running water', (*Sūrah al-Mu'minūn*, 23:51)]. (Author)

2. ☆ Meaning that, these are the Signs of the earthquake which will be apocalyptic. There will be a famine a short while before it and the earth will remain barren. It is unknown whether the earthquake will strike immediately after it or after some delay. (Author)

3. ☆ Meaning that, before the major Signs appear, it is imperative that I be insulted, diverse types of evil things be said, and allegations be made. Thereafter, the fearsome Signs will appear from the heavens. This is the way of Allah; first is the turn of the disbelievers, and the second is that of God. (Author)

affairs. I am the Gracious One; I shall create ease for you in every matter.

I shall show you blessings from every direction. My mercy has descended on three of your limbs: the eyes and two others; that is, they will be protected. The glow of youth will be restored to you. You shall witness your distant progeny.[1☆]

We give you good news of a son, who will be accompanied by the manifestation of the True, as if Allah had descended from heaven. We give you good news of a boy who will be your grandson.

Allah has purified you of every shortcoming and has approved of you and has taught you the verities that you did not know. He is the Benevolent. He walked in front of you and became the Enemy of your enemies. They will say, 'This is but an imposture.'

O critic! Do you not know that God has power over all things? He puts His Spirit into whomsoever He wills from among His servants; that is, grants the station of Prophethood.

Every blessing is from Muhammad, may peace and blessings of Allah be upon him; so, highly blessed is he who taught this servant and greatly blessed is he who has been taught. **God's feeling[2★] and His seal have accomplished such a lofty**

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1. ☆ This divine revelation **تَرٰی نسلاً بعیدًا** ['You shall witness a distant progeny'] dates back to about thirty years. (Author)

2. ☆ The divine revelation: **خدا کی فیلنگ اور خدا کی مُہر نے کتنا بڑا کام کیا** ['What a lofty design has been accomplished by God's feeling and His Seal'] means that God felt that this age had become so corrupt that a grand reformer was needed. So the Seal of God performed this task that a follower of the Holy Prophet, may peace and blessings of Allah be upon him, reached the rank of being a follower on the one hand, and a Prophet on the other because Allah the Exalted bestowed the Seal upon the Holy Prophet, may peace and blessings of Allah be upon him; that is, he was bestowed the Seal for the purpose of conveying spiritual excellence, which had not been bestowed upon any other Prophet and that is why he was named the Seal of Prophets. This means that

obedience to the Holy Prophet bestows the excellences of Prophethood and his spiritual attention carves out Prophets. No other Prophet has been granted this purifying power. This is the meaning of the hadith علماء أُمّتی کانبیاء بني اسرائیل meaning that, the divines from among my ummah will be like the Prophets of the Children of Israel. There were many Prophets from among the Children of Israel, but their Prophethood was not because of their obedience to Mūsā; rather it was a direct bounty from God. It had no trace of influence of the obedience to Mūsā in it. That is why they were not designated Prophets in one aspect and the followers of a Prophet in another, but were called independent Prophets and the dignity of Prophethood was bestowed directly upon them. Leaving them aside, if we look at the rest of the Children of Israel, we observe that they had received very little in rectitude, goodness, and piety. In general, the followers of Mūsā and ʿĪsā had been deficient in *auliyā'ullāh* [friends of Allah]. If an odd one was there, it was as if non-existent. Most of them were disobedient, vicious, sinful, and worshippers of the world. That is why the Torah and the Gospel contain not even a hint about the spiritual influence of Ḥaḍrat Mūsā and Ḥaḍrat ʿĪsā concerning them. The Torah frequently designates the companions of Mūsā as a disobedient, hard-hearted, sinful, and rebellious group.

In reference to their disobedience, the Holy Quran recounts their response to Ḥaḍrat Mūsā on the occasion of a battle فَاذْهَبْ اَنْتَ وَ رَبُّكَ فَقَاتِلَآ اِنَّا هٰهُنَا قٰعِدُوْنَ [*Sūrah al-Mā'idah,* 5:25] meaning: 'Go you and your Lord and fight the enemy; here we shall sit.' Such was the measure of their disobedience. In contrast, the hearts of the Companions of the Holy Prophet, may peace and blessings of Allah be upon him, were so inspired by the love of God, and they were so affected by the spiritual attention of the Holy Prophet, may peace and blessings of Allah be upon him, that they sacrificed themselves in the cause of God like sheep and goats. Can anyone show us the followers of any previous Prophet, who demonstrated such sincerity and devotion? We have mentioned the state of the companions of Mūsā. Now listen to the state of the disciples of Ḥaḍrat Masīḥ [Jesus]. One of them, Judas Iscariot, had him arrested in return for thirty pieces of silver. Peter, the disciple to whom had been committed the keys of Heaven, cursed ʿĪsā to his face and the remaining disciples, upon seeing the adversity, ran away. Not one of them displayed resolve or remained steadfast. Cowardice overwhelmed them. In contrast, the Companions of the Holy Prophet, may peace and blessings of Allah be upon him, displayed such steadfastness and were so reconciled to death under the shadow of the swords that any mention of their devotion brings tears to one's eyes.

So what was it that breathed into them such spirit of devotion? And what was the hand that brought about such a change in them? It was that in the time of their pre-Islamic ignorance they were worms of this world; there was

no sin and no type of injustice that they did not commit, but then becoming the followers of this Prophet, they were so drawn to God that it was as if God dwelt within them. I tell you truly that it was the spiritual attention of the Holy Prophet that pulled them out of a low life into a holy one. Those who entered Islam in hosts did not do so because of the sword. Rather it was the consequence of the sincere supplications and humble and passionate prayers which the Holy Prophet, may peace and blessings of Allah be upon him, offered in Makkah for thirteen years, so that even the soil of Makkah confessed that it was under the blessed feet of him whose heart proclaimed the Oneness of Allah so passionately that heaven was filled with his cries. God is in need of no one. He does not care whether anyone is rightly guided or goes astray. Therefore, the light of guidance which was so extraordinarily manifested in Arabia, and then spread to the rest of the world, was the consequence of the heartfelt anguish of the Holy Prophet, may peace and blessings of Allah be upon him. Followers of every religion digressed and strayed away from *Tauḥīd* [Oneness of God] but the spring of *Tauḥīd* continued to flow in Islam. All these blessings were the result of the supplications of the Holy Prophet, may peace and blessings of Allah be upon him, as God Almighty has said لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ [*Sūrah ash-Shu'arā',* 26:4] meaning: 'Will you grieve yourself to death because they do not believe?' Thus, the reason why the followers of previous Prophets did not achieve such a high grade in righteousness and piety was that those Prophets did not have the same degree of attention and anguish for their followers. It is a pity that the ignorant Muslims of this age did not appreciate their Noble Prophet as he deserved, and stumbled in every issue. They interpret the Seal of Prophethood in a manner that is derogatory to the Holy Prophet, may peace and blessings of Allah be upon him, rather than praiseworthy, as if the pure soul of the Holy Prophet, may peace and blessings of Allah be upon him, had no power to bestow grace or to help perfect the souls spiritually, and he had been appointed merely to teach them the bare minimum of law. On the contrary, God Almighty teaches this ummah the prayer اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ['Guide us in the right path—The path of those upon whom You have bestowed Your blessings', (*Sūrah al-Fātiḥah,* 1:6–7)]. Therefore, if this ummah is not the heir of the previous Prophets and have no share in this bounty, why were they taught this prayer? It is a pity that no one—on account of their bigotry and ignorance—duly reflects upon this verse. They are greatly eager that Ḥaḍrat 'Īsā should descend from heaven, while the Holy Quran testifies that he is dead and buried in Srinagar, Kashmir, as God Almighty says وَاٰوَيْنٰهُمَآ اِلٰى رَبْوَةٍ ذَاتِ قَرَارٍ وَّمَعِيْنٍ [*Sūrah al-Mu'minūn*, 23:51] meaning: 'We delivered 'Īsā and his mother from the hands of the Jews and conveyed them to a high mountain which was a place of comfort and elegance and had springs of clear water in it.' This was

design; that is, God felt the need of the time, and His feeling and the Seal of Prophethood which carries very powerful grace, have accomplished a great task. In other words, there are two reasons for your being commissioned: (1) Feeling by God for the need of the time, and (2) The grace bestowed by the Seal of the Holy Prophet[sa].

I am with you and with the members of your family, and with all those who love you. My name demonstrated its flash for your sake. The spiritual universe has been opened for you. Therefore, your sight is sharp today.

Allah will prolong your life. Eighty years—four or five more, or four or five less. I shall bless you greatly, so much so that kings will seek blessings from your garments. My name demonstrated its flash for your sake. I shall show fifty or sixty more Signs.

Those who are accepted of God exhibit Signs and evidence of such acceptance. They are revered by kings and mighty ones and are called princes of peace. The drawn sword of angels is in front of you,[1☆] but you have not

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Kashmir. And this is why Maryam's tomb is not to be found in Palestine, and they claim that she too disappeared like Ḥaḍrat ʿĪsā. How unjust it is of the ignorant Muslims to believe that the ummah of the Holy Prophet, may peace and blessings of Allah be upon him, is devoid of the converse and discourse of God while at the same time they repeat the sayings [of the Holy Prophet] that prove that among the ummah of the Holy Prophet, may peace and blessings of Allah be upon him, there will be those who will resemble the Prophets of Israel, and there will also be one **who will be a Prophet in one aspect and an *ummatī* [follower of the Holy Prophet] in another! He would be the one who will be called the Promised Messiah.** (Author)

1. ☆ This prophecy relates to someone who denied me after accepting me, and became arrogant, abusive, and exceedingly hostile. Therefore, Allah the Almighty says, 'Why do you advance; don't you see the swords of the angels?' (Author)

recognized or seen or known the time. It is not good to oppose the Brahman Avatar.

O my God! Demonstrate the distinction between the true and the false. You recognize every reformer and truthful one. O my Lord! Everything is in Your service. O my Lord, guard me from the mischief of the wicked and help me and have mercy on me.

O enemy bent upon destroying me! May Allah ruin you and safeguard me against your mischief.

The earthquake that has been prophesied is about to strike. The servants of God shall arise and observe Prayer upon witnessing an example of the Judgment Day.

Allah will make you prevail and will spread your praise among people. Had I not created you, I would not have created the heavens.[1☆] Ask of Me; I shall grant you.

Yours is the hand and supplication; the mercy is from Allah.

The shock of earthquake that will demolish a part of the structure. Permanent and temporary residences will all be wiped out. It will be followed by another earthquake.

When the spring comes round again, there will be another earthquake. When the spring will come round for the third time the days of the satisfaction of the mind will arrive, and by that time Allah the Almighty will have demonstrated many Signs.

Lord! Postpone the time of the major earthquake to some extent. Allah will postpone the earthquake that will be an

1. ☆ A the time of the advent of every great reformer a new heaven and a new earth is created spiritually. That is to say, angels are appointed in the service of his objectives and people with eager temperaments are created. This revelation refers to the same phenomenon. (Author)

example of the Judgment Day until an appointed time.[1☆] Then you will see wonderful help and your opponents will fall down upon their chins supplicating, 'Lord! Forgive us and pardon our sins, we were in error.' The earth will say, 'O Prophet of Allah, I did not recognise you.' O defaulters! No blame shall lie upon you this day; Allah will forgive your sins and He is the Most

1. ☆ Earlier, I had received the divine revelation that the earthquake that will be apocalyptic was imminent. The Sign appointed for it was that Muḥammadī Begum, the wife of Pīr Manẓūr Muḥammad Ludhiānavī, will give birth to a son. Since that boy would be a Sign for the occurrence of the earthquake, he would be named Bashīr-ud-Daulah, indicating that he would be a good augury for our Movement's progress. Similarly, his name would be 'Ālam Kabāb, indicating that if the people did not repent, the world would be overtaken by great calamities. Similarly, his name would be Kalimatullāh and Kalimatul-'Azīz because he would be the Word of God that would appear at its due time. He will also bear other names. Thereafter, I prayed that the appearance of this apocalyptic earthquake may be delayed somewhat. Allah the Almighty Himself mentions this supplication in this revelation and then provides the response to it too as He says ربّ اخّر وقت ھٰذا۔ اخّرہ اللّٰہ الی وقت مسمّٰی meaning: 'Allah has accepted this supplication and has postponed the earthquake to another time.' This revelation was published in the newspapers *Badr* and *Al-Ḥakam* about four months ago. Since the apocalyptic earthquake has been delayed, it was also necessary that the birth of the boy be also delayed. Accordingly, a daughter was born to Pīr Manẓūr Muḥammad on Tuesday, 17 July 1906. This is a Sign of the acceptance of the supplication and is also a Sign of the truthfulness of the divine revelation that had been published four months before the daughter was born. However, earthquakes of a smaller magnitude must continue to occur, but it is imperative that the earth should withhold from the apocalyptic earthquake until that promised boy is born. Bear in mind that it is a Sign of the great mercy of Allah that by creating the daughter, He comforted us regarding the future catastrophe; i.e. the apocalyptic earthquake that has been postponed in accordance with the promise of اخّرہ اللّٰہ الی وقت مسمّٰی. Meaning that, after accepting the prayers, 'God delayed it up to an appointed time.' If the boy had been born at this time, there would have been great apprehension and consternation at the occurrence of every earthquake and every calamity in fear that perhaps the appointed time had come and the postponement would not have been credible. But now the postponement became defined having been tied to the fulfilment of a condition. (Author)

Merciful of those who show mercy. Deal kindly with people and be compassionate towards them. You are to me like Mūsā [Moses]. A time will come upon you like the time of Mūsā. We have sent a Messenger to you similar to the Messenger that We sent to Pharaoh.

Much milk—that is, the milk of insights and verities—has descended from heaven; guard it.

I have illumined you and chosen you.

Provision has been made for your happy life.

Allah is better than everything. With Me is goodness greater than a mountain.

Many salutations of peace are upon you from Me.

We have bestowed upon you in abundance. Allah is with those who follow the guidance and those who are truthful. Allah is with those who are righteous and those who do good deeds. Allah intends to raise you to a station where you would be praised. **Two Signs will appear.**

Step aside today, O ye guilty ones! The lightning of the Signs of God would strike them blind. This is what (you) desired to be hastened. O Ahmad! Mercy flows from your lips. Your discourse has been made eloquent by the Benevolent Lord.

There is something in that which you say, to which the poets have no access.

O My Lord! Teach me that which is good in Your estimation. Allah will safeguard you against your enemies and will attack all those who attack you. They have disclosed all the weapons that they possessed. I shall inform Maulawī Muḥammad Ḥusain of Batala at the last moment that he was not in the right. Allah is Gentle and Merciful. We have made the iron soft for you.

I shall come [to you] suddenly with My hosts. I shall respond along with the Messenger and will postpone or cancel My

decree at certain times and will fulfil it at other times.[1☆] They will ask, 'Whence have you obtained this status'? Tell them, 'Allah is the Possessor of Wonders.' Āyal[2☆] came to me and chose me and rotated his fingers and signified that the promise of Allah had arrived. Then blessed is he who finds it and sees it. Various kinds of diseases will be spread and many lives will be lost in different calamities. I shall stand with My Messenger and shall break the fast and also observe it.[3☆] I shall not depart from this land until a determined time. I shall bestow upon you the light of My coming and I shall proceed towards you and shall bestow upon you that which shall stay with you forever. We shall inherit the earth and will eat into it from its boundaries. Many will be transferred to their graves. Manifest victory will be from Allah that day. My Lord is the Possessor of Mighty Power and He is Strong and Mighty. His wrath will descend

1. ☆ The words of this divine revelation literally mean that I will sometimes miss and at other times I will do as intended; meaning that sometimes I will do as I wish and at other times I will not. And sometimes my intent would be implemented, and other times not. Such words do occur in the discourse of God Almighty as is reported in *aḥādīth* [that Allah the Almighty says]: 'I hesitate to take the soul of a believer'; whereas Allah is free from hesitation. This divine revelation that 'Sometimes My intent misses and at others not' has a similar import. It means that sometimes I cancel My decree and intention, while at others that intent is fulfilled as I had desired. (Author)

2. ☆ Here Allah the Almighty has named Gabriel as Āyal, because he returns often. (Author)

3. ☆ It is obvious that Allah the Almighty is beyond keeping the fast and breaking it. Therefore, these words cannot be attributed to Him in their literal sense. Hence it is only a figure of speech. The import is that 'Sometimes I shall send My chastisement and sometimes I shall grant a respite like a person who sometimes eats and at other times keeps fast and stays away from eating.' Such figures of speech abound in the Scriptures of God, as there is a hadith that Allah will say, on the Day of Judgment: 'I was sick, I was hungry, I was naked...' (Author)

upon the earth. I am truthful; I am truthful and Allah will bear witness for me.

O Eternal and Everlasting God! Come to my aid.

The earth has become strait for me despite its expanse. **O my Lord! I am overcome, so take my revenge from the opponents and crush them into bits, because they have drawn far away from the fashion of life.**

When You determine a matter, it happens immediately with Your command. **O My servant, since you repeatedly enter into My mansion, then see for yourself whether the shower of mercy descended upon you or not?**

We destroyed fourteen beasts; this was because they exceeded the limits in disobedience.

The end of the ignorant one is Hell; an ignorant one seldom comes to a good end.

I have obtained victory; I have triumphed.

I have been commissioned as a vicegerent by the Gracious God, so come to me. I am the pasture of the Gracious God and I perceive the fragrance of the long lost Yūsuf [Joseph] even if you were to call me a dotard. Have you not seen how your Lord dealt with the People of the Elephant? Did He not revert their plan to work against them?

That which you have done will not turn out to be in accord with God's pleasure.[1☆]

We have forgiven you. Allah helped you at the time of Badr—that is, in this fourteenth century—when you were weak. They will say, 'This is an imposture.' Tell them, 'Had this enterprise been from anyone other than Allah you would have found much contradiction in it.' Say, 'I have with me proof from Allah, then will you believe or not?' The moon of the Prophets

1. ☆ Specific application of it was not made clear وَاللّٰہ اعلم [And Allah knows best]. (Author)

will come and your affair will be completed. Step aside today, O ye guilty ones!

The earthquake will strike with great severity and the earth will be turned upside down.[1☆] This is the promise that you hastened for.

I shall safeguard all those who are in this house from the earthquake. There is an ark and comfort. I am with you and with the members of your family. I shall desire what you desire.

Concerning the order that was issued relating to Bengal—namely, the pain suffered by the people of Bengal due to the partition of Bengal—God says that they will be consoled in some other way in the future.

All praise belongs to Allah who has favoured you by providing you with good relations through marriage and a good ancestry.[2☆] All praise belongs to Allah, who has removed my grief and has bestowed upon me that which He has not bestowed upon

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1. ☆ In this respect Almighty Allah has revealed to me that during the time of Prophet Yasaʿyāh [Isaiah], a woman named Almā bore a son in accordance with the prophecy of that Prophet. Afterwards the king Hezekiah gained victory over Pekah. Similarly, the wife of Pīr Manzūr Muḥammad Ludhianavī, whose name is Muhammadi Begum, will bear a son before the earthquake. That boy will be a precursor of the major earthquake which will be apocalyptic. It is necessary that prior to that, other earthquakes should take place. The boy will have the names as detailed below: (1) Bashīr-ud-Daulah—because he will be Sign of our victory; (2) Kalimatullāh Khān—that is, the Word of God; (3) ʿĀlam Kabāb; (4) Word; (5) Shādī Khān; (6) Kalimatul-ʿAzīz etc.—because he would be the Word of God that will bring victory for the truth. All creation is the word of God. Therefore, naming someone Kalimatullāh is not something unusual. That boy has not been born this time because Allah the Almighty has said اخّره اللّٰہ الی وقت مسمّٰی meaning that, the apocalyptic earthquake, for which that boy will be a Sign, has been postponed for a later time. (Author)

2. ☆ Meaning that, God has favoured you by causing your birth to take place in a noble, honourable, renowned, and esteemed family; and secondly, He favoured you with a wife from an honourable Sayyed family of Delhi. (Author)

any other of my contemporaries. O Leader! You are indeed the Messenger of God, pursuing the right path, sent down by the Mighty, the Ever Merciful. I decided to appoint a *khalīfah* [vicegerent] from Myself in this age so I created this Adam. He will revive the Faith and will establish the Shariah.

When the age of the imperial Messiah[1☆] began, Muslims who were only Muslim in name, were newly reconverted to Islam.

The heavens and the earth were closed like a bundle and then We opened them up—that is, the earth as well as the heavens brought out their full power. The time appointed for your death has approached. The Lord of the Throne calls you. We shall not let any trace of things survive you that might be a source of humiliation for you. Only a short time is left out of the term appointed by your Lord, and We shall not let anything survive that might be a source of humiliation for you.

Very few days of life are left. On that day the whole Jamā'at will be disheartened and saddened. Your event will occur after several events have occurred. Many wonders of divine power will be manifested first and then the event of your death will happen.

Your time has come and We shall cause bright Signs to survive you. Your time has arrived and We shall cause clear Signs to survive you.

O my Lord, cause me to die a Muslim and join me with the righteous. (*Āmīn*).



1. ☆ In divine books the Promised Messiah has been called a king. This means that his kingdom will be of heaven; that is, he will be a king of the future movement and distinguished nobility will be among his followers. (Author)

POSTSCRIPT

Response to Some Critics' Objections

In these trying times, there have appeared some people even among Muslims who do not consider it necessary for their salvation to believe in the Holy Prophet, may peace and blessings of Allah be upon him, and to follow in his footsteps. They deem it sufficient simply to believe in God as One without partner to enter Paradise. And there are some who—through utter fabrication and inequity, or out of their own misunderstanding—raise different kinds of unwarranted objections against me. Some of these appear to be intended to make people weary of this Movement. There are still others who, on account of their disposition, are incapable of understanding the subtleties of faith. They are not evil by nature, but they lack intellectual depth or breadth of knowledge to enable them to deduce the truth of any matter. I have, therefore, thought it appropriate to dispel the doubts of all of them in this postscript.

It was not incumbent upon me to pay attention to the removal of these doubts, because these absurd objections have been refuted in various places throughout many of my books. Nevertheless, in these days, there is a man named **'Abdul-Ḥakīm Khān,** an Assistant Surgeon in the state of Patiala, who was a member of my Movement, but remained unaware and deprived of religious verities because

of infrequent meetings and lack of association [with me]. He was afflicted with arrogance, gross ignorance, conceit, and ill-thinking. On account of his own ill fortune, he left my Community and has become an enemy of this Movement. In an attempt to put out the light of God, he is trying, as far as it lies in his power, to blow toxic breaths into his foolish writings to extinguish the candle which is lit by the hand of God. It was, therefore, considered appropriate to briefly answer some of his objections as are worthy of response to inform the public, because due to negligence and preoccupation with the world, it is rather difficult for ordinary people to find these answers from my books by searching them all.

Firstly, the issue for which ʻAbdul-Ḥakīm Khān has seceded from our Jamāʻat is worth noting. The issue is that it is his belief that, to attain salvation in the Hereafter, it is not necessary to **believe** in the Holy Prophet, may peace and blessings of Allah be upon him. Rather, anyone who believes God to be One without partner shall attain **salvation** (even if he rejects the Holy Prophet, may peace and blessings of Allah be upon him).

Obviously, according to him, one can attain salvation even after **abandoning** Islam, and it is unjust to punish him for this apostasy. For instance, an individual named ʻAbdul-Ghafūr recently became an apostate, and joined the Āryah Samāj and was renamed Dharam Pāl and has been busy day and night in insulting and refuting the Holy Prophet, may peace and blessings of Allah be upon him. Even he, according to ʻAbdul-Ḥakīm Khān, shall go straight to Paradise, for the Āryas eschew idol worship.

However, every sensible person would realise that such a doctrine reduces the advent of **Prophets,** peace be upon them, to be an exercise in futility and fruitlessness. If one could still attain salvation through belief in God being One even while refuting and opposing the Prophets, peace be upon them, would this not perforce mean that

the Prophets were sent to the world in vain[1☆]—even without them the task could be managed—and there was no great need for their advent? Were it true that a mere affirmation of the Oneness of God was enough, then by implication it would amount to a kind of *shirk* [association of partners with God] to require the addition of the words مُحَمَّد رسُول الله [Muhammad is the Messenger of Allah] to لَا اِلٰهَ اِلَّا الله [There is no God but Allah]. The fact of the matter is that for those who think along these lines, it is a veritable *shirk* to pronounce مُحَمَّد رسُول الله [Muhammad is the Messenger of Allah]. According to them, perfect *Tauḥīd* [Oneness of God] means that no other name should be joined with Him. Also, in their estimation, to be outside of the religion of Islam does not preclude salvation. For example, should all Muslims, in a single day, reject the Prophethood of the Holy Prophet, may peace and blessings of Allah be upon him, and, like misguided philosophers, consider *Tauḥīd* alone to be sufficient [for salvation] and imagine that they need not follow the Holy Quran and the Holy Prophet, may peace and blessings of Allah be upon him, and reject them, even then—according to these people—all of them, despite being apostates, will attain salvation and, without a doubt, enter Paradise.

It is not hidden from even a person with minimal intellect that since the days of the Companions, may Allah be pleased with them, up to now, all sects of Islam agree that, indeed, the essence of Islam is that just as a person deems God to be One without a partner and believes in His Being, Existence, and Oneness, so is it obligatory upon him to believe

1. ☆ Were it true that those who reject the Prophets, peace be upon them, and are their enemies would manage to get salvation on account of their imaginary *Tauḥīd*, then on the Day of Judgment, instead of those disbelievers, the Prophets, peace be upon them, will be suffering a kind of torment when they see their detractors and those who used to insult them seated on the thrones of Heaven and, like them, being in a state of bliss. Then, ridiculing the Prophets[as], these people might well remark, 'We rejected and insulted you; but what harm did that do to us?'! Then the stay in Heaven would become bitter for the Prophets. (Author)

in the Prophethood of the Holy Prophet, may peace and blessings of Allah be upon him. Furthermore, he must believe in whatever is laid down and recorded in the Holy Quran. Indeed this is the point that has been brought home to the Muslims since the very beginning; it was on account of their firm belief in it that the Companions, may Allah be pleased with them, sacrificed their lives. Many sincere Muslims who had been captured by the disbelievers in the time of the Holy Prophet[sa], were repeatedly told that they would be released if they renounced the Holy Prophet, may peace and blessings of Allah be upon him, but they did not renounce him and laid down their lives in this very path. These things are so well known in the chronicles of Islam that anyone who has even a minimum acquaintance with Islamic history would not disagree with this statement of mine.

It should also be borne in mind that the wars of Islam were defensive in nature; that is, they were initiated by the disbelievers. The disbelievers of Arabia would not stop their attacks lest the religion of Islam should spread throughout the Arabian Peninsula. The Holy Prophet, may peace and blessings of Allah be upon him, was enjoined to fight them in order to deliver the persecuted from the clutches of those pharaohs. But, there is no doubt that, even then, so much bloodshed could have been averted if the disbelievers had been told that it was not incumbent upon them to believe in the **prophethood** of the Holy Prophet, may peace and blessings of Allah be upon him; that belief in the Holy Prophet[sa] was not really a prerequisite for salvation; they may believe, in their own way, in God to be One without a partner even if they remain opposed and adversarial and inimical to the Holy Prophet, may peace and blessings of Allah be upon him; and that there was no need to acknowledge him as their chief and leader. In particular, **what is the reason** that the Jews, who acknowledged God to be One without partner, were fought against, so much so, that at times thousands of Jews were captured and killed in a single day? This clearly shows that if *Tauḥīd* alone was enough for salvation, then to needlessly fight against the Jews, and kill them in thousands, was an entirely unwarranted and

unlawful act. If so, why did the Holy Prophet, may peace and blessings of Allah be upon him, do it? Did the Holy Prophet, may peace and blessings of Allah be upon him, not understand the teachings of the Holy Quran?

A close study of all the Scriptures revealed by God Almighty shows that **all the Prophets** have admonished the same thing: believe in God Almighty to be One without partner and, along with it, also believe in God's Messengers. This is why the **gist** of Islamic teaching was taught to all of the ummah in these two sentences: لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰه ['There is no God but Allah. Muhammad is the Messenger of Allah'].

It should also be borne in mind that it is only the Prophets, peace be on them, who demonstrate the **existence** of God and teach people that He is the One without any partner. If these holy ones had not appeared in the world, it would have been an implausible and **impossible matter** to find the straight path with certainty. Though a person of pure nature and sound mind can, by reflecting on the earth and heaven and observing their perfect and firm order, conclude that there ought to be a Creator of this work full of wisdom; but, there is a **great difference** between the statement that 'there ought to be [a Creator]' and 'He really does exist'.

It is only the **Prophets,** peace be on them, who established through thousands of Signs and miracles that the Being, who is Transcendent and comprises all power, does in fact exist. Indeed, the degree of cognition that the need of a Creator may be perceived by the observation of the universe is also a reflection of the rays of Prophethood. Had there been no Prophets, peace be upon them, no one would have achieved even this degree of cognition. This may be illustrated by an example. Though there is water below the surface of the earth, the presence and maintenance of that water depends upon the water that descends from the sky. When it so happens that there is no rainfall, the underground water dries up too, and when the rain descends from the sky, the underground water also begins to well up. In the same way, with the advent of Prophets, peace be upon them, the

faculties of reason become sharp, and reason, which is subterranean water, advances in its status. And when there is a long hiatus in the appearance of Prophets, the subterranean water of reason begins to decline and becomes polluted, and the world is steeped in idolatry, paganism, and every kind of vice. Thus, just as the eye possesses the faculty of sight, yet it needs the light of the sun to be able to see; in the same way, human reason, which resembles the eye, is always in need of the Sun of Prophethood. And as soon as that Sun disappears, reason immediately develops opacity and darkness. Can you see with the eye alone? Certainly not. Similarly, you cannot see anything without the light of Prophethood.

As **the recognition of God** has depended upon the recognition of a Prophet since antiquity and the inception of the world, it is not plausible and possible to find *Tauḥīd* without the agency of a Prophet. A Prophet is the mirror to behold the countenance of God; the face of God is revealed through this very mirror. When God Almighty desires to reveal Himself to the world, He raises a Prophet, who is a manifestation of His powers in the world, and sends down His revelation upon him and manifests His powers of *Rubūbiyyat* [Providence] through him. It is then that the world comes to know that God does exist. It is a part of *Tauḥīd* [belief in the Oneness of God] to believe in those individuals who have been appointed under the eternal law of God as the essential means for the recognition of God. Without this belief, *Tauḥīd* cannot become perfect; for, it is not possible to achieve absolute *Tauḥīd,* which is created from the fountain of perfect certainty, in the absence of heavenly Signs and wonders manifesting the Omnipotence of God, which are displayed by the Prophets and which lead to full cognition. They alone are the group that points to God and through whom God—whose Being is imperceptible beyond imperceptible and hidden beyond hidden and concealed beyond concealed—reveals Himself. That Hidden Treasure, whose name is God, has always been known through the Prophets. To realize without the agency of a Prophet that *Tauḥīd*—which is estimated as true *Tauḥīd*

by God Himself and demonstrated in reality perfectly in all its glorious colours—is as much opposed to reason as it is contrary to the experience of the seekers after God.

The misconception that some ignorant people entertain that *Tauḥīd* is enough for salvation, and it is not necessary to believe in a Prophet—as if they seek to separate the soul from the body—is entirely due to the blindness of their hearts. It is obvious that whereas the true belief in the Oneness of God can only be established through a Prophet, and without him it is unimaginable and unattainable, it cannot possibly be attained without believing in a Prophet. If a Prophet, who is the root of *Tauḥīd,* is excluded from belief, how can *Tauḥīd* be sustained? A Prophet alone is the cause of *Tauḥīd* and is the creator of *Tauḥīd* and the father of *Tauḥīd* and the fountainhead of *Tauḥīd* and the perfect manifestation of *Tauḥīd*. It is through him that the hidden countenance of God is manifested, and it is realized that **God exists.**

The fact of the matter is that on the one hand, the Being of the One True God of Glory is absolutely Independent and Self-Sufficient; He is not in need of anyone becoming guided or going astray. On the other, by His nature He desires that He should be known and people should benefit from His eternal mercy. Therefore, of all the hearts of earth's dwellers, He manifests Himself to the heart which is charged to the highest degree with the natural ability of attaining love and nearness to the Holy One, and is endowed by nature with utmost sympathy for mankind; and God displays the light of His Being and eternal attributes to it. In this manner, the person who possesses such a special and superior nature, who is called a **Prophet** in other words, is drawn towards Him. Then the Prophet, because he is highly charged with sympathy for mankind, desires—through his spiritual inclination, supplication, and humility—that others too should know the God who has appeared to him so that they may attain salvation. He sincerely offers the sacrifice of his own self before God and, out of the desire

that people may be revived, accepts many deaths for himself and puts himself through great hardships, as is indicated in the verse:

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ ☆[1]

Thereupon, though God is Self-Sufficient and does not stand in need of His creatures, on account of the constant grief, sorrow, torment, and anguish; humility and humbleness; and extreme sincerity and purity of such a person, God manifests His countenance upon the eager hearts of His creatures through His Signs. As a result of the commotion caused by the earnest supplications of such a person, which create a tumultuous uproar in heaven, divine Signs descend upon the earth like rain and extraordinary phenomena are shown to the people of the world whereby the world gets to witness that God exists and the countenance of God is witnessed. Had that Holy Prophet not turned to God with so much supplication, entreaty, and earnestness, and had he not sacrificed his self and had he not accepted a hundred deaths at every step, the countenance of the Divine would have never been revealed upon the world, because God Almighty is absolutely independent owing to His Self-Sufficiency, as He says:

اِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ[2]

And

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا[3]

Meaning that, God, as such, is Independent of the entire world; and,

1. ☆ (Translation) Meaning that, will you grieve yourself to death because these disbelievers do not believe? [*Sūrah ash-Shu'arā',* 26:4] (Author)
2. *Sūrah Āl-e-'Imrān,* 3:98 [Publisher]
3. *Sūrah al-'Ankabūt,* 29:70 [Publisher]

It is Our law indeed for those who strive after Us and seek Us with the utmost effort, that We do show them Our way.

So the Prophets are first and foremost in offering sacrifices in the cause of Allah. Everyone strives for himself, but Prophets, peace be upon them, strive for others. People sleep, yet they stay awake for them; people laugh, yet they weep for them. They willingly bear every hardship for the deliverance of mankind. They do all this so that God Almighty may manifest Himself so that it should be proved to people that God exists, and His existence and His *Tauḥīd* may be clearly perceived by the eager hearts so that they might attain salvation. Thus, they die in their sympathy for their mortal enemies. And when their agony reaches its peak and heaven is filled with their tormented supplications (which are for the sake of the deliverance of mankind), then God Almighty exhibits the splendour of His countenance and manifests His Existence and His *Tauḥīd* to mankind through mighty Signs. Thus, there is no doubt that the treasure of *Tauḥīd* and godliness is attained by the world only from the mantle of the Prophet; without him, it can never be attained.

The highest example in this regard was set by our Prophet, may peace and blessings of Allah be upon him, who uplifted a people out of the filth in which they were steeped and transported them to a garden. He served spiritual foods and sweet drinks par excellence to those who were languishing on the verge of death out of spiritual hunger and thirst. He transformed them from savages into human beings, and then from ordinary human beings to civilized people, and then from civilized human beings into perfect human beings, and exhibited so many Signs for them, that he manifested God to them, and brought about such a transformation in them that they began to shake hands with angels. None of the other Prophets were able to demonstrate such an effect in their ummah, for their companions remained imperfect.

Thus, I always wonder what a **sublime Prophet** this Arabian Prophet is, whose name is **Muhammad** (thousands upon thousands of blessings and peace be upon him). One cannot fathom the limit

of his sublime status and it is not given to man to estimate the extent of his spiritual effectiveness.[1☆] It is a pity that his rank has not been recognized as it should have been. He is the champion who restored to the world the ***Tauḥīd*** which had disappeared from the world; he loved God to the extreme and his soul melted to the extreme out of sympathy for mankind. Therefore, God, who knew the secret of his heart, exalted him above **all the Prophets** and all the **first ones and the last ones** and bestowed upon him all that he desired within his lifetime. It is he who is the fountainhead of every grace, and anyone who claims any superiority without acknowledging his grace is not a human being but is the **spawn of Satan,** because he (the Holy Prophet[sa]) has been bestowed the key to every exaltation and he has been given the treasure house of every understanding. He who does not receive through him is deprived forever. I am nothing and possess nothing. What am I and what do I amount to? I would be ungrateful if I were not to confess that I have found true *Tauḥīd* through this very Prophet. I have attained the recognition of the Living God through this same perfect Prophet and through his light. The honour of converse and communion with God, through which I behold His countenance, has been bestowed upon me through **the same Great Prophet.** The rays from this Sun of Guidance fall upon me like sunshine and I continue to be illumined only so long as I am facing towards it.

Those who adhere to the notion that one who does not believe

1. ☆ How wonderful it is that even as the world nears its end, the rays of grace of this perfect Prophet[sa] continue to shine incessantly. If the Word of God, the Holy Quran, had not precluded it, he would be the only Prophet about whom we could assert that he is still alive with his mortal body in Heaven because we find clear effects of his being alive. His religion is alive; one who follows him becomes alive; and one discovers the Living God through him. I have witnessed it that God loves him, his faith, and the one who loves him. And it should be borne in mind that he is indeed truly alive. His is the highest station in Heaven, but it is not with the material body which is mortal—rather, it is with a different spiritual body which is everlasting—that he is in Heaven in the company of his All-Powerful God. (Author)

in the Holy Prophet, may peace and blessings of Allah be upon him, or turns apostate but remains firm in *Tauḥīd* and considers God to be One without any partner will attain salvation and shall suffer no harm on account of his disbelief or apostasy—as is the belief of 'Abdul-Ḥakīm Khān—are indeed ignorant of the true meaning of *Tauḥīd*. I have pointed out a number of times that even Satan as such considers God to be One without partner. But mere belief that He is One is not enough for salvation; rather, salvation depends on two things:

1. One is the absolute conviction in the Being and Oneness of God Almighty.

2. Second is that such perfect love for the One Glorious God should be instilled in one's heart that, as a consequence of its influence and dominance, obedience to God Almighty should truly become the delight of one's heart without which he could not live at all. Love for the Divine should trample and obliterate love for all besides Him.

This is true *Tauḥīd* that can never be achieved except through following our lord and master, **Ḥaḍrat Muḥammad, may peace and blessings of Allah be upon him.** Why can it not be achieved? The answer is that the Being of God is unseen beyond the unseen, concealed beyond concealed, and extremely hidden. The reasoning faculties of humans cannot discover Him on their own. No rational argument can constitute an incontrovertible proof of His existence, because the reach and access of reason is limited to the extent of realizing the need for a Creator by reflecting upon the created beings in the universe. However, to acknowledge the need for His existence is one thing, but it is quite another to arrive at the stage of *'ainul-yaqīn* [certainty by sight] that God, the need for whose existence has been acknowledged, does indeed exist. However, since the methodology of reason is imperfect, incomplete, and doubtful, not every philosopher

can recognise God through reason alone. Rather, most people who seek to discover God solely through reason become atheists in the end. Their reflections on the created things in the earth and heavens cannot benefit them at all. They ridicule and mock God's elect, contending: 'There are thousands of things throughout the world whose existence we do not find useful, and our research in them does not indicate any such creativity that would prove the existence of a Creator; on the contrary, the existence of these things is entirely pointless and useless.' It is a pity that such ignorant people do not understand that lack of knowledge about something does not entail its non-existence. There are hundreds of thousands of such people in the world today who consider themselves superior intellectuals and philosophers, yet they vehemently deny the existence of God Almighty. It is obvious that if they had found any strong rational argument, they would not have denied the existence of God Almighty. Nor would they have repudiated the existence of God Almighty with extreme shamelessness, disdain, and ridicule, had they been proven wrong by an irrefutable rational argument for the existence of the Glorious Maker. So, no one can be delivered from the storm of doubts while sailing in the ark of the philosophers; rather, he would certainly drown and will forever be deprived of the elixir of pure *Tauḥīd*.

Now ponder how false and foul the notion is that *Tauḥīd* can be achieved, and salvation can be attained, without the medium of the Holy Prophet, may peace and blessings of Allah be upon him. O ignorant ones! How can there be faith in His *Tauḥīd* until there is perfect certainty in the existence of God? Know for sure, therefore, that certainty of *Tauḥīd* can be achieved only through a Prophet, as our Holy Prophet, may peace and blessings of Allah be upon him, convinced the atheists and pagans of Arabia of the existence of God Almighty by showing them thousands of heavenly Signs. Even to this day, true and perfect followers of the Holy Prophet, may peace and blessings of Allah be upon him, present those Signs to the atheists. What is really true is

that, until a person observes the living powers of the Living God, Satan does not depart from his heart, nor does true *Tauḥīd* enter into it, nor can he be convinced with certainty of the existence of God. This pure and perfect *Tauḥīd* is attained only through the Holy Prophet, may peace and blessings of Allah be upon him.

Just as the mighty Signs manifested through a Prophet testify to the existence and Oneness of God Almighty, so do they establish His love and majesty in the hearts of people through a perfect and consummate demonstration of the divine attributes of grace and majesty. When, on account of these Signs—rooted as they are in mighty and overpowering prophecies—one comes to believe in the existence and Oneness of God Almighty and in His attributes of grace and majesty, one inevitably comes to believe in God Almighty to be One without partner in His Being and all attributes. One loses himself in His love when one considers His excellences and His spiritual beauty and grace. At the same time, he fears Him when he considers His grandeur, majesty, and self-sufficiency. In this way, he is drawn towards God Almighty with each passing day until, after severing all baser relationships, he is reduced to just the spirit. The entire expanse of his bosom is filled with the love of the Divine; through witnessing the Being of God, a death descends upon his person, and he receives a new life after this death. It is in that state of annihilation that one is said to have found *Tauḥīd*. Thus, as I have pointed out before, that perfect *Tauḥīd* which is the fountainhead of salvation cannot be found at all except by following the perfect Prophet.

It is evident from this discussion that to believe in God's Messenger is a prerequisite of believing in *Tauḥīd*. Their mutual relationship is such that they are inseparable from one another. A person who claims to believe in *Tauḥīd* without following the Messenger, possesses only a dry bone which has no marrow and he is holding an extinguished lamp which has no light. If there is anyone who thinks that he who believes God to be One without partner yet does not believe in the Holy

Prophet, may peace and blessings of Allah be upon him, will achieve salvation, know for certain that he has a **leprous** heart and is blind and has no knowledge whatsoever of what *Tauḥīd* is. Satan is better than him in the profession of such *Tauḥīd* inasmuch as Satan, though sinful and rebellious, is yet certain that God does exist,[1☆] but such a person does not even enjoy certainty about the existence of God.

In short, those who hold the belief that a mere affirmation of *Tauḥīd* without believing in the Holy Prophet, may peace and blessings of Allah be upon him, will suffice for anyone's salvation, are covert apostates. They are, indeed, enemies of Islam and they carve out for themselves a path to apostasy. It does not behove any pious person to support such people. It is a pity that our opponents, despite styling themselves as *maulawīs* and men of learning, are pleased by such actions of these people. The fact of the matter is that these poor souls are always in search of some situation to arise that will humiliate and disgrace me, but due to their misfortune they ultimately fail in this. At first they composed an edict of *kufr* [disbelief] against me. About 200 *maulawīs* put their seals of affirmation on it and I was declared a *kāfir* [disbeliever]. These edicts were so harsh that some of the clerics even declared that my followers and I are worse than the Jews and Christians in our *kufr*. In general, edicts were issued stating, 'These people should not be buried in Muslim graveyards, nor greeted with the greeting of peace, nor should a handshake be extended to them.' Also, they declared that since we are kafirs, it is not permissible to

1. ☆ If someone were to ask, why does Satan disobey God Almighty when he is certain about His existence and Oneness? The answer to it is that his disobedience is not like the disobedience of man; he has been created for the trial of man with this very habit. This is a mystery the details of which have not been disclosed to man. It is the character of man that, mostly and overwhelmingly, he is guided aright by acquiring perfect knowledge about God Almighty, as Allah the Exalted says in the Holy Quran إِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ['Only those of His servants who possess knowledge fear Allah,' (*Sūrah Fāṭir,* 35:29)]. However, those who have a satanic nature are outside this rule. (Author)

offer prayers behind us. Rather, we should not be allowed to enter the mosques because we are disbelievers; mosques become defiled by us and if we do enter, the mosque ought to be thoroughly washed. Moreover, it is permissible to steal our goods, and we deserve execution because we deny the coming of a murderous Mahdi and repudiate jihad [with the sword].

But what damage have they caused us despite these edicts? When this edict was published in the country, not even ten persons had entered into a covenant of allegiance with me, but today, by the grace of God, the number exceeds 300,000; seekers after truth are joining this Jamā'at with great vigour. Is this how God helps the 'disbelievers' when they confront the 'believers'?

Moreover, look at their lie that they accuse me of declaring 200,000,000 Muslims who recite the *Kalimah* [the declaration of faith in Islam] as 'kafirs', whereas we did not take any initiative in this matter. Their scholars issued edicts of apostasy against us on their own and caused a furore in the Punjab and India that these people [Aḥmadīs] are kafirs. Because of these edicts, the ignorant people began to hate us to such an extent that they started considering it sinful to even address us politely.

Can any *maulawī,* or any other opponent, or any custodian of a shrine prove that we were the first to issue edicts of apostasy against them? Let them produce any document, announcement, or treatise published by me prior to their own edicts of apostasy against us, in which I had pronounced my Muslim antagonists to be kafirs; otherwise, they should consider how dishonest it is that they are the ones who declared us to be kafirs, yet accuse us of denouncing all Muslims as kafirs. How hurtful is such dishonesty, falsehood, and obfuscation of the facts. Any reasonable person can understand that now that they have declared us to be kafirs through their edicts—and are themselves agreed that if any person declares a Muslim to be a *kāfir*, then this [false

charge of] *kufr* reverts to him—was it not our right to call them *kāfir* in accordance with their own admission?

Therefore, for a few days they exulted in the false pleasure that we are disbelievers. When their exultations died down and God spread our Jamā'at across the entire country, they began seeking new plots against us.

Then, in those very days, someone killed Pundit Lekh Rām of the Āryah Samāj within the stipulated time frame in accord with my prophecy. Yet alas! It never occurred to any *maulawī* that a prophecy had been fulfilled and a Sign in favour of Islam had been manifested. On the contrary, some of them repeatedly reminded the Government to apprehend the one who made the prophecy, yet even in this desire they remained unsuccessful and frustrated.

A short while thereafter, Dr. Martyn Clark, the Christian missionary, filed a case of murder against me. What an occasion it was! They were so jubilant that their exultation knew no bounds. Some of them prostrated in mosques beseeching God that I may get capital punishment etc. in this trial. They cried so long for this desire in their prostrations as to rub [as it were] their noses off their faces. But in the end, in accordance with the promise of God Almighty that had been announced beforehand, I was acquitted with much honour and I was permitted to sue those Christians [for defamation] if I wished. In short, *maulawīs* hostile to me and their sycophants remained frustrated even in this desire.

Then, after a short while, a *maulawī* named Karam Dīn filed criminal charges against me in Gurdaspur and the *maulawīs* opposed to me appeared as witnesses in his support in the court of Ātma Rām, the Extra Assistant Commissioner, and they spared no effort [to implicate me]. They had high hopes that they would succeed this time. To give them false pleasure, it so happened that Ātma Rām, lacking as he was in discernment, did not thoroughly consider this case and resolved to sentence me to imprisonment. Thereupon God revealed to me that He

would chastise Ātma Rām with the death of his children. I communicated this vision to the members of my Jamā'at. Then it so happened that within the span of 20 or 25 days two of his sons died. In the end, Ātma Rām could not sentence me to imprisonment despite the fact that he laid the foundation for imprisonment in writing his judgment, but God held him back from that design, yet he imposed a fine of 700 rupees. Subsequently, I was honourably acquitted by the court of the Divisional Judge.[1☆] Karam Dīn's sentence was maintained and my fine was remitted but Ātma Rām's two sons did not come back.

In short, the pleasure my opposing *maulawīs* had wished to get in Karam Dīn's trial remained unfulfilled and, in accordance with the divine prophecy which had already been published in my book *Mawāhibur-Raḥmān* ['Bounties of the Gracious God'], I was acquitted, my fine was remitted, and the issuing officer's [i.e. Ātma Rām's] order was set aside. Moreover, he was reprimanded that the order was uncalled for. However, Karam Dīn, as I had already published in *Mawāhibur-Raḥmān,* was punished and the judgment of the court put a seal of affirmation on his being a liar. All our opposing *maulawīs* failed in the realization of their designs.

It is a pity that despite such repeated discomfitures my opponents did not realize at any time that there is a Hidden Hand with this person that protects him from every one of their attacks. If it had not been for their misfortune, they would have recognised the miraculous way in which God Almighty protected me from the harm they intended to

1. ☆ The Divisional Judge of Amritsar, who was an Englishman, carried out a thorough investigation into this litigation, and in accordance with the requirements of justice, delivered the judgment that was required by comprehensive inquiry and the norms of justice. He wrote in his judgment in his own words that the words used by the defendant-appellant regarding Karam Dīn, the respondent-plaintiff—words of 'liar and malicious'—were supposed to have warranted the defamation suit, but even if the appellant had used harsher words about Karam Dīn, he would still have been deserving of them. (Author)

inflict upon me. Not only did He save me but also informed me beforehand that He would save me. Moreover, on every occasion and in every litigation, God Almighty continued to inform me that He would save me. Thus, in keeping with His promise, He continued to protect me.[1☆] Such are the Signs of God's might! On the one hand, the whole world has come together to destroy me, and on the other is the Mighty God, who saves me from every one of their attacks.

Then my opponents came upon another occasion to rejoice when Charāgh Dīn of Jammu, an erstwhile follower of mine, became an apostate. After his apostasy, in my book *Dāfi'ul-Balā'i wa Mi'yāru Ahlil-Iṣṭifā'* ['Defence Against the Plague and a Criterion for the Elect of God'], I published a revelation which I received from God Almighty that, having been seized by divine wrath, he would be killed. At that, many a cleric allied with him out of sheer spite for me. He wrote a book that he named *Mināratul-Masīḥ* ['The Minaret of the Messiah'] in which he called me the *Dajjāl* [Antichrist]. Also, he published his revelation that he was a Messenger from amongst the Messengers of God and that Ḥaḍrat 'Īsā [Jesus] had given him a staff so that he might kill the *Dajjāl* (referring to myself) with that staff. In fact, nearly half the book is devoted to the subject that I am the *Dajjāl* and that I will be destroyed at his hands. He further professed that this very news had been communicated to him by God as well as by 'Īsā. Nevertheless, people may have heard what happened in the end. This man attested to the truth of my prophecy with his own death, along with the death of both his sons, by the plague on 4 April 1906 in a state of utter hopelessness.

Only a few days before his death, he had drawn up a statement of *mubāhalah* [prayer duel] in which, after mentioning his and my name, he prayed to God Almighty that of the two of us he who is false should

1. ☆ All of these prophecies have been published from time to time. Our opponents will be answerable to God as to why they ignored all these Signs. (Author)

be destroyed. The might of God! That paper was still with the copywriter who was occupied in writing its lithograph copy when Charāgh Dīn departed forever—along with both his sons—that very same day.

فَاعْتَبِرُوْا يٰٓاُولِي الْاَبْصَارِ[1]

Such are my opposing claimants of revelation who denounce me as the *Dajjāl.* No one ponders over their fate. In short, the coterie of clerics failed to realize their heart's desire even after allying themselves with Charāgh Dīn, the apostate.

Then after this, yet another 'Charāgh Dīn' appeared; namely, Doctor 'Abdul-Ḥakīm Khan. This man, too, calls me a *dajjāl* and like the earlier Charāgh Dīn counts himself among the Messengers. But it is not known whether or not he too has been given—like the first Charāgh Dīn—a staff by Ḥaḍrat 'Īsā[as] with which to kill me.[2☆] However, in his arrogance and conceit, he has greatly surpassed the earlier Charāgh Dīn; he is better versed than him in abuse and excels him in slander.

At the apostasy of this blazing handful of dust, the clerics were

1. So take a lesson, O ye who have eyes! (*Sūrah al-Ḥashr*, 59:3) [Publisher]

2. ☆ Given that Ḥaḍrat 'Īsā[as] gave the staff to Charāgh Dīn to kill me, it is not known why this fury and anger was roused in his heart. If he became displeased because I publicized his [Jesus'] death throughout the world, then it is his error. I did not publicize it. Rather, it was publicized by Him whose creation Ḥaḍrat 'Īsā is, like we are. If there is any doubt about it, look at this verse مَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ [Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him, (*Sūrah Āl-e-'Imrān,* 3:145)] and also the verse فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ [But since You did cause me to die, You have been the Watcher over them, (*Sūrah al-Mā'idah,* 5:118)]. The surprising part of it is that the one to whom he gives his staff, he himself perishes. Some staff that is! I have heard that this second Charāgh Dīn i.e. 'Abdul-Ḥakīm Khān too has, like the first Charāgh Dīn, made some prophecy about my death, but it is not known whether there is any mention of the staff in it or not. (Author)

overjoyed as if they had chanced upon a bounteous treasure. But they need not be so jubilant; instead, they ought to recall [the plight of] the first Charāgh Dīn. God, who has always denied them such pleasures still exists, and just as His prophecy foretold the end of the first Charāgh Dīn, so also has the same Omniscient and All-Knowing God foretold the end of the second Charāgh Dīn; that is, ʻAbdul-Ḥakīm Khān. Hence, there is no reason to rejoice; be patient and wait for the final outcome. Besides, it is peculiar why they exult so much over the apostasy of an ignorant apostate! It is God's grace upon me that if a person renounces on account of his own misfortune, thousands come to replace him.

What is more, can it be concluded from the apostasy of an apostate that the faith he forsook is not true? Are our opposing clerics unaware that many a wretch turned apostate in the time of Ḥaḍrat Mūsā, many defected from Ḥaḍrat ʻĪsā, and, similarly, many wretched and unfortunate persons turned apostate in the days of our Holy Prophet, may peace and blessings of Allah be upon him? Thus, Musailimah Kadhdhāb too was one of the apostates. Considering all this, only the foolish would dare gloat over the apostasy of ʻAbdul-Ḥakīm Khān and consider it an argument against the truthful Movement. Of course, such people become the cause of a false happiness that lasts a few days but that joy soon dissipates.

This is the same ʻAbdul-Ḥakīm Khān who had earlier mentioned me by name in his book and had written that a person **did not believe** in my claim to be the Promised Messiah. It was then shown to him [ʻAbdul-Ḥakīm Khān] in a dream that this denier would die of the plague which, in fact, he did. But now he himself, having turned apostate, insolently vilifies and abuses me and makes false accusations. Has the time of the plague expired now?

I have already explained that the entity called *Tauḥīd*, which is the basis of salvation and which is something distinct from satanic *Tauḥīd,* cannot be attained except through belief in, and submission to, the Prophet of the time; that is, the Holy Prophet, may peace and

blessings of Allah be upon him. Without submission to the Prophet, barren *Tauḥīd* is nothing. Rather, it is like a corpse without the soul. What remains to be explained is whether, in conformity with my statement, the Holy Quran has made submission to the Holy Prophet[sa] an essential condition for human salvation or if the Quranic teaching is in contravention of it. In order to make this truth understood, I cite the following verses:

1. **Allah the Exalted says:**

قُلْ اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ—[1]*Part Number 18, Sūrah an-Nūr*

Translation: Say, 'Obey Allah and obey the Prophet.'

It is an established and manifestly evident truth that any violation of divine injunctions is a sin and cause for consignment to Hell. Here, just as God enjoins obedience to Himself, so does He enjoin obedience to the Prophet. Therefore, whosoever turns his back on His commandment is guilty of committing a crime the punishment for which is Hell.

2. **Allah the Exalted says:**

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَ رَسُوْلِهٖ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ —
[2]*(Part Number 26, Sūrah al-Ḥujurāt)*

(Translation): O ye who believe, do not say anything beyond the commandment of God and His Messenger—in other words, scrupulously follow the commandments of God and His Messenger—and fear God lest you disobey Him, for He is All-Hearing, All-Knowing.

It is quite clear that anyone who exclusively relies upon his own barren *Tauḥīd* (which, in fact, is not even *Tauḥīd*), considers himself

1. *Sūrah an-Nūr,* 24:55 [Publisher]
2. *Sūrah al-Ḥujurāt*, 49:2 [Publisher]

absolved from obeying the Messenger, and severs his ties with the Messenger, detaches himself completely from him, and insolently oversteps him; he is disobedient to God and bereft of salvation.

3. **Allah the Exalted says:**

مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَ مَلٰٓئِكَتِهٖ وَ رُسُلِهٖ وَ جِبْرِيْلَ وَ مِيْكٰلَ فَاِنَّ اللّٰهَ عَدُوٌّ لِّلْكٰفِرِيْنَ—

[1]*(Part Number 1, Sūrah al-Baqarah)*

(Translation): Meaning that, whosoever is an enemy to Allah and His angels and His Messengers, and Gabriel and Michael, then surely, Allah Himself is an enemy to such disbelievers.

Now it is evident that one who believes in barren *Tauḥīd,* but rejects the Holy Prophet, may peace and blessings of Allah be upon him, is, in fact, the enemy of the Holy Prophet, may peace and blessings of Allah be upon him. Thus, in accordance with the purport of this verse, Allah is his enemy and in His sight, he is a disbeliever. How can he then hope to merit salvation?

4. **Allah the Exalted says:**

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ الْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ وَ الْكِتٰبِ الَّذِيْٓ اَنْزَلَ مِنْ قَبْلُ ؕ وَ مَنْ يَّكْفُرْ بِاللّٰهِ وَ مَلٰٓئِكَتِهٖ وَ كُتُبِهٖ وَ رُسُلِهٖ وَ الْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًۢا بَعِيْدًا—

[2]*(Part Number 5, Sūrah an-Nisā')*

(Translation): O ye believers, believe in Allah and His Messenger, and in the Book which has been revealed to His Messenger—i.e. the Holy Quran—and in the Book revealed before it; namely, the Torah etc. And whoso disbelieves in Allah and His angels and His Messengers

1. *Sūrah al-Baqarah,* 2:99 [Publisher]
2. *Sūrah an-Nisā',* 4:137 [Publisher]

and the Last Day has strayed far away from the truth; that is to say, remained deprived of salvation.

5. **Allah the Exalted says:**

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ۭ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا[1] *(Part Number 22, Sūrah al-Aḥzāb)*—

(Translation): It is not permissible for a believing man or a believing woman to have the right, when God and His Messenger issue a command, to reject that command. Whoever disobeys God and His Messenger has strayed far from God, the True; namely, remained deprived of salvation, for salvation is for those who are the people of God, the True.

6. **Allah the Exalted says:**

وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا وَلَهٗ عَذَابٌ مُّهِيْنٌ[2]— *(Part Number 4, Sūrah an-Nisā')*

(Translation): Whoso disobeys Allah and His Messenger and transgresses His limits, God shall make him enter Hell; he shall abide in Hell forever, and a humiliating punishment shall descend upon him.

Now consider! What can be a greater warning with regard to severing one's ties with the Messenger than the God of Honour and Glory declaring that whosoever disobeys the Messenger is promised eternal Hell? Yet Miyāń 'Abdul-Ḥakīm says: 'One who rejects and disobeys the Holy Prophet, if he be established upon *Tauḥīd,* shall, without doubt, go to Paradise.' I know not what kind of *Tauḥīd* has permeated his being that can lead to Paradise despite disobeying and opposing

1. *Sūrah al-Aḥzāb,* 33:37 [Publisher]

2. *Sūrah an-Nisā',* 4:15 [Publisher]

the Holy Prophet, who is the fountainhead of *Tauḥīd*. لَعْنَةُ اللّٰهِ عَلَى الْكٰذِبِيْنَ [The curse of God be on the liars.]

7. **Allah the Exalted says:**

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ—*(Part Number 5, Sūrah an-Nisā')*[1]

(Translation): We have sent every Prophet so that he should be obeyed by the command of Allah.

It is obvious that, in keeping with the purport of this verse, it is obligatory to obey the Prophet. Hence, how can a person, who is not obedient to the Prophet[sa], attain salvation?

8. **Allah the Exalted says:**

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ. قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ—*(Part Number 3, Sūrah Āl-e-'Imrān)*[2]

(Translation): Say to them, 'If you love Allah, then come follow me so that Allah may love you too and forgive your sins. And Allah is Most Forgiving and Merciful.' Say to them, 'Obey Allah and His Messenger', but if they turn away from obedience, then [remember that] Allah does not befriend disbelievers.

It is patently clear from these verses that forgiveness of sins and love of God Almighty are dependent upon the belief in the Holy Prophet, may peace and blessings of Allah be upon him, and those who do not believe in him are disbelievers.

1. *Sūrah an-Nisā',* 4:65 [Publisher]
2. *Sūrah Āl-e-'Imrān,* 3:32–33 [Publisher]

9. **Allah the Exalted says:**

اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاللّٰهِ وَ رُسُلِهٖ وَ يُرِيْدُوْنَ اَنْ يُّفَرِّقُوْا بَيْنَ اللّٰهِ وَ رُسُلِهٖ وَ يَقُوْلُوْنَ نُؤْمِنُ بِبَعْضٍ وَّ نَكْفُرُ بِبَعْضٍ ۙ وَّ يُرِيْدُوْنَ اَنْ يَّتَّخِذُوْا بَيْنَ ذٰلِكَ سَبِيْلًا . اُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ حَقًّا ۚ وَ اَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا . وَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رُسُلِهٖ وَ لَمْ يُفَرِّقُوْا بَيْنَ اَحَدٍ مِّنْهُمْ اُولٰٓئِكَ سَوْفَ يُؤْتِيْهِمْ اُجُوْرَهُمْ —

[1]*(Part Number 6, Sūrah an-Nisā')*

(Translation): Those people who reject Allah and the Messenger and seek to create a divide between God and His Messengers, saying, 'We believe in some and not in others'—in other words, belief in God alone or belief in some Messengers is enough and it is unnecessary to believe in the Messenger[sa] or all the Prophets in conjunction with the belief in God—and they seek to discard divine guidance, adopting an incomplete religion instead; such indeed are confirmed disbelievers, and We have prepared a humiliating punishment for the disbelievers. And those who believe in God and the Messenger, and do not create discord between God and His Messengers—that is, do not adopt this divisive belief in God alone and not His Messengers, nor do they like the schism of believing in some of the Prophets while rejecting others—God shall give such people their reward.

Now where is Miyāń 'Abdul-Ḥakīm Khān, the apostate, who was estranged from me on account of such writing of mine? It would be better for him to ponder with an open mind how God has linked belief in His existence to belief in His Messengers. The secret underlying this is that man has been invested with the capacity of believing in *Tauḥīd* in the way that fire is latent within a stone. The person of a Messenger is like a flint who strikes the stone by focussing his attention upon it and brings out that latent fire in the stone. It is not possible, therefore, that without the flint of a Prophet, the spark of *Tauḥīd* may be ignited in any heart. It is only a Prophet who brings down *Tauḥīd* upon the earth

1. *Sūrah an-Nisā',* 4:151–153 [Publisher]

and it is achieved only through him. God is Hidden and He displays His countenance through a Messenger.[1☆]

10. **Allah the Exalted says:**

يَاَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الرَّسُوْلُ بِالْحَقِّ مِنْ رَّبِّكُمْ فَاٰمِنُوْا خَيْرًا لَّكُمْ ؕ وَ اِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ كَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا—[2]*(Part Number 6, Sūrah an-Nisā')*

Translation: O mankind, the Messenger has come to you with the truth; therefore, believe in that Messenger. Your betterment lies in it, but if you choose to disbelieve, then Allah is not in need of you. The heavens and the earth all belong to Him and all are subservient to Him; and Allah is All-Knowing, All-Wise.

11. **Allah the Exalted says:**

كُلَّمَاۤ اُلْقِيَ فِيْهَا فَوْجٌ سَاَلَهُمْ خَزَنَتُهَاۤ اَلَمْ يَاْتِكُمْ نَذِيْرٌ قَالُوْا بَلٰى قَدْ جَآءَنَا نَذِيْرٌ ۙ فَكَذَّبْنَا وَ قُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ—[3]*(Part Number 29, Sūrah al-Mulk)*

Translation: When a host of disbelievers will be cast into Hell, its guardian angels will ask them, 'Did no Warner come to you?' They will

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1. ☆ On one occasion it so happened that I remained very much occupied with calling down blessings on the Holy Prophet, may peace and blessings of Allah be upon him, for a long time, for I believed that the ways leading to God are very fine and cannot be discovered except through the agency of the Holy Prophet, as Allah says too وَابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ [And seek the way of approach unto Him, *Sūrah al-Mā'idah,* 5:36]. After a time I saw, in a vision, that two water carriers came and entered into my house, one by the outer entrance and the other by the inner entrance carrying on their shoulders water-skins full of divine light and they said هٰذا بما صلّيت على محمّدٍ. [This is on account of the blessings you invoked upon Muhammad]. (Author)
2. *Sūrah an-Nisā',* 4:171 [Publisher]
3. *Sūrah al-Mulk*, 67:9-10 [Publisher]

reply, 'Yes, he did come, but we rejected him, and we said that God had sent nothing.'

Now take note that these verses clearly prove that the dwellers of Hell would be cast into it because they did not accept the Prophets of the age.

12. **Allah the Exalted says:**

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا—

[1] *(Part Number 26, Sūrah al-Ḥujurāt)*

Translation: It is nothing except that the believers are those who believed in Allah and the Messenger and thereafter remained steadfast in their belief and did not fall into doubts and suspicions.

Note how Allah the Almighty has specified in these verses that, in His sight, they alone are believers who believe not just in God alone, but believe both in God and the Messenger. How then can there be salvation without belief in the Messenger and of what use is *Tauḥīd* without belief in the Messenger?

13. **Allah the Exalted says:**

وَ مَا مَنَعَهُمْ اَنْ تُقْبَلَ مِنْهُمْ نَفَقٰتُهُمْ اِلَّآ اَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَ بِرَسُوْلِهٖ—

[2] *(Part Number 10, Sūrah at-Taubah)*

Translation: The sole reason why the alms of the unbelievers are not accepted is that they deny God and His Messenger.

Now note how these verses make it quite clear that the deeds of

1. *Sūrah al-Ḥujurāt*, 49:16 [Publisher]
2. *Sūrah at-Taubah*, 9:54 [Publisher]

those who do not believe in the Messenger go to waste; God does not accept them. How can there be salvation if deeds come to naught?[1☆]

14. **Allah the Exalted says:**

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاٰمَنُوْا بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ وَّهُوَ الْحَقُّ مِنْ رَّبِّهِمْ ۙ كَفَّرَ عَنْهُمْ سَيِّاٰتِهِمْ وَاَصْلَحَ بَالَهُمْ —[2] *(Part Number 26, Sūrah Muḥammad)*

Translation: As for those who believed and performed righteous deeds and believed in that discourse which has been revealed upon Ḥaḍrat Muḥammad, may peace and blessings of Allah be upon him—and that indeed is the truth—God will forgive the sins of such people and will set their hearts aright.

Note how much God Almighty expresses His pleasure on account of their believing in the Holy Prophet, may peace and blessings of Allah be upon him, that He forgives their sins and takes upon Himself the charge of purifying them. Then how unfortunate is the one who says that he has no need of believing in the Holy Prophet, may peace and blessings of Allah be upon him; vanity and arrogance having made him think of himself as something special? How true are Sa'dī's words:

محال ست سعدی کہ راہِ صفا تواں رفت جُز در پئے مصطفٰے

O Sa'dī! It is impossible to tread the path of purity
except by following the Chosen One [the Holy Prophet^{sa}].

1. ☆ All these verses apply to those who come to know of the person of the Messenger, and the invitation of the Messenger reached them. We cannot say anything about those who remained totally unaware of the existence of the Messenger nor did his invitation reach them. God knows about their circumstances. He will deal with them in keeping with His mercy and justice. (Author)

2. *Sūrah Muḥammad*, 47:3 [Publisher]

برد مہر آں شاہ سوئے بہشت حرام است بر غیر بُوئے بہشت

Love for that sovereign Prophet[sa] takes one towards Paradise,
The fragrance of which is denied to those who are estranged from him.

15. **Allah the Exalted says:**

اَلَمْ یَعْلَمُوْۤا اَنَّهٗ مَنْ یُّحَادِدِ اللّٰهَ وَ رَسُوْلَهٗ فَاَنَّ لَهٗ نَارَ جَهَنَّمَ خَالِدًا فِیْهَا ؕ ذٰلِكَ الْخِزْیُ الْعَظِیْمُ —[1] *(Part Number 10, Sūrah at-Taubah)*

Translation: Are they not aware that the one who opposes Allah and the Messenger shall be cast by God into Hell wherein he shall abide forever? This is a great humiliation.

Now let Mr. 'Abdul-Ḥakīm state his opinion. Will he submit to this verdict of God, or will he be audacious enough to confront the warning contained in these verses?

16. **Allah the Exalted says:**

وَ اِذْ اَخَذَ اللّٰهُ مِیْثَاقَ النَّبِیّٖنَ لَمَاۤ اٰتَیْتُكُمْ مِّنْ كِتٰبٍ وَّ حِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَ لَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ وَ اَخَذْتُمْ عَلٰی ذٰلِكُمْ اِصْرِیْ ؕ قَالُوْۤا اَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا وَ اَنَا مَعَكُمْ مِّنَ الشّٰهِدِیْنَ —[2] *(Part Number 3, [Ruku] 17, [Sūrah Āl-e-'Imrān])*

Translation: And remember the time when God took a covenant from all the Messengers: 'When I shall give you the Book and Wisdom and then, in the Latter Days, shall come My Messenger who will testify to the truth of your Books, you will have to believe in him and will have to help him.' Then He asked, 'Have you agreed and become firm on this covenant?' They said, 'We have agreed.' At this, Allah said, 'Now be witness to this covenant of yours and along with you, I too am a witness over it.'

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1. *Sūrah at-Taubah*, 9:63 [Publisher]
2. *Sūrah Āl-e-'Imrān,* 3:82 [Publisher]

Now it is obvious that the Prophets died at their appointed times. This injunction that 'when that particular Messenger appears they must believe in him, otherwise they will be held accountable,' applies to the followers of all Prophets. Now Miyāń 'Abdul-Ḥakīm Khān—who possesses imperfect knowledge, and is a danger to faith—should explain: Were salvation possible through belief in barren *Tauḥīd* alone, why would God hold such people accountable who are convinced of *Tauḥīd,* but do not believe in the Holy Prophet, may peace and blessings of Allah be upon him?

In addition to this, in the Torah, Deuteronomy chapter 18, there is the verse that whosoever will not believe in the Prophet of the Latter Days, 'I will require it of him.' Hence, were *Tauḥīd* alone sufficient, then why would this demand be made? Will God forget His Word?

I have, for brevity, quoted only these verses from the Holy Quran; otherwise, the Holy Quran is full of verses to this effect. In fact, the Holy Quran opens with verses of this kind as He says:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ . صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ [☆1, 2]

Meaning that, O our God! Guide us along the path of the Messengers

1. ☆ It points to the fact that when a person follows the true faith, he receives a special reward from God Almighty on account of performing righteous deeds. Such indeed is the way of Allah that one who has true faith is not restricted to the highest point to which he walks by his own effort and advances by his own striving. Rather, when his effort reaches its maximum limit and the work of human capabilities ends, then the bounty of God operates in him; and guidance from Allah helps him further advance in knowledge, good deeds and understanding to a level which he could not have attained on his own. God says so elsewhere too: وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا [*Sūrah al-'Ankabūt,* 29:70]. Meaning that, those who strive in Our path and do whatever they and their capabilities can do, then the grace of the One True God holds their hand and does what they could not have done by themselves. (Author)

2. *Sūrah al-Fātiḥah,* 1:6–7 [Publisher]

and the Prophets who have been the recipients of Your favours and bounties.

It is evident from this verse, which is recited in the prescribed Prayer five times a day, that the spiritual reward from God—namely, cognition and love of God—is received only through Messengers and Prophets and not through any other means.

I do not know whether or not Miyāń 'Abdul-Ḥakīm Khān offers his prescribed Prayer. Had he done so, it would have been impossible for him to remain unaware of the meaning of these verses. Nevertheless, since belief in *Tauḥīd* alone is sufficient according to him, what is the need for prescribed Prayer! Prescribed Prayer is just a form of worship taught by the Messenger. One who is not concerned with following the Messenger would have no concern for the prescribed Prayer. According to such a person, even the *muwaḥḥid* [believers in the Oneness of God] Brahmus have attained salvation. Do they offer the prescribed Prayer? In his opinion, a person, after renouncing Islam, can still attain salvation because of his belief in barren *Tauḥīd,*[1☆] and so can anyone from among the Jews, Christians, and Āryas who is a *muwaḥḥid* even if he reject Islam and be antagonistic to the Holy Prophet, may peace and blessings of Allah be upon him, who must be of the view that the prescribed Prayer earns no reward and fasting is futile. However, for a believer, just the above verse is enough to show that Prophets and Messengers alone are the owners of spiritual wealth and it is through following them that everyone partakes of his share.

Moreover, the following are the opening verses of *Sūrah al-Baqarah:*

1. ☆ As far as one can understand from his writing, according to 'Abdul-Ḥakīm Khan, there is another justification for a person to renounce Islam; namely, that a person who has not found, in his opinion, adequate arguments in favour of the truth of Islam, can attain salvation even after renouncing Islam because he is not satisfied with the veracity of Islam. But he should have defined what, according to him, constitutes the completion of the argument. (Author)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۔ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَ يُقِيْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۔ وَ الَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَ مَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۔ اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۙ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۔[1]

Translation: This Book, which is free from doubt and confusion, is guidance for the righteous. And the righteous are those who believe in God (whose Being is hidden beyond hidden), establish Prayer, spend a portion of their wealth in the cause of God, believe in the Book that has been revealed to you and also in those Books that were revealed before you—they alone enjoy guidance from God and they alone will attain salvation.

Now wake up and open your eyes, O Miyāń ʻAbdul-Ḥakīm, the apostate! For in these verses God Almighty has delivered His verdict and restricted salvation only to the consideration that people should believe in His Books and worship Him. There can be no contradiction or discrepancy in the Word of God. Allah the Glorious has made obedience to the Holy Prophet, may peace and blessings of Allah be upon him, an essential precondition for salvation. Therefore, it would be dishonest to deviate from these verses of decisive import and run towards the ***mutashābihāt*** [verses that are susceptible to different interpretations]. Only those whose hearts are afflicted by hypocrisy hasten towards the ***mutashābihāt*.**

The point of wisdom concealed in these verses is that God Almighty has said in the verses above:

الٓمّٓ ۔ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۔[2]

Meaning that, this is the Book that has come into existence out of the knowledge of God Almighty. Since His knowledge is free from ignorance and forgetfulness, this Book is free from every doubt and

1. *Sūrah al-Baqarah*, 2:3-6 [Publisher]
2. *Sūrah al-Baqarah*, 2:2-3 [Publisher]

confusion. And since the knowledge of God possesses the perfect power to make human beings perfect, therefore, this Book is perfect guidance for the righteous.[1☆] It elevates them to the station that is the highest pinnacle for the progress of human potential. God says in these verses that the righteous are those who believe in the Unseen God, establish Prayer, spend a portion of their possessions in the way of God, and believe in the Holy Quran and the earlier Scriptures. They alone stand firmly rooted in right guidance and they alone shall attain salvation. These verses show that salvation cannot be attained without belief in the Holy Prophet, may peace and blessings of Allah be upon him, and without obedience to his instructions regarding Prayer, etc. False are those who forsake the Noble Prophet and seek salvation through mere barren *Tauḥīd*.

However, the question remains to be solved that, if these people are so virtuous as to believe in the Unseen God, observe Prayer, keep the Fast, spend a portion of their wealth in the cause of God, and

1. ☆ Unless a book is perfect in all its four causes, it cannot be called perfect. This is why, in these verses, God Almighty has mentioned all the four causes of the Holy Quran, namely: (1) the efficient cause, (2) the material cause, (3) the formal cause, (4) the final cause, and all four are at their perfection. Thus, الٓمٓ refers to the perfection of the efficient cause. It means: انا الله اعلم i.e. I am God, Knower of the unseen. I have sent down this book. Since God is the efficient cause of this book, the Maker of this book is stronger and more perfect than any other maker. The perfection of the material cause is indicated to by the verse ذٰلك الكتٰب means that this book which has adorned the cloak of existence from the knowledge of God. There is no doubt that the knowledge of God Almighty is more perfect than all knowledge. The perfection of the formal cause [of the Holy Quran] is indicated to by the verse لا ريب فيه meaning that this book is free from every error, doubt, and confusion, and what is there to doubt that the book which has originated from divine knowledge is unmatched and beyond comparison with respect to its authenticity and being free from every flaw. It is most perfect and absolute in being free from every error, doubt, and confusion. The perfection of its final cause is indicated to in the verse هُدًى لِّلْمُتَّقِيْنَ meaning that this book is the perfect guidance for the righteous and provides the greatest possible guidance for human nature. (Author)

believe in the Holy Quran and the earlier Scriptures too, then what does it mean when He says [1]هُدًى لِّلْمُتَّقِيْنَ ['guidance for the righteous'] meaning that, this Book will give guidance to them; for, such people, by implementing all these commandments, are already rightly guided? To help attain what has already been attained appears to be a useless exercise.

The answer to this is that such people, despite their faith and virtuous deeds, stand in need of perfect steadfastness and perfect progress to which God alone can guide; human effort has nothing to do with it. Steadfastness means that the heart is suffused with such faith as makes it impossible to stumble in the face of any trial, and virtuous deeds are performed in such a manner and in such a fashion that pleasure arises in them and labour and hardship is not felt. It becomes impossible to survive without them, as if those deeds become the nourishment for their souls—the bread for it and sweet water for it—such that they could not stay alive without them. That is to say, such circumstances come into existence with regard to steadfastness that cannot be created by a person merely through his own effort; rather, just as the soul is a gift of God, so is such extraordinary steadfastness created by God.

Progress means that, in addition to the maximum extent to which human effort regarding worship and faith can reach, other circumstances are created which can come into existence only by the hand of God. It is obvious that, in the matter of belief in God Almighty, human effort and reason can help no further than to believe in the Unseen God, whose face has not been seen. This is why the Shariah [Islamic Law]—which does not require of man beyond what lies in his power—does not compel man to believe, through his own effort, beyond the belief in the Unseen. Of course in this very verse [2]هُدًى لِّلْمُتَّقِيْنَ ['guidance for the righteous'] the righteous are promised that, after

1. *Sūrah al-Baqarah,* 2:3 [Publisher]

2. *Sūrah al-Baqarah,* 2:3 [Publisher]

they become firmly grounded in the belief of the Unseen and do on their own what they possibly can, then God shall move them forward from the condition of belief to that of enlightenment, and shall cause their faith to acquire a new colour. It is a Sign of the truth of the Holy Quran that it does not want those who approach it to remain at the level of belief and practice which they attain through their own effort. Were it so, how would one know that God actually exists? Rather, He ordains a reward on human efforts from Himself—a reward that contains divine splendour and divine power. For instance, as I stated, what more can man do about his belief in God than to believe in the Unseen God, whose existence is attested by each particle of this universe? But man does not have the power on his own—through his own effort and his own exertion—to succeed in attaining knowledge of the radiant light of God, graduating from a state of belief to the state of enlightenment, and generating within himself the state of witnessing and beholding [God].

In the same way, regarding Prayer, what can human effort and exertion possibly do except be clean and pure as best as possible and then stand in Prayer after repelling the perils [to concentration] and trying not to allow the Prayer to stay in a derelict condition, and, with genuine fervour, offering all its components—namely, praise and glorification of God Almighty, repentance, seeking forgiveness, supplication, and invoking blessings upon the Holy Prophet? But it is simply not within human power that an extraordinary personal love, personal reverence, fervour, and eagerness imbued with total effacement and attentiveness, that is free from any distraction, should develop in his prescribed Prayer as if he is beholding God. And it is evident that unless and until this state develops in the prescribed Prayer, it is not free from deficiency. For this very reason, God Almighty said that the righteous are those who make their prescribed Prayer upright, for only that is made upright which has a propensity to fall. Hence, the verse

يُقِيْمُوْنَ الصَّلٰوةَ[1] [observe Prayer] means that, as far as they possibly can, they strive to make the Prayer stand upright and employ extra effort and hard work.

The fact, however, remains that human efforts are futile without the grace of God Almighty. This is why the Benevolent and Merciful God says هُدًى لِّلْمُتَّقِيْنَ meaning that: 'As far as possible, they should strive to establish Prayer with sincerity. After this if they have belief in My Word, I shall not relegate them merely to their own effort and labour. On the contrary, I shall Myself assist them. Then, their Prayer shall assume a different complexion and an exquisite state will develop in them which they never thought or imagined.' They would be blessed with this grace only because they believed in the 'Word of God', the Holy Quran, and, as far as it lay within their power, they remained engaged in acting in accordance with its injunctions. In short, the additional guidance that has been promised regarding Prayer is that one should be able to attain a state of natural fervour, personal love, reverence, and full concentration to the extent that the human eye opens to behold his True Beloved, and an extraordinary state to witness the beauty of God be provided which is totally suffused with spiritual delights and makes the heart averse to mundane vices and the variety of sins of speech, conduct, sight, and sound. In this context God says:

اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ۔[2]

Similarly, the utmost that a person can do on his own effort, in terms of financial sacrifice, is to offer a portion of his favourite possessions for the sake of Allah, as God Almighty says in the same chapter [of the Holy Quran]:

1. *Sūrah al-Baqarah*, 2:4 [Publisher]
2. Surely, good works drive away evil works (*Sūrah Hūd*, 11:115). [Publisher]

وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ۔[1]

And as He says elsewhere:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ۔[2]

It is obvious that it is no great accomplishment if man performs worship vis-à-vis his wealth only to the extent of giving something from his cherished and favoured possessions in the path of God. Rather, greatness lies in totally surrendering everything, so that whatever he has no longer belongs to him but belongs to God, so much so that he is prepared to lay down his life in the path of God because that, too, is included in مِمَّا رَزَقْنٰهُمْ ['out of what We have provided for them']. God Almighty does not mean just dirham and dinar by His Word ممّا رزقنا ['out of what We have provided']. Rather, this term has a far wider connotation which is inclusive of every bounty that has been bestowed upon man.

In short, by using the words هُدًى لِّلْمُتَّقِيْنَ[3] ['guidance for the righteous'], God Almighty implies that with every kind of bounty which has been bestowed upon man—for example his life, health, knowledge, strength, wealth, etc.—one can demonstrate one's sincerity through his own effort only to the extent of مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ[4] ['and spend out of what We have provided for them']. Human faculties are incapable of going beyond that. In the context of the verse هُدًى لِّلْمُتَّقِيْنَ, God promises that even in such forms of worship, He shall help those who demonstrate their sincerity to the extent of مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ to the

1. And [they] spend out of what We have provided for them (*Sūrah al-Baqarah*, 2:4). [Publisher]
2. Never shall you attain to righteousness unless you spend out of that which you love (*Sūrah Āl-e-'Imrān,* 3:93). [Publisher]
3. *Sūrah al-Baqarah,* 2:3 [Publisher]
4. *Sūrah al-Baqarah*, 2:4 [Publisher]

attainment of perfection. And perfection means that the person shall be granted such strength of selflessness as to fully realize with firm conviction[1☆] that whatever he has belongs to God. He will not let anyone feel that the objects with which he served mankind belonged to him. For instance, he does not oblige anyone when he gives his personal belonging to someone—that would be an imperfect state because he would feel this way only if he considered it to be his own.

Thus, in keeping with the verse هُدًى لِّلْمُتَّقِيْنَ God Almighty will grant progress to the believer of the Holy Quran from this state until he considers every possession of his to belong to God to such an extent that even the affliction of making others feel grateful to him will depart from his heart, and a kind of motherly compassion for mankind—or something greater still—will arise within his heart. Nothing remains his; everything becomes God's. This will happen when he sincerely believes in the Holy Quran and the Holy Prophet, may peace and blessings of Allah be upon him, but not without it.

Therefore, how misguided are those who consider barren *Tauḥīd* alone, without submission to the Holy Quran and the Noble Prophet[sa], to be the means of salvation? In fact, experience testifies that such people neither have true belief in God Almighty nor can they be cleansed of worldly temptations and desires—let alone progress to any kind of perfection. It is also an utterly false and unsubstantiated fancy that a person can achieve the blessing of *Tauḥīd* on his own. The fact is

1. ☆ The reason is that, on account of innate human weakness, miserliness is also a part of man's nature. For instance, even if one possesses a mountain of gold, he still retains a bit of miserliness in him and does not wish to give up his entire possession. But in the context of the verse هُدًى لِّلْمُتَّقِيْنَ when a person is accompanied by a gifted strength, he obtains such resignation that all miserliness and all selfishness is eliminated. It is then that seeking the pleasure of God looks dearer to him than all of the riches and he no longer wants to hoard ephemeral wealth here on earth; rather, he stores his treasure in the heavens. (Author)

that *Tauḥīd* is realized through the Word of God. Whatever else one personally believes is not free from idolatry.

Similarly, human effort regarding belief in Scriptures revealed by God is limited to the extent that one should, with sincerity, believe in His Book and follow it with patience. Man has no power beyond this, but God has promised in the verse هُدًى لِّلْمُتَّقِينَ[1] ['guidance for the righteous'] that whosoever believes in His Book and Messenger, such a one shall be entitled to further guidance; God shall enhance his vision and bless him with His converse and discourse,[2☆] and shall demonstrate great Signs to him until he will behold His countenance in this very world and realize that his God does indeed exist, and will attain full satisfaction.

God's Word says, 'If you have perfect belief in Me, I shall descend upon you, too.' It is on account of this that Ḥaḍrat Imām **Ja'far Ṣādiq,** may Allah be pleased with him, says, 'I read the Word of God [the Holy Quran] with such sincerity, love, and eagerness that it flowed from my tongue in the form of revelation too.' But alas! People do not comprehend what converse with God is and in what circumstances it can be said that God Almighty speaks to a particular person. On the contrary, most ignorant people begin to take satanic suggestion as the word of God, and are unable to distinguish satanic revelations from the revelation of the Gracious God. Therefore, it should be noted that the first prerequisite for revelation from the Gracious God is that its recipient should become wholly God's and there should remain no part of Satan in him; for, dogs will invariably gather where there is carrion. That is why God Almighty says:

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1. *Sūrah al-Baqarah,* 2:3 [Publisher]

2. ☆ In fact, perfect submission is indeed that one should acquire the very same colour [i.e. condition] and that very same light should descend upon the heart. [As is said] دخَلْتُ النَّار حَتّٰی صِرْتُ نَارًا ['I entered into the fire until I became fire myself']. (Author)

هَلْ اُنَبِّئُكُمْ عَلٰى مَنْ تَنَزَّلُ الشَّيٰطِيْنُ تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيْمٍ ۔[1]

But Satan cannot attack the one in whom he no longer has any part and who has departed from the low life as if he had died and has become a righteous and faithful servant [of God] and has come to Him, as God Almighty says:

اِنَّ عِبَادِىْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ ۔[2]

Satan, indeed, runs towards those who belong to Satan and possess satanic habits, for they are his prey.

Moreover, it should be remembered that God's words inherently possess a special blessing, majesty, and delight. And, as God is All-Hearing and All-Knowing and Merciful, He replies to the queries of His sincere, righteous, and faithful servants. Such supplication and response can extend over several hours. When a servant asks a question in a dignified and humble manner, he is overcome by a kind of faintness within a few minutes and he receives the response in the veil of this faintness. Then if he submits another question, he again experiences faintness within a short time and finds His response in its veil in the same fashion. God is so Benevolent, Merciful, and Forbearing that if a servant asks questions a thousand times, he receives the answers. But as God Almighty does not stand in need of anything and has regard for wisdom and appropriateness, disclosure of the outcome to some questions is not granted in reply. Should it be asked how one would know that those answers are from God Almighty and not from Satan, this I have just answered.

Besides, Satan is dumb and his speech is not eloquent and articulate.

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1. Shall I inform you on whom the evil ones descend? They descend on every great liar *and* sinner (*Sūrah ash-Shu'arā',* 26:222–223). [Publisher]

2. Surely, you shall have no power over My servants (*Sūrah al-Ḥijr,* 15:43). [Publisher]

Like the dumb, he lacks the capability of eloquent and prolific speech. He only injects a sentence or two into the heart in a foul-smelling way. Since eternity, he has not been given the ability to express himself in palatable and majestic words. Nor can he maintain a conversation in answering questions over a few hours. He is also deaf and cannot answer every question. He is also feeble and cannot exhibit any power or ability to reveal any hidden matter of high import in his revelations.[1☆] Also, his voice is hoarse and he cannot speak in a commanding and majestic voice. His voice is inferior like that of eunuchs. You will

1. ☆ The answer to the question whether a satanic dream or revelation can contain any news of the unseen or not, is that a satanic dream or revelation, as is clear from the Holy Quran, may occasionally contain news about the unseen, but it is accompanied by three features: (1) First, such knowledge of the unseen is never authoritative like revelation from God that He shall destroy a specified person who does not desist from mischief; that He shall bestow such and such honour on a specific person who shows sincerity; that He shall demonstrate such and such Signs in support of His Prophet, and no one shall be able to compete with them; that He shall visit the disbelievers with chastisement of a distinct type; and that He shall grant the believers success and triumph of the specified type. These are unseen of the authoritative kind that possess the might of divine sovereignty. Satan is incapable of making such prophecies. (2) Second, the satanic dream or revelation is paltry. It does not convey accounts of the unseen in abundance. In a competition, such a person flees before the recipient of divine revelation for, in comparison to the latter, his knowledge of the unseen is as meagre as a drop before the ocean. (3) Third, it [i.e. satanic inspiration] is mostly dominated by falsehood, whereas a dream or a revelation which emanates from the Gracious God is dominated by Truth; that is, if viewed as a whole, the majority of His revelations are true, whereas the reverse is the case of satanic ones. I have not used the word 'all' with regard to dreams and revelations from the Gracious God because, among them too, some revelations or dreams are allegorical in nature, or an error can be made in interpretation. The ignorant ones come to consider such prophecies to be false. In fact, the existence of such prophecies is only by way of trial. Moreover, some prophecies of God are by way of warning in which case non-fulfilment is permissible. Also keep in mind that satanic revelation maintains an affinity with a sinful and impure person. On the contrary, abundance of the revelations from the Gracious God are vouchsafed only to those who are pure of heart and have become lost in the love of God. (Author)

recognize satanic revelation by these very features. But God does not resemble a dumb, deaf, or feeble person. He hears and continuously responds. His speech has majesty, awe, and lofty expression. His speech is moving and pleasant. Satan's speech is faint, effeminate, and dubious; there is no grandeur, majesty, or loftiness in it. Nor can it continue in duration as if to get tired very soon; and that, too, is evidence of weakness and timidity.

In contrast, God's speech does not suffer fatigue and possesses every kind of power and comprises of hidden matters and majestic promises of some very great import and has the scent of divine glory, greatness, power, and holiness. Satan's speech does not possess this quality. In addition, divine speech possesses mighty effectiveness; it penetrates the heart like an iron peg. It has a holy effect upon the heart and draws the heart to itself and transforms its recipient into a valiant man, so much so that even if he were to be cut into pieces with a sharp sword, or hoisted upon the gallows, or subjected to every kind of torment that is possible in this world, and sullied and insulted in every way, or put into a blazing fire or incinerated, he would never deny that what descends upon him is the word of God, because God bestows upon him absolute certainty and makes him the lover of His own countenance. To him, life, honour, and property are no more than a straw. He does not let go of the raiment of God even if the whole world tramples him under its feet, and he is incomparable in his trust [in God], courage, and steadfastness. Those who receive satanic revelation do not attain this strength. They are cowards because Satan is a coward.

In the end, I wish to point out that the reason for 'Abdul-Ḥakīm Khān's misguidance that has caused him to think that there is no need to follow the Holy Prophet, may peace and blessings of Allah be upon him, is a misunderstanding of a Quranic verse. This misunderstanding occurred in him because of insufficient knowledge and reflection. The said verse is as follows:

اِنَّ الَّذِیۡنَ اٰمَنُوۡا وَ الَّذِیۡنَ ہَادُوۡا وَ النَّصٰرٰی وَ الصّٰبِـُٔوۡنَ مَنۡ اٰمَنَ بِاللّٰہِ وَ الۡیَوۡمِ الۡاٰخِرِ وَ عَمِلَ صَالِحًا فَلَہُمۡ اَجۡرُہُمۡ عِنۡدَ رَبِّہِمۡ ۚ وَ لَا خَوۡفٌ عَلَیۡہِمۡ وَ لَا ہُمۡ یَحۡزَنُوۡنَ۔[1]

(Translation): Meaning that, those who have embraced Islam or are Jews, or Christians, or who submit to the stars; whoever from among them will believe in Allah and the Last Day and will perform good deeds, God will not allow him to go to waste; the reward of such persons is with their Lord, and no fear shall come upon them, nor shall they grieve.[2☆]

This is the verse from which—on account of ignorance and perverse thinking—it has been concluded that there is no need to believe in the Holy Prophet, may peace and blessings of Allah be upon him. It is a great pity that these people follow the dictates of their evil self and oppose the decisive and manifest verses of the Holy Quran and, in order to get away from Islam, seek refuge in verses that are susceptible to different interpretations. They should remember that they cannot benefit from this verse at all, for belief in Allah and belief in the Last Day necessitates belief in the Holy Quran and the Holy Prophet, may peace and blessings of Allah be upon him. The reason is as follows. In the Holy Quran, defining the term **Allah,** God Almighty says that: 'Allah is the Being who is رب العٰلمین [*Rabbul-'ālamīn*—Lord of all the worlds], رحمٰن [*Raḥmān*—Gracious], and رحیم [*Raḥīm*—Merciful]. He created the earth and heavens in six days. He created Adam, sent Messengers and Scriptures, and last of all He raised the Ḥaḍrat **Muḥammad,** the chosen Prophet of God, may peace and blessings of Allah be upon him,

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1. *Sūrah al-Baqarah*, 2:63 [Publisher]

2. ☆ If this verse was taken to mean that mere *Tauḥīd* is enough, then the following verse would prove that, all sins, *shirk* [associating partners with God] etc., shall be forgiven without repentance, which is manifestly not the case. The verse reads thus قُلْ یٰعِبَادِیَ الَّذِیْنَ اَسْرَفُوْا عَلٰٓی اَنْفُسِہِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَۃِ اللّٰہِ ؕ اِنَّ اللّٰہَ یَغْفِرُ الذُّنُوْبَ جَمِیْعًا۔ [Say, 'O my servants who have committed excesses against their own souls! despair not of the mercy of Allah, surely Allah forgives all sins', *Sūrah az-Zumar*, 39:54]. (Author)

Khātamul-Anbiyā' [the Seal of the Prophets] and *Khairur-Rusul* [the Best of the Messengers].' The Last Day, according to the Holy Quran, is when the dead would be raised, then one group would be admitted to Heaven which is the abode of physical and spiritual blessing and one group would be cast into Hell which is the abode of spiritual and physical torment. God Almighty says in the Holy Quran that only those who believe in this Book believe in this Last Day.

Thus, since God Almighty Himself has clearly defined the word **'Allah'** and the **'Last Day'** in a way which is exclusive to Islam, therefore, whosoever believes in Allah and the Last Day will have to believe in the Holy Quran and the Holy Prophet, may peace and blessings of Allah be upon him. And no one has the authority to change these meanings nor do we have the right to invent any meaning of our own which contradicts and opposes the meanings described by the Holy Quran itself. I have closely studied the Holy Quran from beginning to end, and have studied it carefully and studied it over and over and have keenly deliberated over its meanings. I have realised with utmost clarity that the name 'Allah' has been given to the Being who possesses all divine attributes and can enact all those divine acts mentioned in the Holy Quran. For instance, it has been stated that:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ الرَّحْمٰنِ الرَّحِيْمِ ۔[1]

There are many other similar verses to the effect that Allah is the One who revealed the Holy Quran; Allah is the One who sent Muhammad, the Messenger of Allah, may peace and blessings of Allah be upon him. Since it is included in the concept of Allah, according to Quranic terminology, that Allah is the One who has sent Ḥaḍrat Muḥammad, may peace and blessings of Allah be upon him, therefore, it is necessary that whosoever chooses to believe in Allah, must also have belief in the Holy

1. All praise belongs to Allah, Lord of all the worlds, the Gracious, the Merciful (*Sūrah al-Fātiḥah,* 1:2–3). [Publisher]

Prophet, may peace and blessings of Allah be upon him; only then shall the belief of the person be considered authentic and genuine. In this verse, God Almighty did not say من آمن بالرحمٰن ['Whosoever believes in the Gracious God'] or من آمن بالرحيم ['Whosoever believes in the Merciful God'], or من آمن بالكريم ['Whosoever believes in the Benevolent God']. Instead, He said, [1]من آمن بالله ['Whosoever believes in Allah'] and 'Allah' means the Being who comprehends all perfect attributes, and one sublime attribute of His is that He revealed the Holy Quran. In this context, only that person can be said to have belief in Allah who also believes in the Holy Prophet, may peace and blessings of Allah be upon him, as well as the Holy Quran. If someone were to ask, 'What, then, is the meaning of [2]انّ الّذين آمنوا', then, be it known that it only means that the faith of those who only believe in Allah lacks credibility unless they believe in the Messenger of Allah, or until they perfect that faith.

It must be remembered that there is no contradiction in the Holy Quran. Therefore, how can it be possible that [on the one hand] God Almighty says in hundreds of verses that *Tauḥīd* alone is insufficient, and that belief in His Prophet[sa] is also necessary for salvation except when a person remains uninformed about this Prophet; while on the other, He says the opposite in some verse that salvation is possible simply through *Tauḥīd,* and there is no need to believe in the Holy Quran and the Holy Prophet, may peace and blessings of Allah be upon him? The interesting part of it is that this verse makes no mention of *Tauḥīd* at all. If *Tauḥīd* were meant, it should have read: من آمن بالتّوحيد ['whosoever believes in *Tauḥīd*']. Instead the wording of the verse is: من آمن بالله ['whosoever believes in Allah']. Hence, the statement من آمن بالله ['whosoever believes in Allah'] makes it obligatory upon us to ponder over the sense in which the term 'Allah' has been used in the Holy Quran. Honesty on our part should demand that when the Holy Quran itself informs us that implicit in the word 'Allah' is that Allah is the One

1. Whoso believes in Allah (*Sūrah al-Mā'idah,* 5:70) [Publisher]

2. They who believe (*Sūrah al-Baqarah*, 2:83) [Publisher]

who sent the Holy Quran and sent the Holy Prophet, may peace and blessings of Allah be upon him, then we should accept the Quranic interpretation of the word, and should not follow our whims.

Furthermore, I have stated earlier that, in order to attain salvation, it is essential that one should cultivate perfect conviction in the existence of God Almighty—and not only cultivate conviction but also resolve to obey Him and recognize the paths that lead to His pleasure. Ever since the beginning of this world, both these objectives have been attained only through the Prophets of God. Therefore, how absurd is the notion that even such a one will attain salvation who, while believing in *Tauḥīd,* does not believe in the Messenger of God? O ye ignorant one, bereft of understanding! How is it possible to achieve *Tauḥīd* except through the Messenger? It is like a person who detests daylight and flees from it, yet proclaims, 'For me the sun alone is enough, what is the need for the day?' The foolish one does not even know that the sun is inseparable from the day. Alas! These ignorant people fail to understand that the Being of God Almighty is Hidden beyond the hidden, Unseen beyond the unseen, and Transcendent beyond the transcendent. No intelligence can discover Him as He Himself says:

لَا تُدْرِكُهُ الْأَبْصَارُ ۖ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۔[1]

That is, no eyesight and no insight can find Him. He knows the ultimate extent of their reach and is Dominant over them.

Hence, the understanding of His *Tauḥīd* is impossible through reason alone; for, the essence of *Tauḥīd* is that just as one shuns the false extrinsic deities—i.e. gives up worshipping idols, humans, the sun, the moon etc.—so should one avoid the false intrinsic deities; i.e. he should safeguard himself from relying on his physical and spiritual abilities and being captivated by the curse of conceit that arises from them.

1. *Sūrah al-An'ām,* 6:104 [Publisher]

It is thus clear that perfect *Tauḥīd* is not attainable except through self-abnegation and obedient submission to the Messenger[sa].

How can a person be called a *muwaḥḥid*—[a believer in the One God]—if he considers any of his own faculties to be at par with God the Maker? This is why the Holy Quran, at several places, ties perfect *Tauḥīd* to following in the footsteps of the Messenger, because perfect *Tauḥīd* means a new life. It is not possible to attain salvation unless and until one brings death upon one's baser life by becoming the follower of the Messenger of God. What is more, on account of what these ignorant people say, the Holy Quran is exposed to the charge of self-contradiction; for, on the one hand, it repeatedly says that except through the medium of the Messenger, it is not possible to attain *Tauḥīd,* nor can salvation be attained, while on the other hand, it appears to proclaim it to be attainable; whereas the fact is that the Messenger alone is the Sun of *Tauḥīd* and salvation as well as its exponent. It is his light that reveals *Tauḥīd;* hence, such a contradiction cannot possibly be ascribed to the Word of God.

The egregious error of this ignorant man is that he has not understood the essence of *Tauḥīd* at all. *Tauḥīd* is a light which arises within the heart after negating outer and inner [false] deities, and it permeates every particle of the person. How can it be acquired by anyone on his own, without the medium of God and His Messenger? Man's obligation is only that he should impose a death upon his ego and should discard the satanic vanity that he is well-versed in knowledge. He should deem himself ignorant and should remain occupied in supplication. Then the light of *Tauḥīd* would descend upon him from God, bestowing a new life upon him.

In the end, I deem it necessary to point out that even if, for the sake of argument, I accept that the term 'Allah' carries a general import which translates as 'God', and ignore the connotation which we learn by reflecting on the Holy Quran—that included in the meaning of 'Allah' is that He is the One who sent the Holy Quran and appointed the Holy Prophet, may peace and blessings of Allah be upon him—even then

this verse cannot benefit the opponent, for it does not imply that belief in the Almighty alone is sufficient for salvation. Rather, its real connotation is that whosoever believes in Allah—which is the Supreme name of God Almighty and is the compendium of all the perfect attributes of the Holy One—God will not allow him to go to waste, but will, inexorably, draw him towards Islam, for one truth is helpful in recognizing the other, and those who have genuine belief in Allah the Exalted, ultimately discover the truth.

It is promised in the Holy Quran that anyone who sincerely believes in God Almighty, God shall not allow him to go to waste and He shall reveal the truth to him and show him the right path, as Allah the Exalted says:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا۔[1]

Thus, this verse would mean that the believer of God Almighty is not wasted. In the end, Allah the Exalted grants him perfect guidance. The saints have cited hundreds of examples to the effect that when some people belonging to other faiths chose to believe in God Almighty with great sincerity and busied themselves in doing good works, the reward God Almighty gave them for their sincerity was that He opened their eyes and, purely through His guidance, revealed to them the truth of the Holy Prophet, may peace and blessings of Allah be upon him. This indeed is the meaning of the latter part of this verse:

فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ۔[2]

So long as the reward of God Almighty is not manifested in this world,

1. And *as for* those who strive in Our path, We will surely guide them in Our ways (*Sūrah al-ʿAnkabūt,* 29:70). [Publisher]

2. [They] shall have their reward with their Lord (*Sūrah al-Baqarah,* 2:63). [Publisher]

it is not manifested in the Hereafter either. The reward of belief in God Almighty in this world is that God blesses such a person with complete guidance and does not let him go to waste. The same is also indicated in the following verse:

وَ اِنۡ مِّنۡ اَهۡلِ الۡكِتٰبِ اِلَّا لَيُؤۡمِنَنَّ بِهٖ قَبۡلَ مَوۡتِهٖ ۔[1]

Meaning that, those who are truly the People of the Book and sincerely believe in God and His Scriptures and act upon them will ultimately end up believing in this Prophet. This is exactly what happened. Of course, evil people who should not be called the People of the Book do not believe. A number of such instances are also found in Islamic history which show how Benevolent and Merciful God Almighty is, for if a person does even a tittle of good, He causes him, by way of reward, to enter Islam as is also stated in a hadith that a Companion[ra] enquired of the Holy Prophet, may peace and blessings of Allah be upon him, 'When I was a disbeliever, I gave away largesse to the needy with the sole intention of pleasing God, will I get the reward for that too?' He replied, 'Those alms are what drew you towards Islam.' In the same way, therefore, if anyone belonging to any other religion, believes God Almighty to be One without any partner, and loves Him, God Almighty causes him ultimately to enter Islam, in consonance with the verse:

فَلَهُمۡ اَجۡرُهُمۡ عِنۡدَ رَبِّهِمۡ ۔[2]

This is what happened in the case of **Bāvā Nānak** when he, discarding idol worship in all sincerity, adopted *Tauḥīd* and fell in love with God. The same God who declares in the above-mentioned noble

1. *Sūrah an-Nisā',* 4:160 [Publisher]

2. [They] shall have their reward with their Lord (*Sūrah al-Baqarah,* 2:63). [Publisher]

verse فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ['they shall have their reward with their Lord'] appeared to him and, with His revealed Word, guided him to Islam. Thereupon, he became a Muslim and performed the Pilgrimage too.

Similarly, it is stated in the book *Baḥrul-Jawāhir* ['The Ocean of Gems'] that there was a Jew named Abul-Khair. He was a pious-natured and truthful man, and believed God Almighty to be One without partner. Once, when he was passing through the bazaar, he heard a boy in a mosque reciting the following verse of the Holy Quran:

الٓمّٓ ۔ اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ۔[1]

Meaning that, do people imagine that they will attain salvation merely by pronouncing the statement that they believe while they have not yet been tested in [treading] the path of God as to whether or not they possess steadfastness, truthfulness, and loyalty like those of the believers? The verse had a profound impact on Abul-Khair's heart and moved his heart. He stood by the wall of the mosque and cried profusely. At night our lord and master, Muḥammad Muṣṭafā [the Chosen One], may peace and blessings of Allah be upon him, appeared in his dream and addressing him said یا اباالخیر اعجبنی ان مثلك مع كمال فضلك ینكر بنبوّتی meaning: 'O Abul-Khair, it surprised me that a person like you should deny my Prophethood despite your excellence in virtue and nobility.' Therefore, the very next morning Abul-Khair became a Muslim and made a proclamation of his Islam.

In short, it is beyond my comprehension that a person believing in God and considering Him to be One and without partner, should be delivered by God from Hell, but not from [spiritual] blindness; whereas salvation is rooted in spiritual insight, as Allah says:

مَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى وَ اَضَلُّ سَبِيْلًا ۔[2]

1. *Sūrah al-'Ankabūt,* 29:2–3 [Publisher]

2. *Sūrah Banī Isrā'īl*, 17:73 [Publisher]

Meaning that, whosoever is [spiritually] blind in this world, shall be blind or even worse in the Hereafter.

It is absolutely true that he who does not recognize God's Messengers, does not recognize God either. The mirror of God's countenance are His Messengers. Everyone who sees God sees Him through this mirror. Then what kind of salvation is this: A person rejects and denies the Holy Prophet, may peace and blessings of Allah be upon him, throughout his entire life, rejects the Holy Quran, God Almighty does not bestow eyes upon him nor a heart, remains blind and dies blind, yet attains salvation? Strange indeed is this salvation!

It is my observation that when God Almighty desires to bestow mercy upon someone, He first bestows sight upon him and bestows knowledge upon him from Himself. There must be hundreds of people in my Movement who have joined it in consequence only of a dream or revelation. The Being of God Almighty is all encompassing Mercy. If one advances towards Him one step, He comes two steps; if a person hastens towards Him, He comes running towards him and opens the eyes of the blind. Then how can it be accepted that a person believes in Him and accepts Him with a true heart to be One without partner and loves Him and joins the company of His friends and yet God keeps him blind and he remains so blind that he cannot recognize God's Prophet? This point is supported by the hadith:

من مات و لم يعرف امام زمانه فقد مات ميتة الجاهلية

Meaning that, he who dies without recognizing the Imam of his age dies the death of ignorance and is deprived of the straight path.

[Answers to Some Misgivings]

Now I shall address some of the misgivings which have been expressed to me by some seekers of truth for reply. Most of these misgivings are those that ʻAbdul-Ḥakīm Khān, Assistant Surgeon, Patiala, has, either through writing or speech, planted in the hearts of people, and has thus set a seal on his apostasy that will, perhaps, last until the end of his days. I have given answers to these few misgivings on the insistence of Munshī Burhānul-Ḥaqq of Shāhjahānpur, who humbly communicated them to me in his letter. I give the answers below after reproducing the exact text of each question as contained in Munshī Burhānul-Ḥaqq's letter; وباللہ التوفیق [and all strength comes from Allah].

Question (1)

On page 157[1] of *Tiryāqul-Qulūb* (which is one of my books) it is written:

> Let no one entertain the suspicion that in this discourse I have considered myself superior to Ḥaḍrat Masīḥ [the Messiah], for it is a partial superiority which a non-Prophet can have over a Prophet.

1. This reference text appears in *Rūḥānī Khazā'in,* vol. 15, page 481, published in 2008. [Publisher]

Then on page 257 of the [Urdu] *Review [of Religions],* volume 1, Number 6, it is stated that:

> God has raised the Promised Messiah from this Ummah, who far exceeds the first Messiah in his glory.

Again, on page 475[1] of the *Review* is written:

> I swear by Him in whose hands my life is that, had Masīḥ Ibn-e-Maryam [Messiah, the son of Mary] lived in my time, he could never have performed what I can, and could not have shown the Signs which are being manifested through me.

The crux of the objection is that there is a contradiction between these two statements.

THE ANSWER: Bear in mind that Allah the Exalted is well aware that I am neither pleased nor interested in being called the Promised Messiah nor in proclaiming myself superior to Masīḥ Ibn-e-Maryam. God has Himself testified to the inner depths of my conscience in His holy revelation, as He says:

قُلْ اُجَرِّدُ نفسی من ضروب الخطاب

Meaning that, tell them, 'As far as I am concerned, I do not want any title for myself.' In other words, my aim and objective is higher than these thoughts. Bestowing a title is an act of God; I have no influence in it.

The question remains why it has been written so and why such a contradiction has occurred in the statements. Ponder over it and realize

1. Page 475 is a typographical error. This text referenced here appears in the Urdu *Review of Religions,* vol. 1, no. 12, p. 478. [Publisher]

that it is the same kind of contradiction as I had written in *Barāhīn-e-Aḥmadiyya* that Masīḥ Ibn-e-Maryam would descend from heaven; and later, I wrote that I myself am the Messiah who was to come. The reason for this contradiction was the same: God Almighty had named me ʻĪsā in *Barāhīn-e-Aḥmadiyya,* and also informed me that God and His Messenger had prophesied my advent. But as a body of Muslims was firm in the belief—and I, too, held that same belief—that Ḥaḍrat ʻĪsā would descend from heaven, I did not wish to take God's revelation for its literal meaning, but interpreted this revelation and maintained my belief in consonance with that of the Muslims at large and published the same in *Barāhīn-e-Aḥmadiyya*. But afterwards, divine revelations regarding this descended like rain, affirming that I am, indeed, the Promised Messiah who was to come. Along with them [i.e. the divine revelations] appeared hundreds of Signs, and both the heaven and the earth arose to testify to my truthfulness. The bright Signs of God compelled me to realize that, indeed, I am the Messiah who was to come in the Latter Days. Otherwise, my belief was what I had set forth in *Barāhīn-e-Aḥmadiyya*. Moreover, not relying entirely upon it, I sought adjudication for my revelation from the Holy Quran. It was established by conclusive verses that ʻĪsā Ibn-e-Maryam had indeed died, and the last *Khalīfah* [vicegerent] would appear from among this very ummah under the title of the Promised Messiah. As no darkness remains after the dawn of day, in the same way, hundreds of Signs, heavenly testimonies, conclusive verses of the Holy Quran, and definitive and explicit *aḥādīth* compelled me to accept that I am the Promised Messiah.

It was enough for me that God should be pleased with me, and I had absolutely no desire for such a thing. I led a life of seclusion and no one was aware of my existence, nor did I desire that anyone should recognize me. He forced me out of my solitude. I had wished to live and die in obscurity, but He decreed that He would make me renowned with honour throughout the world. Therefore, ask God why He did so. What is my fault in this?

Similarly, I initially believed that I could not possibly be compared

with Masīḥ Ibn-e-Maryam since he is a Prophet and one of the distinguished men of God. Therefore, whenever something in my revelation appeared concerning my superiority, I interpreted it as partial superiority. But later, when revelation from God Almighty descended upon me like pouring rain, it did not permit me to persist in this belief. The title of 'Prophet' was clearly bestowed upon me, albeit with the proviso that I am a Prophet in one aspect and an *ummatī* [follower of the Holy Prophet[sa]] in another.[1☆] The instances of divine revelation that I have cited in this book also reveal what God Almighty says concerning me vis-à-vis Masīḥ Ibn-e-Maryam. How can I reject twenty-three years of continuous revelations from God Almighty? I believe in this holy revelation of His as I believe in all the revelations of God that have occurred before me. I also note that the Masīḥ Ibn-e-Maryam is the last *Khalīfah* of Mūsā, peace be upon him, and I am the last *Khalīfah* of the Prophet who is the Best of Messengers. Therefore, God willed that I should not be inferior to him.

I am well aware that these words of mine will be intolerable to those in whose heart the love for Ḥaḍrat Masīḥ borders on worship.

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1. ☆ Keep in mind, quite a few people are misled when they come across the term 'Prophet' with reference to my claim. They think as if I have claimed the kind of Prophethood as was vouchsafed directly to the Prophets of old. But they are wrong in thinking so; I make no such claim. On the contrary, the wisdom and providence of God Almighty has bestowed this status in order to prove the excellence of the spiritual blessings of the Holy Prophet, may peace and blessings of Allah be upon him, that He took me to the station of Prophethood through the blessings of his (the Holy Prophet's) grace. Therefore, I cannot be defined only as a Prophet. Rather, I am a Prophet in one respect and an *ummatī* [follower of the Holy Prophet[sa]] in the other. My Prophethood is a reflection of the Holy Prophet, may peace and blessings of Allah be upon him, and not an independent Prophethood. This is why in the hadith as well as in the revelation vouchsafed to me, I have been named a Prophet, just as I have been named an *ummatī*, so that it may be known that every excellence has been bestowed on me through following the Holy Prophet, may peace and blessings of Allah be upon him, and through his medium. (Author)

However, I do not care for them. What can I do? How can I discard God's command and how can I revert to darkness from the light that has been granted to me? In short, there is no contradiction in my statements. I only follow that which is revealed to me by Almighty God. Until I was enlightened by Him, I continued to assert what I had said in the beginning. But when He bestowed knowledge upon me, I spoke to the contrary. I am a human being and I do not claim to know that which is hidden. This is the fact, whether anyone accepts it or not. I do not know why God did so, but I know that God's jealousy is deeply aroused in heaven against the Christians. They have used such derogatory words against the Holy Prophet, may peace and blessings of Allah be upon him, as may well-nigh rend the heavens asunder. In this manner, God manifests that the humble servants of this Messenger are more exalted than the Israelite Masīḥ Ibn-e-Maryam. Anyone who is infuriated and incensed by these words might as well die in his anger, but God has done as He willed and God does what He wills. Does man have the power to object as to why God did so?

It should also be borne in mind in this context that since I have been assigned the task to reform the entire world as my lord and master had come for the entire world, so have I been granted such powers and capabilities as were necessary for shouldering the burden commensurate with that grand duty. I have also been vouchsafed such spiritual verities and Signs as were required by the age for incontrovertibly establishing the truth. But there was no need that Ḥaḍrat ʿĪsā should have been bestowed such Signs and spiritual verities, for they were not required at that time.[1☆] Ḥaḍrat ʿĪsā was, therefore, granted only

1. ☆ If someone were to say that Ḥaḍrat ʿĪsā raised the dead and that it was a great Sign vouchsafed to him, the answer is that, literally speaking, raising the dead is against the teaching of the Holy Quran. It is small wonder if ʿĪsā brought terminally ill patients back to life, because such dead persons have been raised here too [at my hands], as was also done by the earlier Prophets, for example by the Prophet Ilyās[as] [Elijah]. But the great Signs, which God is showing and will show, are of a different kind altogether. (Author)

those powers and capabilities that were needed for reforming the small community of Jews. However, we are heirs to the Holy Quran whose teaching comprehends all excellences and is meant for the entire world. Ḥaḍrat ʻĪsā was heir only to the Torah, whose teaching is incomplete and meant only for a certain people. That is why he had to emphasize those matters in the *Injīl* [Gospel] that were hidden and concealed in the Torah. But we cannot present any matter beyond the Holy Quran, for its teaching is complete and perfect, and, unlike the Torah, does not stand in need of any *Injīl*.

In view of the fact that it is quite clear and evident that the spiritual powers and capabilities granted to Ḥaḍrat ʻĪsā, peace be upon him, were limited to the extent required for reforming the Jewish people, undoubtedly his excellences, too, would be according to the same scale. As Allah the Almighty says:

وَإِنْ مِّنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَآئِنُهٗ ۫ وَمَا نُنَزِّلُهٗٓ إِلَّا بِقَدَرٍ مَّعْلُوْمٍ ۔[1]

Meaning that, with Us are treasures of everything, but We do not send them down more than what is required. Thus, it goes against divine wisdom to grant a Prophet the type of knowledge for the reformation of his people which is inappropriate for those people. The same law of God operates even in the case of animals. For example, God has created the horse to be valuable in covering distances and to be of aid and assistance to its rider by galloping across every terrain. A goat, therefore, cannot compete with it in such characteristics, for it has not been created for that purpose. Similarly, God has created water for quenching thirst; therefore, fire cannot be its substitute.

Human nature is multi-dimensional and God has endowed it with a variety of capabilities, but the *Injīl* has emphasised only one capability—namely, forgiveness and clemency—as if the *Injīl* had taken hold of only one out of the hundreds of branches of the human tree. This

1. *Sūrah al-Ḥijr,* 15:22 [Publisher]

exposes the limits and extent of the insight of Ḥaḍrat ʻĪsā. On the other hand, the insight of the Holy Prophet, may peace and blessings of Allah be upon him, encompasses the ultimate heights of human nature. This is why the Holy Quran was revealed in all its perfection. This is nothing to take offence at. Allah the Exalted says Himself:

فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ۔[1]

Meaning that, We have exalted some Prophets above others. We have been enjoined to follow the Holy Prophet, may peace and blessings of Allah be upon him, in all injunctions, moral qualities, and acts of worship. Had our nature not been endowed with such capabilities that could acquire, by way of reflection, all the excellences of the Holy Prophet, may peace and blessings of Allah be upon him, we would have never been enjoined to follow this sublime Prophet, because God Almighty does not require us to do what is beyond our capability. He Himself says:

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۔[2]

Since He knew that the Holy Prophet, may peace and blessings of Allah be upon him, comprises the excellences of all the Prophets, He enjoined us to pray during our five prescribed Prayers:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۔ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۔[3]

Meaning that, O our God! Incorporate in us all the excellences of the earlier Prophets, Messengers, Truthful, and Martyrs. Thus, the sublime

1. *Sūrah al-Baqarah,* 2:254 [Publisher]
2. Allah burdens not any soul beyond its capacity (*Sūrah al-Baqarah,* 2:287). [Publisher]
3. *Sūrah al-Fātiḥah,* 1:6–7 [Publisher]

nature of this blessed ummah can be judged by the fact that it has been enjoined to incorporate within itself all the various excellences of the past.

This injunction is meant for everyone, but the distinguished ranks of the elite can be deduced from the same. This is why the eminent sufis of this ummah have arrived at this hidden reality that the circle of the excellence of human potentialities has been perfected by this ummah alone. The fact of the matter is that, just as a tiny seed is sown into the soil and—having gradually reached its perfection—emerges forth as a towering tree; similarly, humanity continued to develop and human capabilities continued to advance in their excellence until, in the time of our Holy Prophet, may peace and blessings of Allah be upon him, they reached their absolute perfection.

The sum and substance of this discourse is that since I am the follower of a Prophet who was the embodiment of all human excellences and whose shariah was absolutely perfect and complete and was meant for the reformation of the entire world, therefore, I have been granted the faculties that are needed for the reformation of the entire world. Thus, how can there be any doubt that Ḥaḍrat Masīḥ, peace be upon him, was not granted the natural faculties which were granted to me, for he had come only for one particular people? Had he been in my place, he could not have done the work that God's bounty enabled me to do on account of the nature bestowed upon him. وهٰذا تحديث نعمة الله ولا فخر [And this is a proclamation of Allah's blessing; not a boastful act].

In the same way, it is obvious that if Ḥaḍrat Mūsā, peace be upon him, had appeared in the place of our Holy Prophet, may peace and blessings of Allah be upon him, he could not have performed that task; and that if the Torah had been revealed in place of the Holy Quran, it could never have performed the task that the Holy Quran performed. The spiritual ranks of human beings lie behind the veil of the unknown. It is not appropriate to criticize or raise objections in this matter. Is it beyond the Omnipotent God, who created Ḥaḍrat ʿĪsā, peace be upon

him, to create another like him or better than him?[1☆] Show me if there is any verse in the Holy Quran to prove this. Extremely accursed would be the one who denied a verse of the Holy Quran. Otherwise, how can I say anything that is contrary to the facts and is in contravention of the holy revelations which—for nearly twenty-three years—have been comforting me and are accompanied by thousands of divine testimonies and extraordinary Signs!

The works of God Almighty are not without appropriateness and wisdom. He saw that a human being had been deified without any reason and was being worshipped by 400,000,000 people, so He sent me at a time when this doctrine had been exaggerated to the extreme, and He granted me the names of all the Prophets but singled out the name of Masīḥ Ibn-e-Maryam for me and bestowed upon me the blessing and favour which was not bestowed upon him, so that people should realize that grace rests with God; He bestows it upon whomsoever He wills. If I say all this on my own then I am a liar, but if God bears witness to me with His Signs, then denying me is contrary to righteousness.

Prophet Dāniāl [Daniel] is also on record having said that my advent is the time of the manifestation of the full grandeur of God and in my time is the final battle between angels and satans. God will show such Signs in this time as He has never shown and, as it were, God Himself shall descend upon the earth. As He says:

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1. ☆ No one can fathom the extent of God Almighty's works. Ḥaḍrat Mūsā, peace be upon him, was a grand Prophet in the House of Israel whom God Almighty gave the Torah. On account of his greatness and majesty, even Balaam Beor was cast into Hell when he dared to confront him and God likened him to a dog. Yet, it was the same Mūsā who was embarrassed before the spiritual knowledge of a nomad and could not decipher those secrets of the unknown as God Almighty says فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ اٰتَيْنٰهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا ۔ ['Then they found one of Our servants upon whom We had bestowed Our mercy, and whom We had taught knowledge from Ourself', (*Sūrah al-Kahf*, 18:66)]. (Author)

هَلۡ يَنۡظُرُوۡنَ اِلَّاۤ اَنۡ يَّاۡتِيَهُمُ اللّٰهُ فِىۡ ظُلَلٍ مِّنَ الۡغَمَامِ ۔[1]

Meaning that, on that day your God shall come among the clouds. In other words, God will display His grandeur and show His countenance through a human manifestation. Doctrines of disbelief and making associates with God held great sway and He remained silent and became like a hidden treasure. But now the doctrine of disbelief and worship of man has reached its peak, while Islam has been trampled under its feet; therefore, God says: 'I shall descend upon the earth and unleash such Signs of wrath the likes of which have never been shown since the creation of mankind.'

The underlying wisdom in this is that the defence must be proportional to the enemy's offence. Since the worshippers of man have glorified disbelief and that very glorification has reached its extreme, God will now fight Himself. He will not give any sword to men, nor will there be jihad [by the sword]. But, of course, He shall show His Might.

The Jews believe that two Messiahs will appear. The last Masīḥ (which refers to the Messiah of the present age) will be superior to the first Masīḥ. As for the Christians, they believe in only one Masīḥ, but claim that the same Masīḥ Ibn-e-Maryam who appeared earlier, shall appear in great power and glory in his second coming and will adjudicate between the different faiths of the world. They also contend that he will appear with such glory that his first coming shall be no comparison to it.

In any case, both these groups believe that the prospective Masīḥ, who will come in the Latter Days, will be greater in his grandeur and mighty Signs than the first Masīḥ or his first coming. Islam, too, names the last Masīḥ as the Arbiter, and designates him to be the one who would adjudicate all the religious denominations of the world and would slay the disbelievers simply through his breath. This means that God will be with him and his attention and prayer will work like lightning. He will furnish such irrefutable arguments as if to decimate them.

1. *Sūrah al-Baqarah,* 2:211 [Publisher]

In short, neither the *Ahl-e-Kitāb* [People of the Book; namely, Jews and Christians] nor the people of Islam believe that the first Masīḥ [Messiah] is superior to the Masīḥ to come. Jews for their part, by believing in two Masīḥs, consider the latter Masīḥ to be superior. And as for those who erroneously believe in only one Masīḥ, they too proclaim his second coming to be utterly glorious and consider the first coming as nothing in comparison to it. Thus, whereas God and His Messenger and all the Prophets have pronounced the Masīḥ of the Latter Days to be superior on account of his achievements, it is a satanic insinuation to ask why I declare myself superior to Masīḥ Ibn-e-Maryam.

My dear ones! Since I have proven that Masīḥ Ibn-e-Maryam has died and the Masīḥ to come is none other than I, therefore, anyone who considers the first Masīḥ to be superior should establish, by explicit statement of *aḥādīth* and the Quran, that the Masīḥ who was to come is of no importance—neither can he be called a Prophet nor an Arbiter—and that whatever merit there is, it belongs to the first Masīḥ. God, in keeping with His promise, has sent me. Now quarrel with God. But of course, I am not just a Prophet; rather I am a Prophet on the one hand, and on the other, am also an *ummatī* [follower of the Holy Prophet[sa]] so that the holy power and perfect grace of the Holy Prophet, may peace and blessings of Allah be upon him, be proven.

Question (2)

Your Exalted Holiness! You have written on hundreds—indeed, thousands—of occasions that the Holy Prophet, may peace and blessings of Allah be upon him, did not draw the sword in support of the Faith; but your letter to ʿAbdul-Ḥakīm contains the sentence that the Holy Prophet, may peace and blessings of Allah be upon him, shed streams of blood in the invitation to the religion of Islam. What does this mean?

ANSWER: I still say that the Holy Prophet, may peace and blessings of Allah be upon him, did not spread Islam by coercion. The sword that was raised was not meant to threaten people to accept Islam. Rather, it was done on account of two reasons:

(1) For one, these battles were defensive in nature because when the disbelievers attacked with the intent to decimate Islam by the use of the sword, there was no option left except to draw the sword in self-defence. (2) Second, long before these battles, it had been prophesied in the Holy Quran that God would send down chastisements on those who did not accept this Prophet, be it from heaven or from earth; or would make some of them taste the sword of some others. There were also other prophecies to the same effect which were fulfilled at their appointed time.

Now, it should be understood that in the letter that I wrote to ʻAbdul-Ḥakīm Khān, I only meant that if belief in the Messenger [of Allah] is unnecessary, why did God Almighty show His wrath for the sake of this Messenger such that streams of the blood of disbelievers were made to flow? It is true that no coercion was used for Islam, but since it is promised in the Holy Quran that those who deny and reject this Messenger will be killed, in order for them to be chastised, the occasion to punish them came about when those disbelievers themselves took the initiative to wage wars. It was then that those who had drawn the sword were dispatched by the sword. After all, if rejecting the Messenger was an inconsequential matter in the sight of God, and salvation was possible despite that rejection, what was the need of sending down this chastisement which came down in such a manner that has no match in world history? Allah the Exalted says:

إِنْ يَّكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَ إِنْ يَّكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِيْ يَعِدُكُمْ ۔[1]

Meaning that, if this Messenger is a liar, he will perish himself. But if

1. *Sūrah al-Mu'min*, 40: 29 [Publisher]

he is truthful, some promises made regarding your chastisement shall be fulfilled.[1☆]

Now the point to ponder is that if belief in the Messenger of God is unnecessary, then why was the warning of chastisement issued in the case of failure to believe? It is obvious that it is one thing to coerce someone into accepting your faith and to make one Muslim by the sword, but it is quite another to punish someone who disobeys, confronts, and torments a true Messenger. It is not a condition that one should become a Muslim to avoid chastisement. Rather, those who—on top of rejection—came forth in conflict, became deserving of death. Even then, God Almighty offered them the reprieve that if they chose to accept Islam, that punishment would be averted.

Then again, God Almighty says at another place:

إِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَاللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ — [2]*Part Number 3*

Meaning that, those who denied the Signs of God Almighty, for them there is a severe punishment; and God is Mighty, Lord of retribution.

Now it is quite clear that in this verse, too, the disbelievers are promised punishment. It was, therefore, inevitable that they should have been visited by chastisement. Thus, God inflicted upon them the chastisement of the sword.

Again, He says in the Holy Quran elsewhere:

إِنَّمَا جَزٰٓؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَ رَسُوْلَهٗ وَ يَسْعَوْنَ فِي الْاَرْضِ فَسَادًا اَنْ يُّقَتَّلُوْٓا اَوْ يُصَلَّبُوْٓا اَوْ تُقَطَّعَ اَيْدِيْهِمْ وَ اَرْجُلُهُمْ مِّنْ خِلَافٍ اَوْ يُنْفَوْا مِنَ الْاَرْضِ ؕ ذٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَ لَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ — [3]*Part Number 6*

1. ☆ The term 'some' was adopted, because it is not necessary, concerning prophecies comprising warnings, that they should all be fulfilled; for some of them can end with forgiveness. (Author)
2. *Sūrah Āl-e-'Imrān,* 3:5 [Publisher]
3. *Sūrah al-Mā'idah,* 5:34 [Publisher]

Meaning: 'Verily the retribution of those who wage war against God and His Messenger and hasten to create disorder in the earth is nothing but that they be slain or crucified or their hands and feet be cut off on opposite sides, or they be exiled and kept incarcerated. This is the disgrace for them in this world, and in the Hereafter they shall suffer a great punishment.'

Therefore, if in the sight of God Almighty the disobedience and defiance of our Noble Prophet was an inconsequential matter, then why did the Book of Allah contain the commandment to harshly punish the disbelievers who were monotheists (for example the Jews) with death, and that, too, in a variety of ways? And why were such grave punishments inflicted when there were monotheists on both sides and there was no polytheist in either group? Despite this, no mercy was shown to the Jews, and those monotheists were ruthlessly killed simply because of their rejecting and fighting the Messenger, so much so that once 10,000[1] Jews were killed in a single day although they had denied and defied only in defence of their own faith. They were staunch monotheists in their own estimation and believed God to be One.

However, it ought to be borne in mind that, though thousands of Jews were slain, it was not to force them to accept Islam, but was only because they had fought against the Messenger of God. That is why, in the sight of God, they were worthy of punishment and their blood was spilled upon the earth like water. It is, therefore, obvious that if *Tauḥīd* was sufficient, the Jews were not guilty of any crime. They, too,

1. Historians have reported varying accounts of how many members of the Jewish tribe of Banū Quraiẓah were killed in one day. Some number them between 400–700, whereas others report 800 or 900; there may be some reports exceeding that. It seems that the intended number here may have been 1,000, but inaccurately written by the scribe as 10,000. The 'thousands' mentioned in the first sentence of next paragraph may refer to the large number killed in different wars and other occasions. Allah knows best. [Publisher]

were monotheists; why did they become deserving of punishment in the sight of God merely for rejecting and fighting the Holy Prophet?

Question (3)

Your Honour, the letter you wrote to ʿAbdul-Ḥakīm says that faith based only upon natural instinct is something accursed. I am unable to understand what this means also.

THE ANSWER: The sum and substance of what I have written is that faith, which is not acquired through the Messenger of Allah, and only exists in the case where human nature feels the need for the existence of God Almighty—as is the faith of philosophers—generally ends up as accursed. Since such a faith is not free from darkness, those people soon slip from their faith into atheism. At first, they emphasize the book of nature and the laws of nature. But, unaccompanied as they are by the light of the lamp of Prophethood, they soon lose their way in darkness and are misguided. Blessed and secure is the faith which is acquired through the Messenger of God, for such faith is not confined to the extent that there is a need for the existence of God. Rather, hundreds of heavenly Signs **carry it to the point** that God does, indeed, exist. Therefore, the fact of the matter is that faith in the Prophets, peace be upon them, serves to fortify faith in God like pegs. Belief in God can only be sustained so long as one believes in the Messenger.

When faith in the Messenger is lost, faith in God also suffers a blow, and mere belief in the Oneness of God readily leads one astray. For this very reason, I said that faith based only upon natural instinct is accursed. In other words, someone whose faith is based only on the laws of nature and who relies exclusively upon nature and does not partake of the light of the Messenger deteriorates into accursed thinking. In short, whoever believes on the basis of nature alone and is estranged

from the Messenger of God and the miracles of the Messenger, possesses faith akin to a wall of sand. He will be ruined tomorrow, if not today. Real faith is only that faith which is acquired after recognizing the Messenger of God. Such faith knows no decline, nor does it have an evil end.

Similarly, the belief of a person whose submission to the Messenger is superficial, who fails to recognize him and is unaware of his light, is also of little value. In the end, such a person is bound to become an apostate, as Musailimah Kadhdhāb, ʿAbdullāh ibn Abī Saraḥ, and ʿUbaidullāh ibn Jaḥsh turned apostates in the time of the Holy Prophet, may peace and blessings of Allah be upon him; Judas Iscariot and 500 other Christians turned apostates in the time of Ḥaḍrat ʿĪsā, and Charāgh Dīn of Jammu and ʿAbdul-Ḥakīm Khān in this time of mine.

Question (4)

In your earlier books *Izāla-e-Auhām* etc., it is written that the prophecies of earthquakes, pestilences, wars, and famines can hardly be referred to as prophetic. But now it has been noted in a number of writings that Your Honour has acclaimed these very prophecies to be grand prophecies.

ANSWER: It is not correct that I have pronounced those very prophecies to be 'grand'. Greatness or lack of greatness of anything is indicated by its quantity and quality and also by the accompanying circumstances as being unique or ordinary. The country, about which Ḥaḍrat ʿĪsā, peace be upon him, prophesied that it would be visited by the plague and earthquakes, is such wherein plague regularly breaks out and like Kashmir, the said country too is hit by earthquakes as a matter of course and also by famines. It has also suffered many wars. And the prophecy of Ḥaḍrat Masīḥ [the Messiah] makes no mention

of any extraordinary earthquake or of any extraordinary pestilence or plague. In this condition, no reasonable person can view such prophecies as great and significant.[1☆] But in view of the circumstances of the country[2☆] about which I foretold the plague and terrible earthquakes, these prophecies are indeed grand prophesies, for a study of the history of this country, extending over hundreds of years, will not prove that this country had ever suffered from the plague, let alone the kind of plague that killed hundreds of thousands of people in a short period of time. The text of my prophecy regarding the plague is as follows: 'No part of this country shall remain immune from the plague; there will be severe destruction and the destruction will last over a long period of time.' Now, can anyone prove that the kind of havoc caused by the plague, in accordance with the prophecy, was ever witnessed in this country before? Certainly not!

As for the earthquake, that was also not an ordinary prophecy on my part. Rather, the prophecy contained the words that a section of this country would be destroyed by it. As is evident, the havoc wrought by this earthquake in Kangra and the Bhagsu Khas volcano is without parallel in 2,000 years' history. British researchers, too, have testified to it. Therefore, in these circumstances, criticising me amounts to reckless haste.

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1. ☆ Of course, it is quite possible that the original prophecies might have been altered. Whereas, one single *Injīl* [Gospel] has been turned into a multitude of *Injīls*, how can it be a far-fetched notion to think that some text was in fact altered? Our objection, therefore, is against the current *Injīls* [Gospels]. God has provided us with the occasion to raise these objections by declaring that these *Injīls* have been tampered and altered. (Author)

2. ☆ It must also be remembered that prophecies by Ḥaḍrat Masīḥ, as contained in the Gospels, comprise only mild and soft words, and there is no mention therein of any severe and dreadful earthquake or dreadful plague. But my prophecies regarding these two events contain expressions which declare them to be extraordinary. (Author)

Question (5)

Your Honour has averred in several of your announcements that the world is not subjected to divine chastisement because of corruption in religion but because of insolence, mischief, and ridicule levelled at the Messengers [of God]. Now you have designated the recent earthquakes in San Francisco and elsewhere as Sign in your support. One fails to understand how these earthquakes have been caused by the rejection of your claim.

ANSWER: I have never said that all these earthquakes in San Francisco and other places have been caused only because of the rejection of my claim and that no other factor has played any role in it. But, of course, I do say that the rejection of my claim has been the cause for the occurrence of these earthquakes. The fact of the matter is that all the Prophets of God agree that divine practice has always been operative such that when the world commits sins of all kinds and when a variety of their sins piles up, it is then that God commissions someone from Himself, but a part of the world rejects him. It is then that the Messenger's advent becomes a catalyst for the punishment of the other mischievous people, too, who have already qualified as being guilty. It is not necessary for a person who is punished for his earlier sins to be aware that a Prophet or Messenger of Allah has been raised in the world in that age.

As Allah the Exalted says:

وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا ۔[1]

Thus, I meant no more than to say that the rejection of my claim could

1. We never punish until We have sent a Messenger (*Sūrah Banī Isrā'īl*, 17:16). [Publisher]

possibly be the cause of these earthquakes. This indeed has ever been the practice of God that no one can deny.

Hence, although the real cause of the chastisement of the residents of San Francisco and of other places, who have died due to the earthquake and other calamities, was their past sins, these earthquakes that killed them constituted a Sign of my truth. The reason is that since the beginning it has been the way of Allah that the mischievous are killed at the time of the advent of a Messenger. And also because in *Barāhīn-e-Aḥmadiyya* and many other books of mine I had foretold that in my time many extraordinary earthquakes and other calamities shall strike the world and the world shall witness widespread destruction. Thus, there is no doubt that, subsequent to my prophecies, the occurrences of a series of earthquakes and other calamities in the world is a Sign of my truth. Keep in mind that, regardless of which part of the world a Messenger of God is rejected in, other offenders are also apprehended at the time of that rejection, including those who happen to live in other countries and have not even heard of that Messenger. This is what happened in the time of Nūḥ [Noah] that an entire world was overtaken by chastisement due to the rejection of a single people. Indeed, not even animals and birds were spared in that chastisement.

In short, this is how the way of Allah operates. When the repudiation of one who is truthful exceeds all limits or when he is persecuted, the world is visited by a variety of calamities. All the divine Scriptures testify to this and the Holy Quran also affirms it. For example, the land of Egypt was overtaken by calamities of different kinds because of the repudiation of Ḥaḍrat Mūsā. There was a rain of lice, of frogs, and of blood and there was a widespread famine, although people who lived in remote places in the land of Egypt had not even heard of Ḥaḍrat Mūsā nor were they guilty of any sin in this regard. Moreover, the firstborn of all Egyptians were killed. Pharaoh remained safe from these calamities for quite some time, whereas those who were simply

unaware were the first to be killed. Also, in the days of Ḥaḍrat ʻĪsā, those who had tried to kill Ḥaḍrat ʻĪsā by crucifixion were not hurt at all and continued to live in comfort, but after as many as forty years when that century was drawing to a close, thousands of Jews were slain by Titus of Rome. Moreover, the plague also broke out. The Holy Quran affirms that this chastisement was solely due to [the rejection of] Ḥaḍrat ʻĪsā.

Similarly, in the days of the Holy Prophet, may peace and blessings of Allah be upon him, there was a seven-year famine. It was mostly the poor who died in this famine, and the principal leaders, who were the real mischief-mongers and persecutors, remained safe from retribution for a certain period. To sum up, the divine practice is operative such that whenever someone comes from God and he is rejected, a variety of calamities descends from the heavens, and mostly those are seized who have nothing to do with this rejection. Then gradually the leaders of the disbelievers are apprehended. The turn of big mischief-mongers comes in the end. It is this point at which the Holy Quran indicates in the verse:

اَنَّا نَاْتِی الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا۔[1]

Meaning that, slowly but surely, We continue to come closer to the earth.

This statement of mine contains the answer to the objections raised by some ignorant people who allege that it was the *maulawīs* who had pronounced the verdict of disbelief, but the poor people died of the plague and thousands belonging to the hills of Kangra and mountain of Bhagsu perished in the earthquake. What was their fault? What rejection were they guilty of? Beware, therefore, that when any Messenger of God is rejected, whether it is done by a particular people or is in

1. *Sūrah ar-Raʻd*, 13:42 [Publisher]

a particular part of the land, jealousy of God Almighty is aroused to send down a widespread chastisement, and calamities descend from the heavens in general. And often it so happens that the real culprits, who are the actual source of mischief, are caught later, just as Pharaoh remained unharmed by the Signs of divine wrath, which Ḥaḍrat Mūsā showed in his presence. Only the poor perished. But in the end, God drowned Pharaoh along with his hordes. This is the way of God which no knowledgeable person can deny!

Question (6)

Your Exalted Holiness has written at thousands of places that it is not legitimate in any way to declare anyone who recites the *Kalimah* [the declaration of faith in Islam] and faces towards the Qiblah, as disbeliever. This clearly shows that, except for the 'believers' who turn disbeliever by pronouncing you to be a disbeliever, a simple failure to believe in you does not make one a disbeliever. But to 'Abdul-Ḥakīm Khān you have written that everyone to whom the message has been conveyed and fails to accept you is not a Muslim. There is a contradiction between this statement and the statements recorded in your earlier books. That is, you have written earlier in *Tiryāqul-Qulūb* and elsewhere that failure to believe in you does not turn one into a disbeliever, but now you write that disbelief in you makes one a disbeliever.

ANSWER: It is strange that you consider the one who pronounces me to be a disbeliever and the one who does not believe in me, as two different kinds of persons; whereas, in the estimation of God, there is only one kind; for, one who does not believe in me, does so for this very reason that he considers me to be an impostor. But Allah the Exalted says that one who forges a lie against God is the greatest disbeliever from among the disbelievers, as He says:

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلَی اللّٰہِ کَذِبًا اَوْ کَذَّبَ بِاٰیٰتِہٖ۔[1]

Meaning that, there are only two kinds of arch-disbeliever, one who forges lies against God,[2☆] and the other who denies the Word of God.

In the opinion of one who rejects me I have forged lies about God; and, if so, I become not only a disbeliever but an arch-disbeliever. But if I am not an impostor, then, without any doubt, his disbelief shall recoil upon him as promised in this verse by God Almighty Himself.

Besides this, one who does not accept me, does not accept God and His Messenger either, because the prophecy of God and His Messenger about me is on record. That is, the Prophet of God, may peace and blessings of Allah be upon him, had prophesied that the Promised Messiah shall come from amongst his ummah in the Latter Days. The Holy Prophet, may peace and blessings of Allah be upon him, also said that on the night of *mi'rāj* [ascension] he saw Masīḥ Ibn-e-Maryam among those Prophets who had passed away from this world and that he saw him in the Second Heaven with Yaḥyā the martyr [John the Baptist]. Furthermore, God Almighty has stated in the Holy Quran that the Masīḥ Ibn-e-Maryam had died. And, to bear witness to my truth, God manifested more than 300,000 heavenly Signs and the solar and lunar eclipses took place in the heavens in the month of Ramadan. Then how can such a person be a believer who does not believe what God and His Messenger say, who repudiates the Holy Quran, who deliberately rejects the Signs of God Almighty, and declares me an impostor despite hundreds of Signs? And if he is

1. Who is, then, more unjust than he who forges a lies against Allah or gives the lie to His Signs (*Sūrah al-A'rāf,* 7:38)? [Publisher]

2. ☆ The term 'unjust' here means a disbeliever. The context is that like the impostor, one who rejects the Book of God is termed unjust. Without doubt, one who rejects the Word of God is a disbeliever. As such one who does not accept me declares that I am a disbeliever by considering me an impostor. Therefore he himself becomes a disbeliever on account of rejecting me. (Author)

a believer, I would be deemed a disbeliever on account of my fabrication; for, to him, I am an impostor. Allah the Exalted says in the Holy Quran:

قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا وَلٰكِنْ قُوْلُوْٓا اَسْلَمْنَا وَلَمَّا يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ ؕ [1]

Meaning that, the Bedouins of Arabia say, 'We believe.' Tell them, 'You have not believed; you should [rather] say, "We have submitted", for faith has not yet entered into your hearts.'

Therefore, when God does not call those who have submitted as 'believers', how can those people who blatantly reject the Word of God and do not desist from repudiating me—despite witnessing thousands of Signs manifested by God Almighty upon the earth and in the heavens—be believers in the estimation of God? They themselves aver that if I am not an impostor but am a believer, then, in that case, they have themselves become disbelievers after declaring me a liar and a disbeliever. Thus, after pronouncing me a disbeliever, they have set the seal on their own disbelief. It is the dictum of the Shariah that the one who pronounces a believer to be a disbeliever, he himself becomes a disbeliever in the end.

Now that 200 clerics have pronounced me a disbeliever, and an edict was also issued imputing disbelief to me, and it is also evident from their own edict that one who declares a believer to be a disbeliever, himself becomes disbeliever and the one who declares a disbeliever to be a believer becomes a disbeliever, too. Now, therefore, the situation can easily be remedied, provided they possess a grain of honesty and faith and are not hypocrites. They should publish a detailed proclamation concerning these clerics, mentioning each one of them by name, to the effect that all of them are disbelievers because they are guilty of pronouncing a believer to be a disbeliever. Then I shall consider them

1. *Sūrah al-Ḥujurāt*, 49:15 [Publisher]

to be believers provided they do not retain any vestige of hypocrisy and do not deny manifestly visible divine miracles; otherwise, says God Almighty:

إِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ۔[1]

Meaning that, the hypocrites shall be cast in to the lowest depths of Hell.

The hadith also says:

ما زنا زان و هو مؤمن و ما سرق سارق و هو مؤمن

Meaning that, no adulterer, when committing adultery, and no thief, while stealing, is a believer.

How then can a hypocrite in the state of hypocrisy be a believer? If the doctrine that by pronouncing a person a disbeliever one becomes a disbeliever himself is not correct, then let them show me the edict of their own clerics to this effect and I shall accept it. But if one does become a disbeliever, then publish an announcement about the disbelief of the 200 clerics, mentioning each one of them by name. After this, it will be forbidden for me to entertain any doubt about their profession of Islam provided they do not happen to suffer from any taint of hypocrisy.[2☆]

1. *Sūrah an-Nisā',* 4:146 [Publisher]

2. ☆ As I have stated before, a person becomes a disbeliever by declaring a disbeliever to be a believer, for he denies the disbelief of one who is in reality a disbeliever. And I see that all those people who fail to believe in me consider those to be believers who have declared me to be disbeliever. Thus, even now, I do not consider the people who face the Qiblah to be disbelievers, but how can I consider those to be believers who have brought about the grounds for their disbelief with their own deeds. (Author)

Question (7)

What is meant by 'the message has been conveyed'?

ANSWER: There are two essential requirements in conveying the Message. Firstly, the one who has been sent by God should inform the people that he has been sent by God and should warn them of the error of their ways—that they are wrong in such and such of their beliefs or are deficient in such and such of their practices. Secondly, he should establish the truth of his claim with the help of heavenly Signs and arguments based upon logic and scriptural evidence.

This has been the way of Allah that He first grants His Prophets and Messengers the respite whereby their fame spreads to a large part of the world and people become aware of their claim. And thereafter, He conclusively proves [their truthfulness] to people with the help of heavenly Signs and rational and scriptural arguments. And it is not impossible for God to grant fame in an extraordinary way and to bring the argument to perfection with manifest Signs. Just as you see that lightning flashes at one corner of the sky and spreads to the other corner in a single moment, in the same way, the Messengers of God are vouchsafed fame by the will of God. His angels descend upon the earth and instil into the hearts of the auspicious people that the paths they have chosen are not right. It is then that such people begin to search for the right path. On the other hand, God Almighty creates such conditions that help the news about His Imam of the Age to reach such people.

In particular, the present age is such that, in a matter of days, even a notorious robber, with all his notoriety, can become well known throughout the world. How can it be, then, that the Elect of God, who are ever accompanied by God, should not be renowned in this world and remain obscure, and God should have no power to grant

them fame?[1☆] I find that the grace of God Almighty is with me such that God Almighty has already ordained such means for disseminating my arguments and the propagation of the Faith of His Noble Prophet that were inaccessible to any previous Prophet. Thus, in my time mutual contacts between different countries, on account of railways, telegraph, the postal system, and of transport by sea and land, have improved so much that all the nations of the world seem to have become one country—or even one town. If someone wants to travel, he can return from a worldwide trip in a short span of time. In addition, the writing of books has become so easy and simple, and such printing machines have been invented that, whereas earlier it was difficult to inscribe a few copies of a voluminous book even in a hundred years, we can now print hundreds of thousands of its copies in a year or two and publish them throughout the country. Moreover, there are so many facilities for propagation in every aspect as were totally non-existent in our country 100 years ago. If you cast a glance at the previous fifty years from today, you will find that most of the people were illiterate and ignorant. But, on account of the abundance of schools which have been established even in villages, people have now acquired an ability to easily understand books on religion.

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1. ☆ This revelation about me was recorded in *Barāhīn-e-Aḥmadiyya* twenty-five years ago. This revelation belongs to a time when I was leading a life of solitude, and, except for a few of my father's acquaintances, no one even knew me. The revelation is as follows: انت منّی بمنزلة توحیدی و تفریدی فحان ان تعان و تعرف بین الناس meaning: 'You are to Me as My *Tauḥīd* [Oneness] and *Tafrīd* [Uniqueness]. Thus, the time has come when you shall be granted help of all kinds and you shall be renowned in the world with honour'. To mention the promise of granting fame, in conjunction with *Tauḥīd* and *Tafrīd* constitutes an indication that to be famous with glory and majesty is truly the prerogative of God Almighty. Then, whoever is the recipient of the special grace of God, due to his extreme effacement [in God], becomes worthy of partaking of the *Tauḥīd* and all traces of separation are removed from him. It is then that God Almighty invests such a person with fame, honour, majesty, and glory just as He does it for His Own Self, because *Tauḥīd* and *Tafrīd* confer upon him the right to attain such honour. (Author)

On my part, I have endeavoured to communicate the message by personally visiting some cities of the Punjab and India like Amritsar, Lahore, Jalandhar, Sialkot, Delhi, Ludhiana, and others. I have communicated the message of God Almighty in large gatherings, and presented the beauties of Islam in the presence of thousands of people. And I have written some seventy books expounding the truth of Islam in Arabic, Persian, Urdu, and English, about 100,000 copies of which have been published in Muslim countries. To the same end, I have published several hundred thousand pamphlets,[1☆] and by the grace of God Almighty and His guidance, more than 300,000 persons, as of today, have repented of their sins at my hands, and this process continues at such a fast pace that each month hundreds of people continue to enter into the covenant of allegiance with me.

People of foreign lands are not unaware of my Jamāʿat. In fact, my message has reached even the countries of America and remote countries of Europe to the extent that in America many people have joined my Jamāʿat, and, on their own, had many leading American newspapers publish my prophecies regarding the extraordinary earthquakes as proof of my Signs. Some of the Europeans, too, have joined my Jamāʿat. I need not mention the Muslim world; for, as I have just stated, more than 300,000 people have entered this Jamāʿat and people have come to know of thousands of Signs. And most of them are pious and of good disposition.[2☆]

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1. ☆ Once I had 16,000 leaflets concerning the truthfulness of Islam translated into English and published in European and American countries, which also got published in many English newspapers. Those leaflets were sent to places in Europe and America where people were unaware of the beauties of Islam. An Englishman, Mr. Webb, who lived in America and was not a Muslim yet, came across those leaflets. After that, he embraced Islam and remains a Muslim up to now. (Author)

2. ☆ Alas! That those who raise objections against the integrity and sincerity of my Jamāʿat do not themselves exercise honesty and fairness. Some members of this Jamāʿat have displayed such examples of their steadfastness the like of which is difficult to find in this age. For instance, a God-fearing and

fair-minded person should look with fairness at the steadfastness of Maulawī ʻAbdul-Laṭīf, the martyr, and ponder whether anyone in the world can show a better example of steadfastness than this? Maulawī [ʻAbdul-Laṭīf] was a magnificent scholar of Arabic disciplines of learning. He had spent his entire life in teaching hadith and commentaries of the Holy Quran. He was a recipient of divine revelation too. His followers and students numbered nearly 50,000. He also occupied an honourable status in the world to the extent that, in the sight of the Amirs of the state of Kabul, he was a recognised elder and scholar of the age. In the British domain, as well as in the state of Kabul, he owned a large estate. He gave up his life for acknowledging my truthfulness. He was remonstrated and urged to renounce me. But he said, 'I am not a fool. I have come to believe on the basis of my insight. I cannot give him up, but I will give up my life.' The Amir counselled him a number of times, saying 'you are an esteemed elder. People are agitating. Consider it expediency of the time.' He replied, 'I give precedence to the Faith over the world; I would rather not lose my Faith; I know that the one, with whom I have pledged the covenant of allegiance, is in the right; he is better than the entire world; he indeed is the Masīḥ who was to come; and ʻĪsā is dead.' At this, the clerics raised a clamour, saying, 'He has become a disbeliever, why should he not be killed?' But the Amir still held off killing him. In the end, this excuse was put forth that these people renounce jihad inasmuch as one should not fight with sword against other nations for the sake of faith. Of course, Maulawī [ʻAbdul-Laṭīf] did not deny this allegation and said, 'This indeed has been promised that the Masīḥ shall be helped by God from heaven, and that jihad is now prohibited.' And then he was most mercilessly stoned to death and the members of his family were arrested and banished to some far flung corner of the state of Kabul. Some of his followers joined our Jamāʻat. Now show some shame and remorse and reflect as to how can ʻAbdul-Ḥakīm ever be compared to the eminent scholar who was so highly honoured both in worldly and religious matters and sacrificed his life for me? If he, who is totally unaware of the Arabic disciplines of learning, turned apostate, what loss did the Faith suffer? Similarly, ʻImād-ud-Dīn, who styled himself as a *maulawī*, turned apostate and became a Christian. What harm did he [ʻImād-ud-Dīn] inflict on Islam that we would think that he [ʻAbdul-Ḥakīm], too, would cause some harm. Same is the case of Dharam Pāl, who has renounced Islam in these very days. What damage did he do?

در کار خانۂ عشق از کفر ناگزیر است آتش کرا بسوزد گر بولہب نباشد

In the vast world of love, apostasy is indeed unavoidable—
Whom could fire consume if there was no Abū Lahab?

—(Author)

Question (8)

Although we believe that mere barren *Tauḥīd* [belief in Oneness of God] cannot ensure salvation and that no one can attain salvation by performing any deeds after having distanced oneself from the obedience to the Holy Prophet, may peace and blessings of Allah be upon him; yet, we beg to ask what are the meaning of the verses cited by ʻAbdul-Ḥakīm Khān, for instance:

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ الَّذِيْنَ هَادُوْا وَ النَّصٰرٰى وَ الصّٰبِـِٕيْنَ مَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ عَمِلَ صَالِحًا فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۔[1]

And as the verse:

بَلٰى ۚ مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَ هُوَ مُحْسِنٌ فَلَهٗۤ اَجْرُهٗ عِنْدَ رَبِّهٖ ۔[2]

And the verse:

تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍۢ بَيْنَنَا وَ بَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَ لَا نُشْرِكَ بِهٖ شَيْـًٔا وَّ لَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ ۔[3]

ANSWER: Let it be clear that the promulgation of these verses in the Holy Quran does not mean that salvation can be achieved without

1. Surely, the Believers, and the Jews, and the Christians and the Sabians—whichever party *from among these truly* believes in Allah and the Last Day and does good deeds—shall have their reward with their Lord (*Sūrah al-Baqarah,* 2:63). [Publisher]
2. Nay, whoever submits himself completely to Allah, while he is excellent in conduct, shall have his reward with his Lord (*Sūrah al-Baqarah,* 2:113). [Publisher]
3. Come to a word equal between us and you—that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allah (*Sūrah Āl-e-ʻImrān,* 3:65). [Publisher]

believing in the Prophet. Rather, what is meant is that salvation cannot be achieved without believing in Allah, the One without any associate, and in the Last Day.[1☆] And complete belief in Allah is possible only when one believes in His Prophets, inasmuch as they are the expression of His attributes and the existence of something is not proved until its attributes are manifested. Therefore, the cognizance of the Exalted Maker stays deficient without the knowledge of the attributes of the Exalted Maker. Take for example the attributes of Allah that He speaks, hears, knows the unseen, and has power to show mercy and to inflict punishment. How can these attributes be believed without knowing them through a Messenger? And if these attributes are not substantiated through observation, the very existence of God Almighty is not substantiated and in this case what would be the meaning of believing in Him? And a person who believes in God must believe in His attributes also, and such belief will force him to believe in the Prophets. For instance, how can it be understood that God sends down His Word and speaks, without the specimen of God's Word; and it is only the Prophets who present this Word along with its proof.

It must also be understood that the Holy Quran comprises two types of verses. One type is *muḥkamāt* [categorical] and explicit, for instance the verse:

اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاللّٰهِ وَ رُسُلِهٖ وَ يُرِيْدُوْنَ اَنْ يُّفَرِّقُوْا بَيْنَ اللّٰهِ وَ رُسُلِهٖ وَ يَقُوْلُوْنَ نُؤْمِنُ بِبَعْضٍ وَّ نَكْفُرُ

1. ☆ Divine practice in the Holy Quran is that at places there are details and at places, it employs synopsis. And it is necessary for the reader to interpret synoptic verses in such a way that they do not become opposed to the detailed verses. For instance, God Almighty has clearly declared that *shirk* [association of partners with God] shall not be forgiven. But the Quranic verse اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا [Surely Allah forgives all sins, (*Sūrah az-Zumar*, 39:54)] appears to contradict the verse that says *shirk* shall not be forgiven. Therefore, it would be heresy to interpret this verse in a sense which is contrary to categorical and decisive verses. (Author)

بِبَعْضٍ ۙ وَّ يُرِيْدُوْنَ اَنْ يَّتَّخِذُوْا بَيْنَ ذٰلِكَ سَبِيْلًا ۔ اُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ حَقًّا ۚ وَ اَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ۔[1]

Meaning that: There are those who do not want to believe in a way that they believe both in God and His Messenger, and seek to separate God from His Messengers and say, 'We believe in some and not in others'—that is to say, we believe in God, but not in His Messengers or that we believe in some Messengers and not in others, and intend to adopt a halfway course—these indeed are the disbelievers, nay they are confirmed disbelievers; and We have prepared a humiliating punishment for the disbelievers. These are the categorical verses, the details of which I have just given at great length.

The second type of verses is *mutashābihāt* [allegorical]; their meanings are abstruse and their understanding is granted only to those who are firmly grounded in knowledge. Those whose hearts are afflicted with hypocrisy do not care about the *muḥkamāt* at all and seek to follow the allegorical. The hallmark of the *muḥkamāt* is that they are plentiful in the Word of God Almighty. The Word of God is replete with them and their meanings are manifestly clear, and denying them inevitably leads to evil consequences. For example, consider this very instance that one who only believes in God Almighty but does not believe in His Messengers has to repudiate divine attributes. This is illustrated by the new sect of Brahmus who proclaim that they believe in God but do not believe in the Prophets. They repudiate the Word of God; it is obvious that if God hears, then He speaks as well. Therefore, if His speaking is not established, His hearing remains unproven. Thus, such people become like atheists by repudiating divine attributes. And just as divine attributes are in existence since eternity, so are they everlasting; and they are demonstrated only by Prophets, peace be upon them; and denial of the attributes necessitates the denial of the existence of God. This analysis shows that, in order to believe in Allah the Exalted,

1. *Sūrah an-Nisā',* 4:151–152 [Publisher]

it is critical to believe in the Prophets, peace be on them; without them, belief in God is left imperfect and incomplete. Furthermore, another distinguishing mark of the *muḥkamāt,* apart from their abundance, is that they are supported by practical evidence; namely, the continued testimony of the Prophets of God is found in their support. Therefore, anyone who studies the Word of God, the Holy Quran, and the Scriptures of other Prophets will find that, just as the Scriptures insist upon belief in God, they also insist on the belief in His Messengers. And it is the hallmark of the *mutashābihāt* that if they are interpreted in a sense which contravenes the categorical verses, discord becomes inevitable, and they would contravene other verses that are in majority. No contradiction is possible in the Word of God; therefore, the few need to be harmonized with the majority.

As I have already pointed out, this doubt is dispelled if one closely studies the word 'Allah'. The text of the Holy Quran itself clarifies the meaning of the term 'Allah'. It says that Allah is the God who has sent down Books, Prophets, and the Holy Prophet, may peace and blessings of Allah be upon him, so that people should obtain those spiritual stations and ranks which shall be vouchsafed to people for following the Noble Prophet; because the utterly blind cannot reach the ranks which those who follow the light of Prophethood can reach. This is the grace of God; He bestows it upon whomsoever He wills. Since God Almighty has declared the name 'Allah' to be endowed with all His actions and attributes, then why should we not pay due regard to this essential matter when interpreting the word 'Allah'?

It does not concern us in what sense the Arabs used the word 'Allah' before the Holy Quran. But we must restrict ourselves to the sense in which God Almighty has used the word 'Allah' throughout the Holy Quran from beginning to end; namely, He it is who sends the Messengers, Prophets, and Books; is the Creator of the earth and the heavens, and is endowed with such and such attributes; and is One without any partner. It is true that those who have never had access to God's Word and are utterly unaware of it, will be judged according to

their knowledge, intelligence, and understanding, but it is absolutely impossible for them to achieve the grades and ranks which will be bestowed upon those who follow the Holy Prophet[sa]. The utterly blind cannot reach the ranks that those who follow the light of Prophethood can reach. This is the grace of God; He bestows it upon whomsoever He wills.[1☆]

Now, note the travesty that, despite hundreds of verses of the Holy Quran which proclaim emphatically that *Tauḥīd* alone cannot be sufficient for salvation and that belief in the Holy Prophet[sa] along with it is also essential, yet Miyāń ʻAbdul-Ḥakīm does not pay heed to these verses at all; and, like the Jews, he insists upon presenting one or two verses, which are synoptic, with his distorted interpretation. Every sensible person can appreciate that if those verses mean what ʻAbdul-Ḥakīm presents, then Islam disappears from the world and the commandments like prayer and fasting etc., which have been taught by the Holy Prophet, may peace and blessings of Allah be upon him, are rendered absurd, vain, and meaningless. If it were true that everyone could attain salvation through his own fancied version of the Oneness of God, then rejection of the Prophet would be no sin nor would apostasy do anyone any harm. Thus, it should be remembered that there is not a single verse in the Holy Quran which relieves one of the obedience to the Noble Prophet. Even if it were supposed that there are two or three verses that contravene these hundreds of verses, even then, the few should have been subordinated to the multitude instead of adopting apostasy through total disregard of the multitude. In this instance, there is not even one contradiction in the verses of the Word of Allah; it is simply the distortion of one's understanding and the darkness of one's nature. We ought to interpret the word

1. ☆ If this synoptic verse is to be understood like this, then why not believe in accordance with the other synoptic verse إِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا [Surely Allah forgives all sins, (*Sūrah az-Zumar*, 39:54)] that even idolatry will be forgiven. (Author)

'Allah', as God Almighty Himself has done and not—like the Jews—create a different interpretation.

Moreover, it has always been the way of the Word of God Almighty and the practice of His Messengers, that they seek to guide every rebellious and hardened disbeliever by instructing him that if he believes in God in the correct and sincere manner, and loves Him, and accepts Him as One without any partner, he will then, surely, attain salvation. The purpose of this discourse is that if they would believe in God fully, they would be enabled by God to accept Islam.

The Holy Quran, which these people do not study, clearly affirms that he who truly believes in God is led to belief in His Messenger, and his bosom is opened for accepting Islam. Therefore, my own practice is also that when an Āryah, or a Brahmu, or a Christian, or a Jew, or a Sikh, or any other non-Muslim persists in erroneous reasoning and does not stop it by any means, I tell him, at the end, that his arguments will not benefit him in any way but that if he believes in God with complete sincerity, He will grant him salvation on this account. But by this statement I do not mean that salvation can be achieved without following the Holy Prophet[sa]; what I mean is that if a person believes in God with complete sincerity, God will grant him the ability, and will open his heart, to believe in His Messenger.

Similarly, my own experience bears out that one good leads to another good and one righteous deed enables one to perform another righteous deed. A wonderful episode is related in *Tadhkiratul-Auliyā*' ['Memoirs of the Saints']. An esteemed saint narrates:

> Once it so happened that it continued to rain heavily for several days. When it stopped, I happened to go to the roof of my house. My neighbour, who was an old man, and a fire-worshipper, was at that time scattering lots of grains on the roof of his house. I asked him why he did that. He replied, 'The birds are starved for a few days on account of the rain. I took pity on them and am throwing them these grains so that I may be

> rewarded.' I said, 'Old man, you are wrong in this thought. You are an idolater because you are a fire-worshipper and an idolater does not get any reward.' I came down after saying this. Sometime later, I had the occasion to perform the Pilgrimage and arrived in Holy Makkah. When I was making the circuits, another person who was making the circuits called me from behind, addressing me by name. When I looked back, I found that it was the same old man who, after embracing Islam, was now making the circuits. He said to me, 'Have I or have I not been rewarded for the grains I fed the birds?'

So if feeding birds with grains ultimately draws a person to Islam, will someone who comes to believe in the True King, the Real Omnipotent, remain deprived of Islam? Absolutely not.

عاشق کہ شد کہ یار بحالش نظر نہ کرد اے خواجہ دردنیست وگرنہ طبیب ہست

What kind of a lover is it that the [True] Beloved does not take notice of his condition?

My dear, the pain does not exist, otherwise the 'Healer' is there!

It should be remembered that, in the first place, *Tauḥīd* cannot be achieved completely without following the Noble Prophet[sa]. As I have just explained, the attributes of God Almighty, which cannot be isolated from His Being, cannot be observed except through the mirror of the revelation of Prophethood. They are illustrated in practice only by a Prophet. But even if someone should acquire an imperfect appreciation of them, it would not be altogether free from the traces of idolatry until God accepts his flawed merchandise and leads him into Islam. Whatever a person receives from God Almighty through His Messenger is heavenly water which is not tainted by his own pride and conceit, but whatever a person achieves through his own effort always develops some pollution of idolatry.

This was the very wisdom why the Messengers were sent to teach

Tauḥīd. It has not been left dependent upon human reason alone, so that *Tauḥīd* should remain pure and should not become tainted with the idolatry of human conceit. This is why the misguided philosophers have never been able to grasp the pure *Tauḥīd,* inasmuch as they were afflicted with pride, arrogance, and conceit—and pure *Tauḥīd* demands negation of the self. Such negation cannot be effected unless a person sincerely believes that it is a gift of God in which his effort has no part. For instance, say a man is irrigating his field by keeping awake all night and putting himself through hardship, while another slept all night and a cloud came and filled his field with water. May I ask: Would these two be equal in their gratitude to God? Indeed, not. He whose field was irrigated without his labour would be more grateful. That is why the Word of God Almighty has repeatedly admonished man to be grateful to God, who sent Messengers and taught him *Tauḥīd*.

Question (9)

What should we think of those who opposed the Holy Prophet[sa] with good intentions, or still do; that is, those who do not acknowledge him as the Messenger, but believe in the Oneness of God, do good deeds, and abstain from evil deeds?

ANSWER: The proof of a person's good intentions lies in the resultant satisfaction. Since one cannot find satisfaction in any religion other than Islam, what would be the proof of good intention? Look at Christianity for example; they are so openly making a human being into 'God'[1☆]—and that human being, too, who is the object of unrelenting suffering.

1. ☆ Can any conscience or enlightened heart ever accept that a helpless human being—who could not demonstrate even a tiny bit greater work than the earlier Prophets and, instead, continued to suffer at the hands of ignominious Jews—is actually God, the Creator of heavens and earth, and the Requiter

As for the Āryah Samājists, they have produced no argument in support of the existence of their Parmeshwar. For, in their view, He is not the Creator and as such the Creator cannot be recognised through the study of His creation; according to their religion, God Almighty does not show miracles, nor did He show any miracles at the time of the Vedas, and as such Parmeshwar cannot be proved by means of miracles. And they have no evidence to prove that the attributes ascribed to Parmeshwar—namely, knowledge of the unseen, hearing, speaking, being all-powerful, and being the bestower—are, in fact, present in Him. Hence, their Parmeshwar is merely an imaginary Parmeshwar. The same is the condition of the Christians. A seal has been placed on the revelation of their 'God' too. Therefore, how can belief in such a 'God' or Parmeshwar be reassuring? And how can anyone who does not have complete conviction in his God love God fully, and how can he be cleansed of idolatry?

God Almighty has not held back from establishing the truth of His Noble Messenger. He came like a sun and manifested his light in every respect. Therefore, he who turns away from this true Sun will not come to a good end. We cannot say that he has good intentions. Can one who is afflicted with leprosy and whose limbs have been eaten by leprosy, claim that he is not a leper or that he is not in need of treatment? Should he say so, can we say that he has good intentions? Should there be such a person who could not arrive at the truth of Islam, despite

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of the guilty? Can any logic accept that Almighty God, despite His infinite powers, should stand in need of help from someone else? It is beyond my comprehension as to what kind of 'God' 'Īsā was who cried throughout the night supplicating to be saved. It is indeed strange that when all the three gods were already united within him, then who was the fourth 'God' to whom he supplicated crying throughout the night? What is more, that prayer of his was not even accepted. What reliance can one place on such a 'God', who was overwhelmed by the abject Jews who did not stop persecuting him until they hoisted him upon the cross. As for the Āryas, they do not seem to have any God at all. After all, they are themselves self-existing! Can this kind of guidance satisfy man in the least? On the other hand, Islam presents the God who is agreed upon by human nature and all the Prophets; who reveals His mighty attributes to the perfect followers of Islam. (Author)

complete good faith and despite every effort such as he puts forth in seeking the world, his matter rests with God; but I have not come across any such person in my entire life.[1☆] Therefore, I consider it absolutely impossible that anyone can prefer some other faith to Islam on the basis of reason and fairness.

Naive and ignorant people learn under the dictates of their lower selves that *Tauḥīd* is enough, and that it is not necessary to follow the Holy Prophet, may peace and blessings of Allah be upon him; but it is to be borne in mind that it is a Prophet who is the mother of *Tauḥīd* from whom *Tauḥīd* is born, and the existence of God is inferred from him indeed. Who is better than God Almighty to bring the argument to perfection? He has filled heaven and earth with Signs to prove the truth of His Noble Prophet; and, now in this age also, by sending this humble servant, God has displayed thousands of Signs like heavy rain to affirm the truth of the Holy Prophet, may peace and blessings of Allah be upon him. What then is lacking in completing the argument? He who has sense enough to oppose, why can he not think of a way to agree? He who can see at night, why can he not see on a bright day? Indeed, the way of acceptance is much easier than the ways of rejection.

However, the case of a person who is like an imbecile and whose faculties are subnormal rests with God, and I cannot talk about him. He is like those people who die as infants or in childhood. But a wicked denier cannot excuse himself on the basis that he is rejecting with good intentions. It should be considered whether his faculties are capable of comprehending the questions of Oneness of God and Prophethood or not. If it appears that he is capable of comprehending them and denies out of mischief, how can he be excused? Can we excuse a person who observes the light of the sun and yet persists in asserting that it is not

1. ☆ The Faith of Islam is so consistent with human nature that its truthfulness can be recognized even by an uninformed and uneducated Hindu within two minutes, because whatever has been adopted by other religions consists entirely of deplorable doctrines that would make a sad person burst into laughter. (Author)

day but night? In the same way, can we excuse those who deliberately indulge in spurious reasoning and are unable to refute the arguments of Islam? Islam is, indeed, a living faith. Why will a person who can distinguish between the living and the dead forsake Islam and accept a dead religion?[1☆]

In this age, too, God Almighty manifests great Signs in support of Islam, and I say this from my own experience. **If all the nations of the world were to unite against me and a comparison be made as to whom God reveals the unseen, whose prayers He accepts, whom does He help, and for whom does He manifest great Signs, I call God to witness that I would be victorious. Is there anyone who will step forward against me for such a trial!!? God has bestowed thousands of Signs upon me just to let the opponents know that Islam is indeed the true faith. I do not seek any honour for myself but I seek honour for the one for whom I have been sent.**

Some foolish people say that such and such prophecy [of mine] has not been fulfilled and, on account of their ignorance, cite one or two prophecies 'that were not fulfilled' just as the mischievous people had done in the times of earlier Prophets, but they merely desire to spit at the sun and they deceive people by enhancing their accounts with lies and fabrication. They know nothing of the ways of God Almighty. They have no knowledge of the Scriptures; or, someone has the knowledge, but says so out of sheer mischief. According to them, Prophet Yūnus [Jonah] would be deemed an impostor because his definitive prophecy, which had no condition attached to it, was not fulfilled. But the two prophecies of mine which they quote again and again—namely, the ones about Ātham and the son-in-law of Ahmad Baig—have been fulfilled. Since they had conditions attached to them, there were delays in accordance

1. ☆ The person who makes a human being into 'God' without any evidence or rejects God as the Creator without any reason, can he not understand the perfectly clear arguments in favour of the truth of Islam? (Author)

with those conditions. These people do not know that it is not necessary for the prophecies of warning to be fulfilled. All the Prophets are agreed on this. I do not want to write more about it, for my books are full of the relevant details. Indeed, Ātham died in keeping with the prophecy and Ahmad Baig died as well, in keeping with the prophecy. Now they complain about his son-in-law, but they overlook the practice of God that is established concerning prophecies of warning. If they have modesty, decency, and fairness they ought to prepare two lists; in one they should document the prophecies which they consider unfulfilled, and in the second list I shall write those prophecies whose fulfilment cannot be denied by anyone. Then they will realize that they are presenting a mere drop that is—in their opinion—impure, before an entire ocean of limpid water.

In short, it is a point worth considering that so much of their crying and clamour is simply over two prophecies! On the contrary, there are thousands of prophecies that have been fulfilled and hundreds of thousands of people are witness to them. If they fear God, why do they not avail of them? Even the Jews continue to insist, in the same fashion, that a majority of the prophecies made by Ḥaḍrat ʻĪsā [Jesus], peace be upon him, have not been fulfilled; for instance, the prophecy regarding the twelve thrones of the twelve disciples, and the prophecy concerning his second coming in that very age.[1☆]

In sum, the truth of the Holy Prophet, may peace and blessings of Allah be upon him, has been established for the entire world. The rays

1. ☆ The Torah of Ḥaḍrat Mūsā [Moses] contained the prophecy that he would deliver the Israelites to Syria, a country in which ran rivulets of milk and honey. But this prophecy was not fulfilled. Ḥaḍrat Mūsā died on the way and the Israelites died too, only their children reached there. Similarly, the prophecy of Ḥaḍrat ʻĪsā that his disciples would be vouchsafed twelve thrones, also turned out not to be correct. Now, will you give up belief in the Prophethood of both Mūsā and ʻĪsā. Sayyed ʻAbdul-Qādir Jilānī says, قد يوعد و لا يوفَى meaning that sometimes a promise is made and is not kept. To create such an uproar over unfulfilled conditional prophecies of warning betrays great ignorance. (Author)

of his light are shining brighter than those of the sun. How then can good intentions combine with disbelief! How can we ever say about a person—who is guilty of rejecting a manifest truth—that he performs virtuous deeds? For the last 1,300 years, the proclamation is being made, and thousands of those who were gifted to perform miracles and marvels have, in their own day and age, furnished the proof. Has the point not been established yet? After all, a disbeliever is excusable to a certain extent, but not to the extent that—despite witnessing thousands of miracles, marvels, and Signs, and in spite of realizing the excellence of teaching and beholding pure *Tauḥīd* in Islam[1☆] —he should go on saying: 'I am still not satisfied.'[2☆]

At the end of this Postscript, I conclude this dissertation by stating some important issues. One of them is that Dr. 'Abdul-Ḥakīm Khān, in his booklet *al-Masīḥud-Dajjāl* etc., accuses me as if I have

1. ☆ It is a pity that 'Abdul-Ḥakīm Khān is steeped in another misguidance. He says that the word 'Islam' does not include the sense of the belief in the Holy Prophet, may peace and blessings of Allah be upon him, even though it is the agreed doctrine of all Muslims that the faith is not complete without believing in the Holy Prophet, may peace and blessings of Allah be upon him. For this reason, the Holy Quran says that an oath was taken from every people through their Prophet that when *Khātamul-Anbiyā'* [the Seal of the Prophets] is raised, they must believe in him and help him. Another argument for the same is that the letters which the Holy Prophet, may peace and blessings of Allah be upon him, wrote to the Christian kings like Caesar, Muqawqis, and the king of Ethiopia contained the words *aslim, taslim,* meaning that, believe in Islam; thereby you will attain security. This was done, in spite of the fact that some of those kings believed in the Oneness of God and did not subscribe to Trinity and this is an established fact. Moreover, the Jews also did not believe in the Trinity. Then what was the purpose of inviting them to Islam—for, they were already included in 'Islam'. (Author)

2. ☆ How can we pronounce Europeans to be ignorant? They have translated and published the translations of the Holy Quran and they have themselves written commentaries [of the Holy Quran]. They have translated the very major collections of *aḥādīth* and compiled huge tomes on Arabic Lexicon. The truth of the matter is that the extent to which there are libraries on Islam in Europe, the Muslims do not possess those books to that same extent. (Author)

written in a book of mine that whosoever does not believe in me shall become a disbeliever and be cast into Hell even if he is unaware of my name and even if he is in a land where my message has not reached. This is a totally false imputation on the part of the said doctor. I have not written so in any book or announcement. It is incumbent upon him to produce any one of my books which contains this statement. It should be known that he has levelled this false allegation against me out of sheer cunning, as is his wont. It is something which certainly no reasonable person can ever accept. How can a person who is totally unaware of even my name be considered accountable? However, I do say that, since I am the Promised Messiah and God has openly manifested heavenly Signs in my support, everyone who in the estimation of God has been furnished with sufficient evidence regarding my advent as the Promised Messiah and has become aware of my claim, shall be held accountable, for no one can deliberately turn away with impunity from those who have been sent by God. The call for justice against this sin is not for myself, but is for the one for whose support I have been sent, that is, Ḥaḍrat **Muḥammad Muṣṭafā [the Chosen One]**, may peace and blessings of Allah be upon him. He who does not accept me is disobedient not to me but to him who had prophesied my advent.

I hold the same belief with regard to believing in the Holy Prophet, may peace and blessings of Allah be upon him. He who has heard the call of the Holy Prophet, may peace and blessings of Allah be upon him, and has become aware of his advent and who, in the estimation of God, has been furnished with sufficient evidence regarding the Prophethood of the Holy Prophet, may peace and blessings of Allah be upon him, and dies as a disbeliever, he would be condemned to eternal Hell.

The knowledge whether sufficient evidence has been furnished lies with God Almighty alone. However, reason demands that, since people are endowed with different capabilities and understanding, the furnishing of 'sufficient evidence', too, shall not take place in only one way. Therefore, if those who, on account of their intellectual capacity, can understand and recognize quite easily the divine arguments and

Signs and the merits of a faith, but reject the Messenger of God, they will belong to the foremost degree of *kufr* [disbelief]. Those who do not occupy the same level of understanding and knowledge, but if, in the estimation of God, sufficient evidence has been furnished to them, in keeping with the level of their understanding, they too will be accountable for their disbelief in the Prophet, albeit to a lesser degree than the disbelievers of the first kind. Anyway, it is not for me to determine the disbelief of each and every individual or whether sufficient evidence was furnished. Rather, it is the prerogative of the One who is All-Knowing. We can say this much that whosoever, in the estimation of God, has been furnished with sufficient evidence and, in the estimation of God, has been assessed to be a disbeliever, shall be culpable. Of course, since the Shariah is based on what is overt, we cannot declare one who rejects the message to be a believer, nor can we say that he is exempt from accountability. Someone who repudiates is indeed called *kāfir* [disbeliever]; because the word *'kāfir'* is opposite to *'mu'min'* [believer]. *Kufr* is of two kinds:

(First) the *kufr* that a person rejects even Islam and does not accept the Holy Prophet, may peace and blessings of Allah be upon him, as the Messenger of God.

(Second) the *kufr* that a person, for example, does not accept the Promised Messiah, and despite the sufficient evidence of his truth, considers him to be an 'impostor', although belief in him and his truthfulness has been emphasized by Allah and His Messenger and by the Books of earlier Prophets too and hence, since he repudiates the imperative of God and the Messenger, he is a *kāfir*.

On closer examination, the two kinds of *kufr* are essentially of the same nature. The reason is that if a person, after recognizing the truth, does not accept the injunction of God and the Messenger, then, he, in accordance with the explicit verdict of the Holy Quran and hadith, also does not accept God and His Messenger. Without doubt, anyone against whom the argument vis-à-vis the first or the second kind of *kufr* has been incontrovertibly established in the estimation of Allah, will be culpable on the Day of Judgment. However, one to whom sufficient

evidence has not been furnished in the estimation of God, and who is a disbeliever and a denier—and even if the Shariah (based as it is upon what is overt) calls them a *kāfir,* and we, too, in our subservience to the Shariah, call them a *kāfir*—he will not be deemed culpable in the estimation of God in the context of the verse:

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا[1]

Of course, we do not have the right to pronounce verdict regarding his salvation. His case rests with God; it is not for us to impose our judgement upon it. As I have just pointed out, only God Almighty knows that—despite the arguments based on rationality and Scriptures, excellence of teachings, and heavenly Signs—who it is to whom the arguments have not been incontrovertibly conveyed. We should not claim with conviction that sufficient evidence has not been furnished to a particular person. We have no knowledge of the inside of a person. By presenting arguments covering all dimensions and by displaying Signs, every Messenger of Allah has meant to furnish sufficient evidence of his truth to the people at large; and God, too, has been his Supporter in it. Therefore, anyone who claims that he has not been provided sufficient evidence[2☆] is himself responsible for his denial, and the onus

1. Allah burdens not any soul beyond its capacity (*Sūrah al-Baqarah,* 2:287). [Publisher]

2. ☆ In this context, one had better consider what kind of *Tauḥīd* and Majesty of God Almighty does the faith of a person present in comparison with Islam. The case of those whose faith neither has the Majesty of God, nor His *Tauḥīd*, nor any path to His recognition, is rather strange. How can they say that the truth of Islam has not been adequately proven to them. A Christian who believes only in a helpless human to be God, or an Āryah for whom God Almighty is neither the Creator nor can He demonstrate His existence through fresh Signs, cannot possibly claim his faith to be superior to Islam. In order to show the excellence of his faith, will he present *Niyog,* in accordance with which another man can sleep with a woman in spite of her husband being alive? (Author)

of its proof is upon him alone. He alone will be answerable as to how sufficient evidence was not furnished to him despite all the evidence based on reason and historical record, excellence of teachings, heavenly Signs, and guidance of every kind.

It would be simply senseless and absurd to contend that whoever was not furnished with complete arguments, despite knowing about Islam, would attain salvation in their state of denial. Rather, such prattle is an affront to God Almighty, for it would be insolence to the exalted station of the Almighty who sent His Messenger. Moreover, it inherently implies the breach of promise, that, despite the fact that He promised that He would furnish sufficient evidence, He could not do so vis-à-vis those who rejected Him; and they rejected His Messenger, and yet attained salvation. And when we evaluate the Signs which God manifested in support of Islam, and note the evidence based on reason and record, and discover thousands of excellences in Islam of which other religions are bereft, and when we realize that the door for making progress towards God is open only in Islam, and when we find other religions to be in a state in which they are either caught in creature worship or they do not believe that God Almighty is the Creator and Originator of all and the Fountainhead of all blessings, we pity those who spread such preposterous thinking in the world that a person who knew of Islam, but had not been furnished with 'complete arguments', will attain salvation.

It is obvious that the rejection of facts, even when unintentional, is still harmful. For instance, suppose that doctors have issued a warning about going near women who are infected with syphilis, but someone has consorted with such a woman. Now it would be no use complaining on his part that he was unaware of this warning of the physicians so why did he contract syphilis. Bāvā Nānak spoke the truth when he said [1☆] مندے کمیں نانکا جد کد مندا ہو.

1. ☆ Meaning that, O Nanak, evil deeds will ultimately breed evil consequences. (Author)

O ignorant ones! Now that God, in keeping with His own practice, has perfected the argument in favour of His upright Faith, what good is there in entertaining doubts in it and reiterating absurdities despite God having perfected the argument? If at all there is someone in the knowledge of God concerning whom the argument still remains incomplete, his case rests with God; it is not for us to debate the issue. Of course, if a person who is totally unaware of Islam, dies in the state of unawareness—for instance, the minors, the insane or the residents of a country where the message of Islam has not reached—then they stand excused.

It is worth mentioning, among other things, that ʻAbdul-Ḥakīm Khān, like his ilk, has accused me that I have been telling lies and that I am a *dajjāl* [deceiver], corrupt, and an embezzler. In his booklet, *al-Masīḥud-Dajjāl,* he has listed a number of my 'vices'. Thus, he has called me selfish, egotistical, arrogant, Antichrist, Satan, ignorant, insane, great liar, lazy, corrupt, one who breaks his word, and an embezzler. He has accused me of many other vices which are written in his booklet *al-Masīḥud-Dajjāl*. Indeed, these are the same vices which the Jews still impute to Ḥaḍrat ʻĪsā. It is indeed an occasion for rejoicing that the Jews of this ummah have attributed to me exactly the same vices. But I do not want to reply to all these allegations and abuses. Instead, I leave all this to God. If indeed I am what ʻAbdul-Ḥakīm and his ilk think I am, then who would be a greater enemy of mine than God Almighty? But if, in the estimation of God, I am not like this, then to my mind, the better course would be to leave it to God Almighty to rebut these allegations. Such is always the way of God that when no decision can be reached on earth, He assumes charge of the dispute regarding any of His Messengers and decides the issue Himself. Were any of my opponents to reflect, their allegations, too, prove to be a miraculous Sign in my support. I am [according to them] such a depraved and wicked man that, on the one hand, I have been fabricating lies about God Almighty for as many as twenty-five years, that during the night I concoct a few things and in the morning pronounce them to be the revelation from God, and on the other, I have been cruel to God's creatures in that I have misappropriated thousands of rupees

of their money, I break promises, I tell lies, harm their interests for my egotism and I possess within me all the vices of the world; yet still, the grace of God—not His wrath—descends upon me. God keeps my enemies frustrated in every plot that is hatched against me, and in spite of thousands of those sins, fabrications, injustices, and corrupt practices, I am neither struck by lightning nor made to sink in the earth. On the contrary, I am the beneficiary of assistance during [every] confrontation with all enemies. As a result, I have been saved despite the multitude of their attacks.[1☆] And despite thousands of obstructions, God has increased the number of my followers to hundreds of thousands. Therefore, if this is not a miracle, then what is it? Let my opponents produce an example equal to it if they have one; otherwise, what can I say other than لَعْنَةُ اللّٰهِ عَلَى الْكٰذِبِيْنَ [The curse of Allah be upon the liars]. Do they have any precedent of a fabricator of lies for twenty-five years, who was granted hundreds of Signs of Allah's assistance and support despite his fabrication of lies for such a long time, and was saved from each and every attack of his enemies? فأتوا بها ان كنتم صادقين [Then produce it, if you are truthful].

1. ☆ In the court of Captain Douglas, the Deputy Commissioner, a case of murder was filed against me. I was acquitted of this charge; rather, I was informed beforehand of my acquittal. I was also prosecuted for violation of the postal code, the punishment for which was a jail term for six months. Of this, too, I was saved and I was informed of this acquittal beforehand. Similarly, in the court of Mr. Douie, the Deputy Commissioner, a criminal case was instituted against me; from this, too, I was exonerated by God and my enemies were frustrated in their designs. In this case, too, I was informed of my release beforehand. Again, a man named Karam Dīn filed a criminal case against me in the court of Sansār Chand, a magistrate of Jhelum. From this too, I was acquitted and the news of my acquittal was communicated to me beforehand by God Almighty. Another criminal case was filed against me by the same Karam Dīn in Gurdaspur, from which I was also acquitted and God told me of the acquittal beforehand. Similarly, my enemies mounted eight attacks against me and were frustrated in all eight. Thus, was fulfilled the divine prophecy which was recorded twenty-five years ago in *Barāhīn-e-Aḥmadiyya*, namely ينصرك الله فى مواطن [Allah will help you in every field]. Is this not a miraculous Sign? (Author)

In short, the dispute between us and the opponents has now reached the limit. He who has sent me will now Himself adjudicate this case. If I am truthful, the heavens will certainly bear such strong testimony for me that people will tremble. But if I have been an offender for twenty-five years who concocted lies against God for this prolonged period, how can I escape? In such a case, even if all of you should befriend me, I am still ruined because God's hand is against me.

O ye people! Bear well in mind that I am not the fabricator; I am the oppressed—I am not the impostor; I am the truthful. I have been wronged far too long. This is what God Almighty said twenty-five years ago and was published in *Barāhīn-e-Aḥmadiyya,* namely, the revelation of God that:

> دنیا میں ایک نذیر آیا پر دنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کریگا اور بڑے زور آور حملوں سے اسکی سچائی ظاہر کر دے گا۔
>
> **A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.**

This revelation belongs to the time when there was neither any invitation on my part nor was there any denier. These words were merely in the form of a prophecy which have been fulfilled by the opposing clerics. Thus they have perpetrated what they pleased. Now is the time for the manifestation of the second sentence of this prophecy; namely, the sentence that 'yet God shall accept him and demonstrate his truth with powerful assaults.'

What a pity that they did not benefit at all from the Signs of Almighty God which were so openly manifested, whereas some of the Signs which they could not understand were used as the basis of objection. I, therefore, now know that this verdict will not take long. Great injustice was committed under heaven in that these people perpetrated whatsoever they wished and wrote whatsoever they liked against an Appointee of God. It is strange that on page 45 of his

booklet *Dhikrul-Ḥakīm,* ʻAbdul-Ḥakīm Khān writes about me: ʻI have no equivocation about you, I still believe that you are the like of the Messiah, that you are the Messiah, and that you are the like of Prophets.ʼ Again, on page 12 of the same book, from line 15 to 20, there is a passage affirming my claim, which is reproduced here in bold letters:

> **There was one Maulawi, Muhammad Hasan Baig, a maternal cousin of mine who was bitterly opposed to your gracious self. I was informed concerning him, in a dream, that if he persisted in his opposition of the Messiah of the Age, he would die of plague. His residence was outside the city in a well-ventilated and commodious house. I had related this dream to his real brother, uncle, and other relatives. A year later, he did die of plague.** See ʻAbdul-Ḥakīm's booklet *Dhikrul-Ḥakīm,* page 12.

Now take note that, on the one hand, he not only acknowledges that I am the Promised Messiah, but also quotes a dream—which turned out to be true—as testimony to my truthfulness.

Thereafter, at the end of the same book, as well as in his booklet *al-Masīḥud-Dajjāl,* he names me as a *dajjāl* and satan and denounces me as being an embezzler, a rogue, and an impostor. It is rather strange that ʻAbdul-Ḥakīm Khān has not cared to space these two contradictory statements even by a few days. On one hand, he called me the Promised Messiah and testified to my truthfulness with his dream, and on the other, he called me a deceiver and an impostor. I do not care why he did this, but let everyone ponder that the condition of this man is like one who is not in his senses in that he has a glaring contradiction in what he affirms. On the one hand, he pronounces me the true Messiah and even quotes a true dream of his which was fulfilled as testimony to my truthfulness. On the other, he considers me worse than all the disbelievers. Could there be a more egregious contradiction?

As for the faults that he attributes to me, he should have pondered that whereas the dream had already testified to my truthfulness to him and God Almighty had even caused Ḥasan Baig to die of plague as

testimony to my truthfulness;[1☆] then did God kill him for the sake of a *dajjāl* and did God not know the faults which he [ʿAbdul-Ḥakīm] came to know twenty years later?[2☆] His excuse that he might have had satanic dreams and that this dream was also satanic in nature would not be acceptable. I can accept this much that, on account of his innate compatibility [with Satan], he might have been experiencing satanic dreams and satanic revelations[3☆], but I cannot accept that this dream [cited above] was a satanic dream for the simple reason that Satan has not been granted the power to kill anyone. But of course, satanic dreams and satanic revelations are what he currently experiences in his present state of hostility towards me, for they do not have any sign of the power of God with them. Therefore, he must try his best to ward Satan off.

Among other things worth mentioning is the fact that, quite like

1. ☆ Now it is incumbent upon ʿAbdul-Ḥakīm to visit Muhammad Hasan Baig's grave and cry his eyes out, saying, 'O Brother! You were right in your rejection and I was wrong. Do forgive me my sin. Ask God and do let me know why He killed you for the sake of an impostor and deceiver?' (Author)

2. ☆ This too is worth considering that for a person who for twenty years, in writing and in speech, persisted in supporting me and disputing with the opponents, what new discovery has he now made after twenty years? The faults he has listed are, indeed, the very ones which he himself used to answer (in my defence). (Author)

3. ☆ This too is a sign of ʿAbdul-Ḥakīm not being in his right mind that he considers this dream of his to be satanic, a dream in which Muhammad Hasan Baig's death was foretold and in accordance with which Muhammad Hasan Baig also died. It seems that the frenzy of opposition has made him lose his senses. How can a dream be false when actual events proved it to be true and thus established its divine origin. False and egoistic dreams are, indeed, those which he is seeing now contravening it and which do not bear any stamp of truth. But the earlier dream did not have any trace of Satan's influence, for it was fulfilled in the shape of an awe-inspiring event. Also, the Master of Life and Death is the name of God Almighty, not of Satan. Of course, this true dream does not prove any excellence on the part of Miyāṅ ʿAbdul-Ḥakīm, for even Pharaoh experienced a true dream in the time of Ḥaḍrat Yūsuf [Joseph]; even arch disbelievers at times experience true dreams. The Elect of God are distinguished not by a solitary dream or two, but by a vast knowledge of the unseen and by the unique gift of God's help. (Author)

the rest of my opponents, 'Abdul-Ḥakīm Khān, in his booklet *al-Masīḥud-Dajjāl,* has tried to deceive the public by suggesting that my prophecies have been proving false. Accordingly, after quoting the prophecy about 'Abdullāh Ātham, and the one about Ahmad Baig's son-in-law and the one about Muhammad Husain Batalavi and some of his companions, he has claimed that they were not fulfilled. However, I have written a number of times concerning these prophecies, that they have been fulfilled in conformity with divine practice. I have explained hundreds of times concerning 'Abdullāh Ātham and also about Ahmad Baig and his son-in-law that both these prophecies were conditional in nature. The prophecy regarding 'Abdullāh Ātham stated, in as many words, that he would die within fifteen months provided he did not turn to the truth; and, additionally, it did not have the explicit wording 'provided he became a Muslim'. 'To turn to' is a phrase which relates to [the condition of] one's heart.[1☆] Accordingly, 'Abdullāh Ātham, in the same meeting comprising of about sixty to seventy persons, displayed signs of 'turning to truth' after hearing the prophecy. That is, when I informed him after reading out the prophecy, that: 'In your book, you have used the term *dajjāl* about our Noble Prophet, may peace and blessings of Allah be upon him; in retribution thereof, it is prophesied that your life shall end within fifteen months.' At this, he turned pale, hung his tongue out, placed both his hands on his ears and said aloud that he had never given the name *dajjāl* to the Holy Prophet, may peace and blessings of Allah be upon him.[2☆] From amongst the Muslims present at the meeting, there was a prominent citizen of Amritsar, perhaps named Yūsuf Shah.

1. ☆ If it is prophesied about someone that he will become a leper in fifteen months and, instead of the fifteenth month, he becomes a leper in the twentieth month with the result that his nose and the rest of the limbs fall off, will such a person have the right to claim that the prophecy was not fulfilled? One should consider the substance of the issue. (Author)

2. ☆ It is quite clear from these words that 'Abdullāh Ātham did withdraw from saying *dajjāl*, and this very word was, in fact, the primary cause of this prophecy. (Author)

Also, there were a large number of Muslims and Christians; in particular, there was Dr. Martyn Clark from among the Christians who later filed a murder case against me. They should be asked to testify on oath whether this incident did or did not occur. If these words were, in fact, uttered by ʻAbdullāh Ātham, then consider whether these words were of haughtiness and mischief, or of humility, submission, and recantation. As for myself, I have never heard a Christian utter such words of humility and cordiality in all my life. On the contrary, I have seen most of their books to be full of invective against the Holy Prophet, may peace and blessings of Allah be upon him. When an adversary [i.e. ʻAbdullāh Ātham] denied ever uttering the word *dajjāl* with such submission and humility in the midst of the debate and thereafter remained silent for as many as fifteen months—rather, he continued to weep—then, did he not have the right in the estimation of God Almighty that God should grant him a reprieve in keeping with the stipulation?[1☆]

Even so, he did not survive for long and died only a few months later. He never displayed any audacity after recantation. Whatever is attributed to him is the Christians' own trickery. In short, the essence of the prophecy related to his death, in keeping with which, he indeed died during my lifetime. God Almighty prolonged my life whilst He terminated his life. How unjust and bigoted it is to keep on insisting that he did not die during the prescribed period.

O ignorant one! Are you unaware of the story of Yūnus [Jonah]

1. ☆ **Footnote:** The point worth remembering is that there was a prophecy regarding the death of ʻAbdullāh Ātham and there was a prophecy regarding the death of Lekh Rām as well. But ʻAbdullāh Ātham showed humility and submissiveness; his death, therefore, took place after the delay of a few months. But Lekh Rām, after coming to know of the prophecy, showed audacity and, in marketplaces and gatherings, continued to vilify our Prophet, may peace and blessings of Allah be upon him. This is why, well before the lapse of the stipulated time frame he was seized and, with over a year still to go, he was killed. With ʻAbdullāh Ātham, God Almighty manifested His attribute of Grace and with Lekh Rām His attribute of awe-striking Majesty. He is the All-Powerful, He can decrease and He can increase! (Author)

as mentioned in the Holy Quran? There was no condition attached to the prophecy of Yūnus; even then, with repentance and remorse, his people were spared, despite the definitive divine promise about his people that they would certainly perish within forty days. But did they perish within forty days in keeping with this prophecy? You can, if you so desire, study their account in *Durr-e-Manthūr* or even review the Book of Jonah. Why are you so exceedingly impertinent? Will you not die one day? Impertinence and dishonesty can never coexist with faith.

As for Ahmad Baig's son-in-law, I have pointed out again and again, as well, that this prophecy, too, was conditional. The wording of the condition, already published in my announcements, was as follows:

ایتها المرأة توبی توبی فان البلاء علی عقبكِ

These are revealed words and the addressee therein is the maternal grandmother of the woman with whom the prophecy is concerned. Once at Hoshiarpur I read out this revelation to a member of Maulawī 'Abdullāh's children. Perhaps the person's name was 'Abdur-Raḥīm or 'Abdul-Wāḥid. The translation of these revealed words is: 'Woman, be penitent, be penitent, for the calamity is about to befall your daughter and the daughter's daughter.' This prophecy contained a warning regarding Ahmad Baig and his son-in-law. Accordingly, Ahmad Baig died within the [stipulated] time frame[1☆] and that woman's daughter was overtaken by the calamity for she was Ahmad Baig's wife and her relatives were overwhelmed by great fear due to the death of Ahmad Baig; so much so that some of them even wrote letters to me with

1. ☆ It is surprising that those who repeatedly talk of Ahmad Baig's son-in-law never mention that a part of this prophecy has already been fulfilled, because Ahmad Baig had died within the prescribed time frame. Had they even an ounce of honesty, they would have admitted that of the two parts of the prophecy, one part had been fulfilled and of the two legs, one had been broken. But bigotry is a strange curse that does not allow the word of justice to utter forth from the tongue! (Author)

humility and earnestness requesting prayer. God, therefore, on account of that fear, and so much humility and earnestness of theirs, delayed the fulfilment of the prophecy.

In respect of the prophecy regarding Maulawī Muḥammad Ḥusain and his companions that was spelled out in the revelation of God Almighty, no date was fixed. It was merely my words in my supplication and were not the words of revelation. It was only my supplication that sought something to happen within a specified time. Indeed, God Almighty does abide by His Word. He is under no obligation to meticulously observe what is supplicated from Him. This is why the prophecy as published in Arabic does not contain any time frame to the effect that he would be disgraced in a particular month or year. Of course, it is well known that in respect of the prophecies of warning, God Almighty reserves the right to delay them on account of someone's humility and earnestness or on His own accord.

All Sunnis—in fact, all Prophets, peace be upon them—agree that since a prophecy of warning is a divine decree for an affliction to overtake someone, it can be averted with the help of charity, almsgiving, penitence, and seeking forgiveness. The only difference is that if God Almighty keeps the knowledge of such an affliction to Himself, and does not reveal it to any of His Messengers, it is simply known as an ordained affliction that is hidden in the will of God. But if God bestows knowledge of this affliction upon any of His Messengers, it becomes a prophecy. All nations of the world agree that impending afflictions, whether expressed in the [explicit] shape of a prophecy or hidden in the [implicit] will of God, can be averted through charity, almsgiving, penitence, and seeking forgiveness. This is why people are wont to give alms and charity in times of distress. Otherwise, who would indulge in a futile exercise? All Prophets agree that charity, almsgiving, penitence, and seeking forgiveness wards off calamity. It is my personal experience that God Almighty at certain times informs me of an impending affliction concerning me or my children, or some friend of mine. When prayer is offered for averting it, another revelation comes that, 'We averted this affliction.' Hence, if

prophecies of warning are inevitable, I can be proved wrong scores of times. If our opponents and ill-wishers are so fond of indulging in rejecting me in this way, I can keep them informed, if they so desire, of many a prophecy of this kind and of their cancellation.

It is recorded in our Islamic commentaries [of the Holy Quran] and in the Bible that once a Prophet prophesied about a king that he had only fifteen days left in his life. But the king cried in supplication throughout the night. At this, the Prophet received another revelation that, 'We have exchanged fifteen days with fifteen years.' As I have pointed out before, this incident is recorded in our own books and those of Jews and Christians as well. Now would you say that the Prophet who had prophesied that the king had only fifteen days left of his life and that he would die after fifteen days was proven false in his prophecy?

It is indeed God's mercy that the system of abrogation, by Him, of the prophecies of warning is in place, so much so that even where the warning of eternal damnation for disbelievers is made in the Holy Quran, it also contains this verse:

إِلَّا مَا شَآءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ۔[1]

Meaning that, the disbelievers shall abide in Hell forever, except if your Lord wishes [otherwise]; for whatever He pleases, He has the power to carry it out. But the same was not said about the dwellers of Paradise for [in their case] it is a promise, not a warning.[2☆]

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1. *Sūrah Hūd*, 11:108 [Publisher]

2. ☆ The Holy Quran repeatedly mentions eternal Hell as punishment for the disbelievers and the idolaters. It is repeatedly said, خٰلِدِيْنَ فِيْهَآ اَبَدًا ['Wherein they shall abide for a long, long period', (*Sūrah an-Nisā',* 4:170)]. Despite this, the Holy Quran also says about the denizens of Hell, اِلَّا مَا شَآءَ رَبُّكَ ['Excepting what your Lord may will', (*Sūrah Hūd,* 11:108)]. The hadith too contain this: یاتی علی جهنم زمان لیس فیها احدٌ و نسیم الصبا تحرّك ابوابها meaning that, a time shall come upon Hell when there will be no one left in it—morning breeze shall rattle its doors. Some collections mention this hadith in Persian, ایں مُشتِ خاک را گر نہ بخشم چہ کنم ['What else can I do if I do not forgive this handful of dust!'] (Author)

Finally, I say with great emphasis and with great assertion and with great discernment that, in response to all the objections Dr. ʻAbdul-Ḥakīm Khān and the clerics of his ilk have raised against my prophecies, I can demonstrate that, of all the great Prophets, there is not a single Prophet who does not have an objection similar to these against one of his prophecies. I will not just present the incident of Yūnus; rather, I shall present the like of it from the prophecies of Ḥaḍrat Mūsā, Ḥaḍrat ʻĪsā, and the Chief of the Prophets, may peace and blessings of Allah be upon him, or from the Word of God. But I would like to know if all these people would be prepared, at that time, to repudiate all these Prophets; and would they be ready, consequent to the presentation of such evidence on my part, to abuse them as they abuse me and denounce them as impostors as they have denounced me as an impostor? O ignorant and sightless ones! Why do you ruin your Hereafter? Alas! Why do you deliberately fall into the fire, and why have you deviated from faith and righteousness to the extent that you are not even fearful as to which of the holy and sacred ones will be affected by these objections?

God Almighty says in the Holy Quran:

اِنۡ يَّكُ كَاذِبًا فَعَلَيۡهِ كَذِبُهٗ ۚ وَ اِنۡ يَّكُ صَادِقًا يُّصِبۡكُمۡ بَعۡضُ الَّذِىۡ يَعِدُكُمۡ ؕ اِنَّ اللّٰهَ لَا يَهۡدِىۡ مَنۡ هُوَ مُسۡرِفٌ كَذَّابٌ۔[1]

Meaning that, if this Prophet is an impostor, he will himself perish, for God does not allow an impostor's task to be accomplished because otherwise it would render the case of a truthful claimant and that of an impostor indistinguishable. And if this Messenger is truthful, some of his prophecies of warning will certainly come to pass.

The word 'some' that figures in this verse clearly indicates that it is not necessary that all the prophecies of warning—i.e. regarding punishment—that a true Messenger makes will be fulfilled. Of course, it

1. *Sūrah al-Mu'min,* 40:29 [Publisher]

is essential that some of them must come to pass as is indicated in the foregoing verse, يصبكم بعض الذى يعدكم ['Some of that which he threatens you with will surely befall you'].

Just open your eyes and see the might and splendour with which the prophecy about Lekh Rām was fulfilled from amongst the few prophecies of warning I had announced! It was even prophesied about him that he would not die of an ordinary death. Instead, the wrath of God would put an end to him by means of a stratagem of some kind. And it was also foretold that his death would take place next to *'Īd*. It was also indicated that plague would break out in the country after his incident. Furthermore, it was also disclosed that this was not a mere prophecy; rather, this incident would be a result of my prayer against him, for his invectives [against the Holy Prophet[sa]] had reached their limit. Hence, the wrath of God, who does not want the honour of our Holy Prophet, may peace and blessings of Allah be upon him, to be sullied, overtook Lekh Rām and killed him with an agonizing chastisement.

Also, one needs to consider how clearly the prophecy about Ahmad Baig, who was ever ready to refute me and ridiculed me day and night—manifested itself. He died of typhoid fever in a hospital in Hoshiarpur and his death caused a great tumult among his relatives. He is the same Ahmad Baig about whose son-in-law my opponents are still lamenting and wailing as to why does he not die? They do not realize that Ahmad Baig was indeed the right leg of the prophecy, and, by dying suddenly in his prime, he proved that the prophecy is true. Similarly, as was laid down in the prophecy that close to Ahmad Baig's death, other deaths of his relatives too shall take place; so this has also been fulfilled inasmuch as Ahmad Baig's son and two of his sisters died in those very days. Now let my opponents answer whether this part of the verse came true for him or not:

يصبكم بعض الذى يعدكم [1]

Therefore, when they, for their part, have to admit that some of my prophecies of warning have been fulfilled with perfect clarity, why then—despite their claim to being Muslims—can they not keep in view the noble verse يصبكم بعض الذى يعدكم. Is it that they are secretly prepared for apostasy? These are strange objections that, after the prophecy, efforts were made to get Ahmad Baig's daughter's hand in marriage, and inducement was offered and letters were written. It is true that extreme prejudice turns a person blind. No *maulawī* can be ignorant of the fact that if the divine revelation discloses something by way of a prophecy and if one can fulfil it without recourse to mischief or illegal means, it is not only permissible but is also laudable; this was the practice of the Holy Prophet to try and bring about the fulfilment of the prophecy. The Holy Prophet's example is proof enough in this regard. That Ḥaḍrat ʻUmar made a Companion wear gold bangles is an added argument. Also, the Holy Quran had a prophecy about the progress of Islam. Why was then such an intense effort made for its progress, so much so that hundreds of thousands of rupees were given away by way of attempts to win the hearts of the people? In the present case, the original move for the acquisition of land etc. was made by Ahmad Baig himself.

Moreover, it is worth pondering that, on the one hand, there are just these two or three prophecies which our opponents, on account of their lack of understanding, quote again and again—the filthy leftovers of which ʻAbdul-Ḥakīm was also forced to eat. But on the other, a river of Signs is flowing from God Almighty in my support, of which these people are not unaware. Hardly a month passes in which no Sign appears. No one casts a glance at these Signs. They

1. Some of that which he threatens you with will surely befall you (*Sūrah al-Mu'min,* 40:29). [Publisher]

do not see what God is saying. On the one hand, the plague is virtually proclaiming that the days of doom are close at hand, and on the other, such extraordinary earthquakes as had never hit this land before are announcing that the wrath of God is raging upon the earth. New calamities descend with great frequency, indicating that there is a change in the world order. It seems God Almighty intends to unleash some great terrible calamity. I am informed beforehand of every calamity that appears and I publicise it through newspaper, periodicals, or poster.

Thus, I exhort again and again towards repentance, for the earth is about to be visited by so many calamities as if a sudden dark sandstorm is approaching as happened in the days of Pharaoh when the initial minor Signs were shown, and, thereafter, that ultimate Sign was shown which upon witnessing even Pharaoh had to proclaim:

اٰمَنْتُ اَنَّهٗ لَآ اِلٰهَ اِلَّا الَّذِیْٓ اٰمَنَتْ بِهٖ بَنُوْٓا اِسْرَآءِیْلَ۔[1]

By way of a Sign, God Almighty shall cause a cataclysm to happen through each of the four elements and the world will be visited by major earthquakes until it will be hit by one that resembles Doomsday. It is then that every nation shall mourn because they failed to recognize their time. This indeed is the meaning of the revelation of God:

دنیا میں ایک نذیر آیا پر دنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اُس کی سچائی ظاہر کر دے گا۔

A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.

1. I believe that there is no God but He in Whom the children of Israel believe (*Sūrah Yūnus,* 10:91). [Publisher]

This revelation, received twenty-five years ago, was recorded in *Barāhīn-e-Aḥmadiyya*. It shall be fulfilled in these days. Let him who has ears, hear![1☆]

I have written here only about those two or three prophecies to which our opposing clerics and their new apprentice, ʿAbdul-Ḥakīm Khān, have repeatedly objected. As opposed to it, I wanted to demonstrate how large the number is of heavenly Signs from God that testify for me. But alas! Were all these Signs to be recorded, no book—not even one comprising 1,000 *ajzā'*[2] [parts]—would be large enough to accommodate them. Therefore, only by way of specimen, I will record 140 of them. Of them, some are prophecies made by the earlier Prophets which have been fulfilled in my support. Some are the prophecies made by the spiritual elites of this ummah, while there are some Signs from God which were manifested at my hands. Since those prophecies have precedence over my prophecies in terms of time, it was, therefore, considered proper to accord them precedence in recording as well; and all of these prophecies will be enumerated in one series, and are as follows.

1. ☆ God Almighty has not merely told me that there will be earthquakes etc., and other afflictions in the Punjab, because I have not been raised just for the Punjab. Rather, I have been commissioned for the reformation of the inhabitants of to the farthest reaches of the earth. So I tell you truly that these calamities and earthquakes are not specific to the Punjab, but the whole world will partake of these calamities. As there are many parts that have been destroyed in America etc., the same hour is to be encountered by Europe some day and then this terrible day has been destined for the Punjab and India and every part of Asia. He who will survives, shall be witness. (Author)

2. A *juzw* comprises sixteen pages. [Publisher]

[Signs]

1. FIRST SIGN—

قال رسُول الله صلى الله عليه وسلّم انّ الله يبعث لهٰذه الامة على رأس كُلّ مائة سنة من يجدّد لها دينها۔ رواه ابو داؤد

Meaning that, Abū Dawūd reports that the Holy Prophet, may peace and blessings of Allah be upon him, said: 'At the head of every century, God will commission a *Mujaddid* for this ummah who will revive the Faith for its sake.'

The twenty-fourth year of the present century is now nearing its end and it is not possible that a saying of the Holy Prophet, may peace and blessings of Allah be upon him, should remain unfulfilled. If someone asks, 'If this hadith is authentic, then tell us the names of the *Mujaddids* [Reformers] of the twelve centuries?', the answer is that this hadith has been continually held as authentic by the scholars of the Ummah. If, at the time of my claim, even this hadith is to be declared as a fabrication, such can indeed be expected only from these *maulawīs*.

Some eminent scholars of hadith themselves claimed to be the *Mujaddids* of their own times, while others have tried to project someone else as the *Mujaddid*. Therefore, if this hadith is not authentic, they did not act honestly. As for the names of the *Mujaddids,* it is not necessary for me to remember them all. Such all-encompassing knowledge is exclusive to God alone. I lay no claim to know the unseen except for what God reveals to me.

Furthermore, this ummah is spread over a large part of the world. Divine wisdom raises a *Mujaddid* in one country at a certain time, and in another country at other times. Who can have full knowledge of the works of God and who can encompass His domain of the unseen? Will you please tell me how many Prophets have appeared in every one of the nations from Ḥaḍrat Ādam[as] [Adam] to the Holy Prophet, may peace and blessings of Allah be upon him? If you tell me this, I shall tell the names of the *Mujaddids* too. It is obvious that lack of knowledge about something does not necessarily mean that it does not exist.

Moreover, it is a universally agreed tenet among the *Ahl-e-Sunnat* that the last *Mujaddid* of this ummah is the Promised Messiah, who shall appear in the Latter Days. Now, the point at issue is whether these are the Latter Days or not. Both the Jews and the Christians agree that these, indeed, are the Latter Days. You can ask them and find out if you so desire. Death is raging on, earthquakes are occurring one after the other, and all kinds of extraordinary calamities have started appearing. Are these days, then, not the Latter Days? The righteous ones of the Ummah have also designated these days as the Latter Days—and twenty-three years of the 14th century have already passed. As such, it is a strong argument to the effect that this, indeed, is the time for the Promised Messiah to appear.

I am the only person who made the claim before the beginning of this century. And, indeed, I am the only one after whose claim as many as twenty-five years have passed, and I am still alive. And I am the only one who has convicted the Christians and the people of other faiths with Signs from God. Therefore, as long as another claimant bearing the same characteristics is not produced in opposition to my claim, my own claim to be the Promised Messiah, who is the *Mujaddid* of the Latter Days, stands established.

God has decreed different epochs in time. There was a time when the cross broke God's truthful Masīḥ [Messiah], wounding him, but in the Latter Days it was preordained that the Masīḥ would break the

Cross; that is, he would eradicate the belief in the Atonement from this world through heavenly Signs—a due recompense for the damage done; no cause for complaint.

2. [SECOND] SIGN—The following hadith is recorded in *Sunan Dār Quṭnī* that Imām Muḥammad al-Bāqir says:

انّ لمهدينا أيتين لم تكونا منذ خلق السماوات والارض۔ ينكسف القمر لاوّل ليلةٍ من رمضان وتنكسف الشمس فی النّصف منه۔

Translation: There are two Signs for our Mahdi, and ever since God created the heavens and earth, these two Signs have never appeared in the time of any other Appointed One or Messenger. One of them is that in the time of the Promised Mahdi, during the month of Ramadan, the lunar eclipse will take place on its first night—i.e. on the thirteenth [night]—while the solar eclipse will take place on the middle of its days—i.e. on the twenty-eighth day of the month of the same Ramadan. Such a phenomenon has never occurred at the time of any Messenger or Prophet since the beginning of the world. It is destined to occur only at the time of the Promised Mahdi.

Now, all English and Urdu newspapers and all astronomers are witness to the fact that the lunar and solar eclipses of this particular description did take place in my time about twelve years ago during the month of Ramadan, and just as is reported in another hadith, these eclipses have taken place twice in the month of Ramadan—first in this country and then again in America. Both times, they took place exactly on the dates indicated by the hadith. At the time of these eclipses there was no claimant to being the Promised Mahdi anywhere in the world except me, nor did anyone claim these eclipses as the Sign of his being the Promised Mahdi and publish hundreds of announcements and booklets in Urdu, Arabic, and Persian to support his claim; therefore, this heavenly Sign is specifically appointed for me. Another supporting argument for the same is that twelve years prior to the manifestation of this Sign, God Almighty

had informed me that a Sign of this kind would appear. That tiding, having been recorded in *Barāhīn-e-Aḥmadiyya,* had become known to hundreds of thousands of people before the Sign actually appeared.

It is very sad that my opponents object out of sheer prejudice that, firstly, the hadith says that the lunar eclipse would take place on the first night and the solar eclipse on the middle day, but it did not happen like this. According to their contention, the lunar eclipse should have taken place on the crescent night—that is, the first night of the lunar month—and the solar eclipse should have taken place on the 15th day of the lunar month, which is the middle day of the month.

This line of thinking is entirely the product of their misconception. Ever since the creation of this world, God Almighty's law of nature has fixed three nights [in the month] for a lunar eclipse; namely, the 13th, 14th, and the 15th. Thus, the first night for a lunar eclipse according to God's law of nature is the 13th night of the lunar month. Similarly, God's law of nature has fixed three days for a solar eclipse; namely, the 27th, 28th, and 29th day of the lunar month. Thus, of the three days meant for the solar eclipse, the 28th day of the lunar month is the middle day. In exact conformity with the intent of the hadith, the sun and the moon were eclipsed in the month of Ramadan; that is, the lunar eclipse took place on the 13th night of the month of Ramadan and the solar eclipse occurred on the 28th day of the same month of Ramadan.

Moreover, according to the Arabic lexicon, the moon of the first night is never designated as *qamar* [which is the word in the hadith]. Instead, the moon for the first three days is known as *hilāl* [crescent]. According to some, for the first seven days, the moon continues to be called *hilāl*.

The second objection is that even if they concede that the first night of the moon [to eclipse] means its 13th night and the middle of the days for the sun means the 28th day, what is so extraordinary about it? Has there never occurred a lunar and solar eclipse in the month of Ramadan? The answer is that this hadith does not mean that the

two eclipses have never happened together in the month of Ramadan. Rather, it means that the two eclipses have never occurred together in the month of Ramadan during the time when anyone claimed to be a Messenger or a Prophet. This is borne out by the explicit wording of the hadith. In case someone claims that both these eclipses did, in fact, take place together in the month of Ramadan during the time when someone claimed to be a Prophet or Messenger, it is incumbent upon him to provide its proof. In particular, who does not know the fact that, during the 1,300 years of the Islamic calendar, many impostors claimed to be the Promised Mahdi by way of fabrication and even engaged in fighting? But who can prove that, in their time, both the lunar and the solar eclipses occurred together in the month of Ramadan? So long as this evidence is not produced, such an event, without a doubt, qualifies as supernormal; for, this is what is called supernormal—that the like of it is not found in the world. Moreover, not only the hadith, but also the Holy Quran has pointed towards it.[1☆] See the verse:

وَخَسَفَ الْقَمَرُ ۔ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۔[2]

The third objection that is raised is that this hadith is not *marfū'*, *muttaṣil*[3] and is merely a statement of Imām Muḥammad al-Bāqir, may

1. ☆ God Almighty has pointed out, in brief words, that the hallmark of the Latter Days is that the eclipses of the sun and the moon shall be timed to take place in the same month. In the following part of the same verse, God says that he who denies shall be left with no room for escape. This makes it evident that this solar and lunar eclipse shall take place during the days of the Promised Mahdi. In summary, since that solar and lunar eclipse shall take place in fulfilment of God's prophecy, the argument will be clinched vis-à-vis those who deny. (Author)
2. And the moon is eclipsed, and the sun and the moon are brought together (*Sūrah al-Qiyāmah*, 75:9-10). [Publisher]
3. *Marfū'* means a hadith for which the chain of narrators reaches all the way up to the Holy Prophet, may peace and blessings of Allah be upon him; *muttaṣil* means that there is no interruption in the chain of reporters. [Publisher]

Allah be pleased with him. The answer is that it was the practice of the Imams belonging to the Holy Prophet's House that, on account of their personal eminence, they did not consider it necessary to record the chain of reporters by name, reaching all the way to the Holy Prophet, may peace and blessings of Allah be upon him. This practice of theirs is quite well known. Thus, there are hundreds of *aḥādīth* of this kind in the Shi'ah sect; moreover, Imām Dār Quṭnī has included it in his collection as one of the *aḥādīth*.

Furthermore, this hadith comprises a matter of the unseen that has actually manifested after 1300 years. It says, in brief, that, 'At the time of the Promised Mahdi, the lunar eclipse will take place on the 13th night of Ramadan, and the solar eclipse will take place on the 28th day of the same month; and an event such as this will not happen in the time of any other claimant except the Promised Mahdi.' It is quite obvious that no one except a Prophet can so vividly tell about a matter belonging to the unseen. Allah the Exalted says in the Holy Quran:

لَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ۔[1]

Meaning that, God does not communicate His knowledge of the unseen to anyone except His chosen Messengers. Now, since this prophecy has been fulfilled to the letter, claims that the hadith is inauthentic, or that it is a saying of Imām Muḥammad al-Bāqir, are lame excuses.

The fact is that these people have no desire whatsoever that any prophecy of the Holy Prophet, may peace and blessings of Allah be upon him, or of the Holy Quran, be fulfilled. The world is approaching its end but, according to them, no prophecy concerning the Latter Days has yet been fulfilled. What hadith can be more authentic than this hadith which does not owe its validation to the critique of hadith

1. *Sūrah al-Jinn*, 72:27–28 [Publisher]

scholars, but instead has demonstrated on its own that it is at the highest level of authenticity?[1☆]

To reject the Signs of God is a separate issue; otherwise, it is a magnificent Sign which was long-awaited by thousands of learned people and scholars of hadith before me. They would climb upon the pulpits and remind others about it with tears in their eyes. And at the very last Maulawī Muḥammad of Lakhukay, wrote a couplet about this very eclipse during this very era in his book *Aḥwālul-Ākhirat* in which the time of the appearance of the Promised Mahdi is mentioned, and it is as follows:

تیرھویں چند ستیہویں سورج گرہن ہوسی اُس سالے اندر ماہ رمضانے لکھیا ہک روایت والے

[A narrator says that in that year the moon will be eclipsed on the 13th, and the sun on the 27th[2☆] in the month of Ramadan.]

Another saint whose following couplet has been well known for hundreds of years says:

در سنِ ۱۳۱۱ غاشی[3] ہجری دو قراں خواہد بود از پئے مہدی و دجّال نشاں خواہد بود

That is, in the year 1311 in the 14th century of Hijrah, when the moon and the sun will be eclipsed in the same month, it will constitute a Sign for the appearance of the Promised Mahdi as well as the Antichrist. This couplet contains the exact year of the lunar and solar eclipses.

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1. ☆ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ۔ [But *the fact is that* it is not the eyes that are blind, but it is the hearts which are in the breasts that are blind, (*Sūrah al-Ḥajj*, 22:47)]. (Author)

2. ☆ The date 27th given in this verse is either a misprint or a human error on the part of Maulawī [Muḥammad of Lakhukay], because the hadith, of which this couplet is a translation, contains the date of the 28th not the 27th. (Author)

3. In the Arabic *abjad* system each letter in the alphabet corresponds to a numerical value. Using this system, the word غاشی equals 1311. [Publisher]

3. THIRD SIGN—Is the appearance of a comet which was destined to appear in the time of the Promised Messiah. It has long since appeared. Its sighting prompted some English newspapers of the Christians to comment that the time of the Messiah's advent had arrived.

4. FOURTH SIGN—Is the invention of a new means of transport which is a special Sign of the advent of the Promised Messiah. As is written in the Holy Quran:

وَاِذَا الْعِشَارُ عُطِّلَتْ[1]

Meaning that, the Latter Days are those when she-camels will become obsolete. Similarly, there is a hadith in *Ṣaḥīḥ Muslim* that:

ولیترکن القلاص فلا یسعٰی علیها

Meaning that, in that age 'she-camels will become useless and no one will travel on them.' During the days of the Ḥajj, the journey between Makkah and Madinah is undertaken on she-camels, but the day is close at hand when railways will be constructed for this journey and then it will be true for this journey that لیترکن القلاص فلا یسعٰی علیها [She-camels will become useless and no one travels on them.]

5. FIFTH SIGN—Is the suspension of Ḥajj. It is recorded in an authentic hadith that the Ḥajj will be suspended for a period of time during the era of the Promised Messiah, . This Sign, too, was manifested in 1899 CE and 1900 CE etc. on account of the plague.

6. SIXTH SIGN—Is the publication of books and manuscripts on a large scale, as is indicated in the verse:

1. *Sūrah at-Takwīr,* 81:5 [Publisher]

وَ اِذَا الصُّحُفُ نُشِرَتْ[1]

It is not necessary to describe how vastly books have been published in this age on account of the printing presses.

7. SEVENTH SIGN—Is the construction of a large number of canals as is indicated by the verse:

وَ اِذَا الْبِحَارُ فُجِّرَتْ[2]

There is no doubt that such a large number of canals have been constructed in this age that rivers have almost dried up due to them.

8. EIGHTH SIGN—Is the increase of mutual contacts between people and the ease of mode of interaction, as is clear from the verse:

وَ اِذَا النُّفُوْسُ زُوِّجَتْ[3]

Due to the railways and telegraph, this has happened in such a way as to virtually transform the world.

9. NINTH SIGN—Is the frequency and gravity of earthquakes, as is indicated by the verse:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۔ تَتْبَعُهَا الرَّادِفَةُ ۔[4]

Accordingly, extraordinary earthquakes are occurring throughout the world.

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1. And when books are spread abroad (*Sūrah at-Takwīr*, 81:11). [Publisher]
2. And when the rivers are made to flow forth *into canals* (*Sūrah al-Infiṭār*, 82:4). [Publisher]
3. And when people are brought together (*Sūrah at-Takwīr*, 81:8). [Publisher]
4. *This will happen* on the day when the quaking *earth* shall quake, and a second *quaking* shall follow it (*Sūrah an-Nāzi'āt*, 79:7-8). [Publisher]

10. TENTH SIGN—Is the large-scale death of people in this age caused by various calamities as is meant by this Quranic verse:

وَاِنْ مِّنْ قَرْيَةٍ اِلَّا نَحْنُ مُهْلِكُوْهَا قَبْلَ يَوْمِ الْقِيٰمَةِ اَوْ مُعَذِّبُوْهَا ۔[1]

Translation: 'There is no habitation which We shall not destroy or punish to some degree a short while before the Day of Resurrection.' This is that time, for people are dying from the plague, earthquakes, storms, shocks of volcanic eruptions, and mutual warfare. Such a variety of causes of death has converged in this age, and they have appeared with such intensity, that an example of this overall state of affairs is not found in any previous age.

11. ELEVENTH SIGN—The period mentioned in the Book of Prophet Dāniāl [Daniel] for the appearance of the Promised Messiah is this age in which I have been appointed by God. It is written that in that age:

> Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate is set up, there shall be a thousand two hundred and ninety days.[2☆] Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.[3]

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1. *Sūrah Banī Isrā'īl*, 17:59 [Publisher]
2. ☆ According to the Book of Daniel, one day represents a year. Here that Prophet indicates the year of Hijrah (migration) which is [counted from] the first year of the victory and dominance of Islam. (Author)
3. In the King James Version, these verses are Daniel 12:10–12. [Publishers]

This prophecy tells about the Promised Messiah who was to appear in the Latter Days. According to Prophet Dāniāl, his sign is that the Jews will give up the rite of making burnt offerings,[1☆] and will fall victim to corrupt practices. The Promised Messiah is destined to appear after 1,290 years. This was the exact time of the advent of this humble one, for my book *Barāhīn-e-Aḥmadiyya* was printed and published only a few years after I was appointed and commissioned.

It is amazing—and I consider this to be a Sign of God—that I was blessed with converse and discourse with God Almighty exactly in the year 1290 Hijrah; seven years thereafter, *Barāhīn-e-Aḥmadiyya*—in which my claim is recorded—was compiled and published. Accordingly, the following couplet is written on the opening page of the book:

1. ☆ **Footnote:** In accordance with the teaching of their Scriptures, the Jews were required to make burnt offerings. They would slaughter goats and burn them in front of the temple. What the law intended was that people should, similarly, sacrifice their own self before God and should burn their selfish passions and rebellion. The Jews had abandoned this practice, in letter and spirit, during the blessed days of the Holy Prophet, may peace and blessings of Allah be upon him, and had fallen prey to other loathsome practices as is quite well known. Thus, when the Jews stopped offering this real burnt sacrifice, i.e. sacrificing their ego in the path of God and burning their selfish passions, then God Almighty's wrath deprived them even of physical sacrifice. This, in fact, was the period of rank misconduct on the part of the Jews which coincided with the advent of the Holy Prophet, may peace and blessings of Allah be upon him, and the uprooting of the Jews. As a matter of fact, the Islamic custom of sacrifice offered during the Hajj of the House of Allah, the Ka'bah, is a substitute for the sacrifices which the Jews used to perform in front of Baitul-Muqaddas. The only difference is that there is no burnt sacrifice in Islam. The Jews were a rebellious people. Deeming it necessary for them to burn their selfish passions, this symbolic sacrifice was prescribed for them. Islam, on the other hand, does not stand in need of such a sign; instead, it is enough to surrender oneself in the path of God. (Author)

از بس کہ یہ مغفرت کا دِکھلاتی[1] ہے راہ تاریخ بھی یا غفور نکلی واہ واہ

Considering that it shows the path of salvation,

How wonderful it is that the year of publication [1297 AH] is represented by the phrase 'Yā Ghafūr'[2] [O Forgiving Lord].

Thus, the year 1290 recorded in the Book of Daniel is the year of the Promised Messiah's advent. The book, *Barāhīn-e-Aḥmadiyya,* in which I announced that I was commissioned and appointed by God, was published only seven years thereafter, and I have already stated that the series of converse with Allah had started seven years earlier; i.e. in 1290 Hijrah. Again the last days of the Promised Messiah are fixed by Dāniāl at 1,335 years which resembles the revelation of God Almighty concerning my age.

This prophecy is not based on presumption, for it concurs with the prophecy of Ḥaḍrat 'Īsā[as] [Jesus] in the Gospel concerning the Promised Messiah which also fixes the present age for the Promised Messiah. Thus, the following Signs of the time [for the advent] of the Promised Messiah are noted during that period: the plague shall break out, earthquakes shall strike, wars will rage, and the solar and lunar eclipses shall take place. Hence, there is not the least doubt that the age whose hallmarks are spelled out in the Gospel is the same about which Dāniāl prophesied. And the prophecy of the Gospel supports that of Dāniāl, for all those things have come to pass in this age.

Furthermore, the Jewish and the Christian prophecy that is inferred from the Bible affirms it; namely, that the Promised Messiah will be born at the end of the 6th millennium from the birth of Adam. According to the lunar calendar, which is the original calendar of the People of the

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1. The word in the original *Barāhīn-e-Aḥmadiyya* was بتلاتی ('points to'). The word دکھلاتی ('shows') as given here is a variation of the same with similar meanings. [Publisher]

2. In the Arabic *abjad* system each letter in the alphabet corresponds to a numerical value. Using this system, the value of *'Yā Ghafūr'* is 1,297. [Publisher]

Book, my birth took place at the end of the sixth millennium—and the birth of the Promised Messiah had, since the beginning of time, been pre-ordained by God to take place at the end of the 6th millennium, because the Promised Messiah is *Khātamul-Khulafā'* [the Seal of the *Khulafā'*] and the last ought to have similarity with the first. Since Ḥaḍrat Ādam[as] was born in the last part of the sixth day, it was necessary with respect to the parallelism that the last vicegerent—who is the last Adam—should also be born at the end of the sixth millennium. This is because each day of the seven days of God equals 1,000 years, as Allah Himself says:

إِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ۔ [1]

Authentic *aḥādīth* also bear out that the Promised Messiah would be born in the sixth millennium.[2☆] This is why all those blessed with [spiritual] visions have not gone beyond the sixth millennium in fixing the time for the Promised Messiah, and the outermost limit of the time of his advent is stated as the 14th century Hijrah.[3☆]

Muslims who were gifted with spiritual visions have foretold that the Promised Messiah—who is the last *Khalīfah* and *Khātamul-Khulafā'* [Seal of the *Khulafā'*]—is like Adam in that he would be born at the end of 6th Millennium, just as Adam was born at the end of the sixth day. Moreover, like Adam, he would be born on Friday and would be a

1. And verily, a day with your Lord is as a thousand years of your reckoning (*Sūrah al-Ḥajj*, 22:48). [Publisher]

2. ☆ God Almighty has disclosed to me that, according to the *Jumal* [*Abjad*] system of enumeration, the numerical value of the letters constituting *Sūrah al-'Aṣr* indicates the number of years that have passed since the beginning of Adam up to the Holy Prophet, may peace and blessings of Allah be upon him. In accordance with this blessed *Sūrah,* when calculated up to this age, the 7th millennium has now started. And, according to this calculation, my birth has taken place in the 6th millennium, for my age is almost sixty-eight years now. (Author)

3. ☆ See *Ḥijajul-Kirāmah* compiled by Nawab Ṣiddīq Ḥasan Khān of Bhopal. (Author)

twin birth. Just as Adam was born in the manner of a twin—Adam first, and then Eve—similarly, the Promised Messiah would be born twin. So, Allah be praised and thanked that I am the fulfilment of this prophecy of the mystics. I, too, was born a twin at dawn on a Friday with the sole difference that the first to be born was a girl whose name was Jannat—and she went to *Jannat* [Paradise] after a few days—and after her I was born. Sheikh Muḥy-ud-Dīn ibn-e-'Arabī has recorded this prophecy in his book *Fuṣūṣ*, and has also written that he [the Promised Messiah] would be of Chinese descent.[1☆] In any case, these three prophesies reinforce one another. Because they have been fulfilled, they have acquired the status of certainty that no sensible person can deny.

12. [TWELFTH] SIGN—Is the prophecy by Ḥaḍrat 'Īsā[as] concerning earthquakes and plague. As has been stated earlier, the advent of the Promised Messiah is certain to take place at that time.[2☆]

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1. ☆ What is meant by it is that his family shall have Turkish blood in them. This prophecy finds fulfilment in our family—which is known as Mughals—because although the truth is, indeed what God said that this family is of Persian origin, it is certain and well known that many of our mothers and grandmothers are of Mughal lineage who are Chinese by origin; i.e. residents of China. (Author)

2. ☆ A priest writes that the plague and earthquakes are no proof of the advent of the Promised Messiah, for history shows that such earthquakes and such plagues have always occurred in the world. The reply to this is that, without doubt, these earthquakes and this plague in Punjab and India are extraordinary. No such occurrence is on record over the past hundreds of years. Quantitatively as well as qualitatively, this plague and these earthquakes are, indeed, most unusual. If the priest disagrees, he should quote some precedent. Besides, even if there have been plague, earthquakes, and wars in the world in the past, there was no claimant to being the Promised Messiah at that time. Therefore, now that a claimant to being the Messiah has appeared prior to such unusual earthquakes and the plague and all these Signs in conformity with those given in the Gospel have come to pass, why should he be rejected? True, the stars of heaven have not [literally] fallen upon the earth. You should ask astronomers if humans and animals could survive if the stars should fall on the earth. (Author)

13. [**THIRTEENTH**] **SIGN**—The prophecy about the advent of the Promised Messiah at the end of the sixth millennium as deduced from the Bible.

14. [**FOURTEENTH**] **SIGN**—The prophecy of Ni'matullāh Walī concerning me, the couplets of which I have reproduced in my book *Nishān-e-Āsmānī*.

15. [**FIFTEENTH**] **SIGN**—The prophecy of Gulāb Shāh Jamālpūrī concerning me which I have recorded in detail in my book *Izāla-e-Auhām*.

16. [**SIXTEENTH**] **SIGN**—Pīr Ṣāḥibul-'Ālam of Sindh—who had 100,000 followers and was a famous saint in his area—saw in a dream that, referring to me, the Holy Prophet, may peace and blessings of Allah be upon him, said, 'He is truthful and is from me.' I have already published this dream in *Tuḥfah-e-Golarhviyyah*. Therefore, no further details are required.

17. [**SEVENTEENTH**] **SIGN**—The revelation received by Maulawī Ṣāḥibzādah 'Abdul-Laṭīf, the martyr, that this person [meaning me] is in the right, and he is also the Promised Messiah. And, along with it, there were many successive dreams which bestowed such steadfastness upon him that he ultimately gave up his life in the land of Kabul, on the orders of the Amir of Kabul, to attest to my truth. The Amir remonstrated with him a number of times that he would be honoured even more if only he were to forego his *bai'at* [pledge of allegiance] to me. But he replied, 'I cannot put my life above my faith.'

In the end, he sacrificed his life in this path, saying, 'I prefer to give up my life for Allah's pleasure.' He was then stoned to death, and he displayed such steadfastness that not even a single sigh escaped from his lips. For forty days his corpse lay in the stones. After this, one of his disciples, by the name of Aḥmad Nūr, buried his dead body. It has been reported that his grave still smells of musk. A strand of his hair was

brought here and it still smells of musk. It is displayed in a glass frame in a corner of my *Baitud-Du'ā'* [A small chamber in the house of the Promised Messiah[as] where he used to pray].

It is obvious that had this enterprise been a mere fraud perpetrated by an impostor, why would the blessed martyr receive revelations about my truthfulness while he was living such a long distance away, and why would he see repeated dreams while he was even unaware of my name? Only God informed him concerning me that the Promised Messiah had appeared in the Punjab. It was then that he began to investigate the news coming from the Punjab, and when he learnt that, indeed, a person in Qadian, District Gurdaspur, Punjab, does claim to be the Promised Messiah, he hastened towards me, leaving everything behind, and stayed here for about two months.

Upon his return, he was arrested on the report of wicked informers. After his arrest, when he was told to meet his wife and children, he replied, 'I need not meet them anymore. I entrust them to God.' When the verdict was delivered that he would be stoned to death, he said, 'I shall not remain dead for more than forty days.' This was a reference to what is written in the Scriptures that a believer is brought to life a few days, or at the most forty days, after his death and is raised to Heaven.

This is the same controversy that continues to persist between me and my opponents regarding the *rafa'* [ascension] of Ḥaḍrat 'Īsā, peace be upon him. In keeping with the Book of God, I believe in his spiritual ascension, whereas they believe in physical ascension, in contravention of the Book of God and in defiance of the God's injunction:

قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا ۔[1]

And they say that I am the *Dajjāl* [Antichrist] because it is written that

1. Say, 'Holy is my Lord! I am not but a man *sent as* a Messenger' (*Sūrah Banī Isrā'īl*, 17:94). [Publisher]

as many as thirty *dajjāls* will appear. They fail to realize that if thirty *dajjāls* were to come, then, according to this measure, there should have come thirty Messiahs as well—one for every *dajjāl*. What a travesty that thirty *dajjāls* did appear, but there has not been a single Messiah. How unfortunate is this ummah that it only has *dajjāls* in its lot and it is yet to see the face of a true Messiah, whereas hundreds of Prophets appeared among the Israelite dispensation.

In short, is it righteousness to criticize a Movement in which God raised people as truthful as ʻAbdul-Laṭīf, the martyr, who were bestowed with revelation from God, who sacrificed their lives in this path, and who testified to my truth on the basis of the revelation received from God? How can a pious and righteous scholar show such loving fervour for an impostor?

کس بہر کسے سرندہد جان نفشاند عشق است کہ ایں کار بصد صدق کناند

No one dies or lays down his life for anyone else.
It is love [alone] that compels a person to perform this task with the utmost sincerity.

عشق است کہ در آتش سوزاں بنشاند عشق است کہ بر خاکِ مذلّت غلطاند

It is love that makes one sit in the raging fire.
It is love that makes one wallow in the dust of humiliation.

بے عشق دلے پاک شود من نپذیرم عشق است کزیں دام بیکدم برہاند

I do not believe that a heart could be purified without love.
It is love that hastens to rescue [us] from this [mundane] snare.

Ṣāḥibzādah Maulawī ʻAbdul-Laṭīf, the martyr, testified to the truth with his own blood [as is said] اَلْإِسْتِقَامَة فَوْقَ الْكِرَامَة ['Steadfastness has a higher status than a miracle'], but the practice of most of the ulema of today is that they are wont to alter their edicts for a paltry couple of rupees. They speak not out of the fear of God, but under the upsurge of their ego. On the contrary, ʻAbdul-Laṭīf, the blessed martyr, was

such a veracious and righteous man of God that he cared neither for his wife, nor children, nor his own dear life in the path of God. Such indeed are the true divines whose words and deeds are worthy of emulation and who proved true to their commitment in the path of God until the very end.

از بند گانِ نفس رہِ آں یگاں مپرس ہر جا کہ گرد خاست سوارے دراں بجو

Do not seek to know the path to that Incomparable One from the slaves of the self;

Seek the rider wherever dust clouds appear.

آں کس کہ ہست از پۓ آں یار بے قرار رو صحبتش گزیں و قرارے دراں بجو

One who feels restless because of that Beloved,

Let him go seek His company and find peace.

بر آستان آنکہ زخود رفت بہر یار چُوں خاک باش و مرضیٔ یارے دراں بجو

At the threshold of the one who lost himself for the sake of the Beloved,

Be like dust and seek in it the pleasure of the Beloved.

مرد آں بتلخ کامی و حرقت بدورسند حرقت گزیں وفتح حصارے دراں بجو

The enterprising ones reach out to Him after tasting great ardour and spite;

Go and court this ardour, and seek within it the conquest of the citadel.

بر مسند غرور نشستن طریق نیست ایں نفس دوں بسوزو نگارے دراں بجو

The right way is not to be seated on the throne of arrogance;

Consume the lower self and seek the Beloved by doing so.

18. EIGHTEENTH SIGN—God Almighty has said:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِ ۔ لَاَخَذْنَا مِنْهُ بِالْيَمِيْنِ ۔ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ ۔[1]

Meaning that, had this Prophet falsely attributed any sayings to Us, We would have seized him by the right hand and severed that vein which is his life-vein [i.e. jugular vein]. Although this verse has been revealed regarding the Holy Prophet, may peace and blessings of Allah be upon him, it is of general application, quite like the idiom of the entire Holy Quran where most of the commands and prohibitions are apparently addressed to the Holy Prophet, may peace and blessings of Allah be upon him, but others are also addressed in these commandments, or such commandments are exclusively meant for others as is this verse:

فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا ۔[2]

Meaning that, never say unto your parents any word expressive of ennui, and do not say to them such things as lack regard for their esteem. The addressee of this verse is the Holy Prophet, may peace and blessings of Allah be upon him, but this commandment is, in fact, directed toward the Ummah, because the father and the mother of the Holy Prophet, may peace and blessings of Allah be upon him, had passed away when he was very young. This commandment also contains a point to ponder, **namely, that** a sensible person can appreciate from this verse that if this commandment is addressed to the Holy Prophet, may peace and blessings of Allah be upon him, admonishing him to respect his parents and pay due regard to their exalted station in all conversation, how much respect others need to show towards their parents. This is what another verse points to:

1. *Sūrah al-Ḥāqqah*, 69:45-47 [Publisher]
2. *Sūrah Banī Isrā'īl*, 17:24 [Publisher]

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا۔[1]

Meaning that, your Lord has ordained that you should worship only Him and show benevolence towards parents. In this verse the idolaters who worship idols are admonished thus: 'Idols are nothing and idols have done no favour to you; they did not create you, nor did they provide for you in your tender age.' Had God permitted the worship of anyone other than Himself, He would have enjoined that you should worship parents too; for, figuratively speaking, they are also sustainers, and everyone—even beasts and grazing animals—protect their offspring in their tender years. Thus, after God's sustaining Lordship, they also play their role in nurturing, and this impulse to nurture, again, is from God.

After this short digression, let me turn to the main subject. God says about the Holy Prophet, may peace and blessings of Allah be upon him, that, had he lied against Us, We would have destroyed him. This does not mean that God has expressed His jealousy only with reference to the Holy Prophet, may peace and blessings of Allah be upon him, in that were he an impostor, God would have destroyed him; but His jealousy is not roused in the case of others no matter how much they lie against God or concoct false revelations and ascribe them to God. Such a concept is as irrational as it is against all of God's Scriptures. The Torah still contains the sentence that whoever lies against God and makes a false claim to Prophethood shall be destroyed. Besides, Muslim scholars have long been quoting the verse لَوْ تَقَوَّلَ عَلَيْنَا[2] before the Christians and the Jews as evidence of the veracity of the Holy Prophet, may peace and blessings of Allah be upon him. It is obvious that an argument is of no use unless it has a general application. How can this be an argument that had the Holy Prophet, may peace and blessings

1. *Sūrah Banī Isrā'īl*, 17:24 [Publisher]

2. If he had falsely *attributed* [even a trivial statement to Us] (*Sūrah al-Ḥāqqah*, 69:45). [Publisher]

of Allah be upon him, fabricated [against God], he would have been destroyed and the whole undertaking would have come to naught, but God is not offended if someone else fabricates [against Him]; rather, He loves such a person and grants him respite more than He did to the Holy Prophet, may peace and blessings of Allah be upon him, and even helps and supports him! This should not be called an argument. Rather, it is a claim which itself stands in need of an argument.

Alas! In opposing me, they have stooped so low as to attack even the Signs of the veracity of the Holy Prophet, may peace and blessings of Allah be upon him. Since these people know that more than twenty-five years have elapsed since my claim of being a recipient of divine revelation and inspiration, which exceeds even the tenure of ministry of the Holy Prophet, may peace and blessings of Allah be upon him, as that was twenty-three years; while, in my case, it is close to thirty years and I do not know how long the extent of my period of call is in the knowledge of God. This is why these people, despite being hailed as *maulawīs,* assert that one who lies against God and is a false claimant of revelation can even survive for as long as thirty years from the beginning of his fabrication and that God can help and support him, and yet they do not produce any precedent for it.

O impertinent people! Remember, lying is akin to eating dung. The way God has treated me with His grace and kindness is so much so that during this lengthy period[1☆] of time, each day was a day of progress for me, and in every lawsuit that was filed to ruin me, God disgraced my enemies. Do produce, if you have any precedent of such [divine] support and succour over such a period of time. Otherwise, in keeping

1. ☆ It may be borne in mind that, if the duration of my period of revelation is counted from the time when *Barāhīn-e-Aḥmadiyya*, Part I was written, the period during which I have been receiving revelations from that year approximates twenty-seven years; if it is counted from *Barāhīn-e-Aḥmadiyya*, Part IV, then twenty-five years have elapsed; and if the time when I first started receiving revelations is taken into account, then this period amounts to thirty years. (Author)

with the verse لَوْ تَقَوَّلَ عَلَيْنَا[1] the fulfilment of this Sign has been proven and you will be called to account about it.

19. NINETEENTH SIGN—Is that Khwājah Ghulām Farīd, the pir [spiritual mentor] of the Nawab of Bahawalpur, saw a dream testifying to my truthfulness, on account of which God Almighty imbued his heart with love for me. And on this very account, Khwājah [Ghulām Farīd], in the book *Ishārāt-e-Farīdī,* which consists of his sayings, repeatedly testifies to my truthfulness. It is the practice of saintly people that they rarely get involved in theological controversies. They believe in what God Almighty communicates to them through dreams, visions, or revelations. Therefore, since Khwājah Ghulām Farīd was pure of heart like Pīr Ṣāḥibul-'Ālam, God disclosed to him the fact of my truthfulness. Many a cleric, like Maulawī Ghulām Dastagīr, arrived at the village of Khwājah [Ghulām Farīd] with the intent to make him reject me. The respected Khwājah himself has narrated these facts in the book *Ishārāt-e-Farīdī.* Khwājah [Ghulām Farīd] received a letter from some Ghaznavīs as well, but he paid no heed to anyone and gave these unenlightened mullahs such crushing replies as silenced them completely. By the grace of God, he died a believer testifying to my truthfulness. The letters he wrote to me also show how great a love God had placed within his heart for me and how great a spiritual insight concerning me God had bestowed upon him out of His grace! The respected Khwājah has repeatedly responded to the criticism of my opponents in his book *Ishārāt-e-Farīdī*. For instance, it is reported at one place in *Ishārāt-e-Farīdī* that someone submitted to Khwājah [Ghulām Farīd] that Ātham died after the stipulated time frame. He replied mentioning my name: 'What difference does it make! I know

1. *Sūrah al-Ḥāqqah*, 69:45 [Publisher]

that Ātham died merely on account of his breath'; in other words, it was his attention and resolve that finished Ātham off.[1☆]

Someone asked him in reference to me: 'How can we accept him as the Promised Mahdi (the Divinely Guided One) when he does not fulfil all the Signs detailed in the *aḥādīth*?' The respected Khwājah was displeased at this remark and replied: 'Tell me a Prophet or Messenger in whom all of the proposed Signs were fulfilled that people had previously conceived? Had that been the case, why would some believe and others disbelieve?' This indeed is the divine practice that all the Signs recorded in the prophecies about a Prophet-to-come are never fulfilled literally. At places there are allegories, and at places a difference occurs resulting from one's own understanding, while yet at other places old accounts suffer some distortion. Therefore, the way of righteousness is to derive benefit from what has been fulfilled, keeping in view the time and the need.

Had it been necessary to reconcile all the preconceived Signs according to one's own understanding, we would have to give up all Prophets and the consequence would have been nothing but deprivation and

1. ☆ I have written repeatedly that the prophecy regarding Ātham was fulfilled in its sum and substance. Had Ātham not publicly retracted in the presence of sixty or seventy persons from using the term *dajjāl,* it could be said that the prophecy was not fulfilled. But since Ātham had retracted, it was but necessary for him to have benefited from the provision. On the contrary, the divine promise would have been exposed to objection had Ātham died within the fifteen months despite the fact that he publicly retracted in the presence of a gathering of Christians, paying no heed to his honour and reputation. In such a case, it could have been said that the prophecy was not fulfilled. But to raise objection now despite his retraction behoves only those who have no regard for faith and fair play. Of course, when Ātham became rather audacious after the fifteen months had elapsed and ceased to be grateful for God's benevolence, in keeping with another prophecy, he died within fifteen months of my last announcement. In any case, his death could not go beyond fifteen months. Thus, a reasonable person, despite being Christian, has admitted that the prophecy about Ātham was most clearly fulfilled and to deny it is nothing but sheer obduracy. (Author)

faithlessness, because there has not been any Prophet concerning whom all the preconceived Signs have been literally fulfilled; somehow or other, there has been some shortfall. The Jews used to say about the first Messiah—namely, Ḥaḍrat ʻĪsā—that he would appear only when Prophet Ilyās [Elijah] had returned to the earth before him. But did Ilyās come? Similarly, the Jews used to insist that the awaited *Khātamul-Anbiyā'* [the Seal of the Prophets] would be from among the Israelites. Did he appear from among the Israelites? When, defying the Jewish expectation to which all their Prophets agreed, the *Khātamul-Anbiyā'* did not come from among the Israelites, why is it any wonder then if the Promised Mahdi has not appeared from the House of the Fatimids or the Abbasids? God's prophecy carries many a hidden secret; a trial is also intended.[1☆]

Therefore, Muslims should take a lesson that the Jews were deprived of faith as the consequence of insisting upon their own interpretation, for an authentic hadith foretells that in the Latter Days some from among the Muslims will become Jews; that is, they will adopt the attitude of the Jews and will follow in their footsteps as is written that if a Jew had committed incest with his mother, so will they [the Muslims] do. Indeed it is an occasion to tread warily; most of the Jews failed to accept Ḥaḍrat ʻĪsā[as] and the Holy Prophet, may peace and blessings of Allah be upon him, only because they considered it unlawful to accept until they would see all the marks and signs being fulfilled in them in accordance with their own preconceived ideas. Consequently, they

1. ☆ Study the *aḥādīth* with careful deliberation, for they are so disparate about the Promised Mahdi as if they were a collection of contradictions. Some *aḥādīth* say that the Mahdi will be a Fatimid, some say he will be an Abbasid, while others report that he will be a person from among my Ummah. And the hadith of Ibn-e-Mājah has repudiated all these reports, for this hadith has these words لا مهدی إلا عیسی meaning that, ʻĪsā himself is the Mahdi; there is no Mahdi besides him. Moreover, the *aḥādīth* concerning the Mahdi are such that none is beyond question, and none of them can be described as authentic. Therefore, the way the prophecy manifested itself and the verdict that was given by the Promised Arbiter is what is correct. (Author)

fell into the pit of disbelief. They continued to insist that Ilyās [Elijah] must come first and then the Messiah, and the *Khātamul-Anbiyā'* must be from among the Israelites.

In short, God Almighty had blessed Khwājah Ghulām Farīd with the inner light that he could distinguish between the truthful and an impostor at a single glance. May God bless him with His mercy and grant him a place in His nearness. *Āmīn*.

20. TWENTIETH SIGN—Some thirty years ago, I received the revelation from Almighty God: 'You shall witness a distant progeny.' Hundreds of people are witness to this revelation. It has been published a number of times. So it came to pass in conformity with it. I saw the children who did not exist at the time of the prophecy, and then I saw the children of the children, and I do not know how far the effect of this prophecy will continue.

21. TWENTY FIRST SIGN—Some thirty years ago, my respected father—may God bless him with His mercy—fell ill near the end of his life. On the day he was destined to breathe his last, I received the revelation at noon:

وَالسَّماءِ وَالطَّارِق

Simultaneous with it, I was made to think that it indicated his demise and its meanings are: 'I swear by the heavens and I swear by the tragic incident which shall befall after sunset.'

It was a message of condolence from God Almighty to His humble servant. I understood thereby that my father would die after sunset. Many people were informed of this revelation. I swear by Allah the Almighty—in whose hands my life rests and to lie against whom is an act of Satan and of an accursed one—that it happened accordingly.

On that day, my father's real illness, which was renal colic, had been cured. Only slight dysentery remained and he could go to the toilet on

his own strength, without any assistance. When the sun set, on return from the lavatory, as soon as he sat down on the bedstead, death's rattle started. In the same condition of death rattle, he said to me, 'See what this is.' Then he lay down. Before this, I had never had the occasion to see anyone speak during the death rattle and talk clearly and firmly in the state of a death rattle. After this, exactly as the sun set, he passed away from this transitory world. اِنَّا لِلّٰہِ وَاِنَّا اِلَیہِ رَاجِعُون [Surely, to Allah we belong and to Him shall we return]. This was the very first of all the revelations and was the first prophecy that God disclosed to me.

God informed me at noon that this was going to happen and it came to pass after sunset. It is an honour for me and I will not forget it that God Almighty condoled with me at the time of my father's demise and swore by the death of my father the way He swore by the heavens. Those who have a satanic spirit rampant within them would wonder how it could be that God Almighty confers such honour on someone that by declaring his father's death to be a great shock, He should swear by it. But, once again, I swear by the God of Honour and Glory that this incident is true and that it was God, indeed, who informed me about it by way of condolence and said:

وَالسَّماءِ وَالطَّارِق[1]

And it came to pass accordingly. فالحمد للّٰہ علٰی ذٰلك [So Allah be praised for all this].

22. TWENTY SECOND SIGN—As I have just written, when I was apprised of the news that my father would pass away after sunset, I, being human, was distressed upon hearing this news. Moreover, most of the means of our livelihood were contingent upon his life. He received a pension from the British Government as well as a large sum of gratuity, which was contingent upon him being alive. Therefore, the

1. By the heaven and the Morning Star (*Sūrah aṭ-Ṭāriq,* 86:2). [Publisher]

thought crossed my mind as to what would happen after his demise. The anxiety surfaced in my heart that perhaps we would face days of deprivation and hardship. All this concern flashed across my mind in the fraction of a second, quite like lightning. At that very moment, I felt drowsy and received the second revelation:

أليس الله بكافٍ عبده

Meaning that, is not God sufficient for His servant?

My heart was strengthened by this revelation from Allah as a gravely painful wound is instantly healed with a balm. The fact is that it has been verified repeatedly that divine revelation has an intrinsic quality to grant comfort. At the root of this quality lies the certainty which one acquires regarding God's revelation. Alas! What kind of revelations do these people have that, despite their claim of being the recipients of revelation, they also confess that their revelations are only conjectural affairs and they do not know whether they are satanic or divine? The harm of such revelations is greater than their benefit. But I swear by God that I believe in these revelations of mine just as I do in the Holy Quran and other Scriptures. Just as I believe with certainty and conviction that the Holy Quran is the Word of God, so do I believe the Word that descends upon me to be the Word of God, for I behold the refulgence and light of God with it and I find Signs of God's providence accompanying it.

In short, I immediately understood that God would not let me be wasted when I received the revelation:

الیس اللہ بکافٍ عبدہ
[Is not God sufficient for His servant?]

After this, I wrote down the revelation and handed it to Malāwāmal who is a Hindu, a *khatrī* by caste, a resident of Qadian, and is still alive. I related the entire incident to him and despatched him to Amritsar so

that, through the good offices of Ḥakīm Maulawī Muḥammad Sharīf of Kalanaur, he may get it engraved in a stone and get a stamp made. I selected this Hindu gentleman for this task with the sole intention of making him a witness to this grand prophecy, and so that Maulawī Muḥammad Sharīf should become a witness too. As a result, through the agency of the respected Maulawī, the signet ring was prepared at the cost of five rupees and delivered to me. It is still with me. Its tracing is: 

I received this revelation at a time when our means of livelihood and comfort were wholly dependent upon my father's meagre income. Not even a single person from the outside knew me, for I was an unknown individual lying in obscurity in a desolate village like Qadian. After this, God, in keeping with His prophecy, turned a world towards me and helped me financially with such successive victories for which I do not have the words to express my gratitude. Considering my dire condition, I did not expect that even ten rupees a month would come. But God Almighty, who raises the poor from dust and reduces the arrogant to dust, helped me so much so that I can say with confidence that, until now, about 300,000 rupees, or perhaps even more, have already come.[1☆] This income may be estimated from the fact that the monthly expenditure for the *Langar Khānah* [public kitchen] alone has been running at 1,500 rupees on an average for so many years, and other categories of expenses like the school etc. and the printing of books are besides it.

Hence it is worth noting, indeed, with what clarity, might, and glory this prophecy has been fulfilled:

أليس الله بكافٍ عبده

[Is not God sufficient for His servant?]

1. ☆ Although thousands of rupees have come by money orders, many more have been given from devotees by hand or in the form of currency notes that came in letters. Some devotees sent currency notes or gold without disclosing their names and I still do not know what their names are. (Author)

Is this the work of an impostor? Or are these satanic insinuations? Certainly not! On the contrary, it is the work of the Almighty in whose hands lie honour, dishonour, adversity, and prosperity. If you do not trust this statement of mine, you may examine the official postal records of the past twenty years and you would know how the door of income has been opened during this period of time, though this income was not limited to delivery by post. Thousands of rupees are received when people donate in person by coming to Qadian, and there is also the income in the form of the currency notes sent in envelopes.

23. TWENTY-THIRD SIGN—Is the prophecy about Deputy ʿAbdullāh Ātham which has been very clearly fulfilled. The fact is that these were two prophecies. The first was that he would die within fifteen months, and the second was that if he would desist from his published statement that—God forbid—the Holy Prophet, may peace and blessings of Allah be upon him, was the *Dajjāl,* he would not die within fifteen months.[1☆]

As I have already stated, the basis of the prophecy for his death was that in one of his books *Andrūna-i-Bible* [ʻInner Nature of the Bible'],

1. ☆ Thousands of people might know that when Ātham, in accordance with the condition laid down in the revelation, was granted respite, he expressed no gratefulness at this respite; rather, presuming that the calamity had been warded off, he chose to hide the truth, and said that he had not been afraid; and yet he refused to testify to it on oath, although all the pious ones of the Christian faith have [all along] been swearing on oath. It is evident from the Gospel that Ḥaḍrat Masīḥ himself testified on oath, and so did Paul and Peter. Therefore, after he had thus concealed the truth, God revealed to me that he would now die soon. It was then that I issued a handbill concerning it. And it is peculiar that he did die within fifteen months from the date of the publication of the handbill that I had published about his death according to this second revelation. Hence, God retained the same fifteen months for Ātham when he had forsaken the path of truthfulness and had concealed the truth about which there is so much lamentation and wailing in the quarters of my opponents. (Author)

Ātham had pronounced our Holy Prophet, may peace and blessings of Allah be upon him, to be the *Dajjāl*. It is true that in the prophecy fifteen months was the stipulated time frame for Ātham's death, but along with it there was the condition, the wording of which was: 'provided he does not turn to the Truth'. But Ātham retracted in the same public meeting. In great humility, he stuck his tongue out and with both hands on his ears, he expressed remorse at having used the word *Dajjāl* [Antichrist]. Not one or two but as many as sixty or seventy people are witnesses to it—about half of them being Christians and about half being Muslims. I think about fifty of them might still be alive in whose presence Ātham had retracted from using the word *Dajjāl* and then, until the day of his death, he never uttered any such word again.

Now it should be considered what maliciousness, wickedness, and dishonesty it is that, despite Ātham's unequivocal retraction in the presence of some sixty or seventy witnesses, it should be asserted that Ātham did not retract. Divine wrath was entirely based upon the word *Dajjāl*. This was the basis for the prophecy and retraction from this very word was the condition. For him to become a Muslim is not at all mentioned in the prophecy. Hence, when he retracted in all humility, God also turned to him with mercy.

God's revelation never implied that, unless Ātham accepted Islam, he would not escape death, for all the Christians share their disbelief in Islam. God does not compel anyone to accept Islam. It would be entirely irrational to prophesy that if a certain person did not accept Islam, he would die within a certain period of time. The world is full of people who deny Islam. And I have stated again and again that in this world no chastisement can visit anyone simply on account of denying Islam. The reckoning for this sin will only occur on the Day of Judgment. As such, what was so special about Ātham that his death—but not of others—be prophesied on account of his denying Islam?

The sole cause of this prophecy was that he had used the word *Dajjāl* about the hallowed status of the Holy Prophet, may peace and

blessings of Allah be upon him, from which he retracted in the presence of some sixty or seventy people, including many who were noble and respectable, who were present in that gathering. Then, after he had retracted from this word, and, indeed, continued to weep afterwards, he became deserving of mercy in the sight of God Almighty, but only to the extent that his death was delayed by a few months and he died in my lifetime. So, in accordance with the debate, which was a kind of prayer duel, he was proven to be a liar on account of his death. Has the prophecy still not been fulfilled? Of course, it was fulfilled—and fulfilled very clearly!

God's curse is upon such hearts as do not desist from finding faults with such definitive Signs. If they so desire, I can produce some forty witnesses to Ātham's retraction. This is why he did not dare swear on oath even though all Christians have been making statements on oath throughout; Ḥaḍrat Masīḥ himself swore on oath. I need not prolong this discussion—Ātham is not alive anymore; it has been more than eleven years since he died.

24. [TWENTY-FOURTH] SIGN—On 30 June 1899, I received the revelation: 'First unconsciousness, then coma, then death.' And the understanding given at the same time was that this revelation pertained to a sincere friend whose death would cause me sorrow. So this revelation was announced to several members of my Jamā'at and it was published in *Al-Ḥakam* of 30 June 1899. Thereafter, towards the end of July 1899 a very sincere friend of mine, Dr. Muhammad Burhey Khan, Assistant Surgeon, died suddenly in Qasur. He first lost consciousness, then suddenly entered into a coma and then passed on from this mortal world. There was a difference of only 20–22 days between the time of his death and this revelation.

25. TWENTY-FIFTH SIGN—Is the prophecy regarding the criminal case which Karam Dīn of Jhelum had filed against me at Jhelum. The words of the prophecy from God Almighty were:

رَبِّ كُلُّ شَيْءٍ خَادِمُك۔ رَبِّ فَاحْفَظْنِیْ وَانْصُرْنِیْ وَارْحَمْنِیْ

[O my Lord, everything is Your servant. So O my Lord, protect me and help me and have mercy on me].

There were also other revelations containing the promise of acquittal. Thus, God Almighty brought about my exoneration in this case.

26. TWENTY-SIXTH SIGN—Is my acquittal from the criminal case of Karam Dīn of Jhelum filed against me in the court of Chandū Lāl and Ātma Rām Magistrate, Gurdaspur. The prophecy had spelled out that in the end I would be acquitted. Accordingly, I was acquitted.

27. TWENTY-SEVENTH SIGN—Is the prophecy about the punishment of Karam Dīn of Jhelum. Accordingly, he was punished in the end. See my book *Mawāhibur-Raḥmān* ['Bounties of the Gracious God'] page 129, line 8.[1] These three prophecies are recorded in great detail in *Mawāhibur-Raḥmān*. This book *Mawāhibur-Raḥmān* was compiled and published at a time when the outcome of the prophecy was totally unknown. The text of the prophecy published in the said book runs as follows:

و من اٰیاتی ما انبأنی العلیم الحکیم فی امر رجل لئیم ۔ وبهتانه العظیم واوحی الیّ انه یرید ان یتخطف عرضك۔ ثم یجعل نفسه غرضك۔ وارانی فیه رؤیا ثلٰث مرات۔ و ارانی ان العدوّ اعد لذالك ثلا ثة حُماةٍ لتوهین و اعناتٍ و رئیت کأنّی احضرت محاکمة کالماخوذین و رئیت انّ اٰخر امری نجات بفضل ربّ الغلمین۔ ولو بعد حین۔ و بُشّرتُ انّ البلاء یرد علی عدوی الکذّاب المهین۔ فاشعت کلّما رئیت و اُلهمتُ قبل ظهوره فی جریدةٍ یسمّی الحکم وفی جریدة اخری یُسمّی البدر۔ ثم قعدت کالمنتظرین۔ و ما مرّ علی ما رئیت الّا سنة فاذا ظهر قدر اللّٰه علی ید عدوّ مبین اسمه کرم الدین... وقد ظهر بعض انبآءه تعالٰی من اجزآءِ هٰذه القضیة فیظهر بقیتها کما وعد من غیر الشکّ والشبهة۔

Translation: 'Of my Signs is one in which God, the All-Knowing and the Wise, informed me about a mean person and

1. This reference appears on p. 350 starting at line 1 of *Rūḥānī Khazā'in,* vol. 19, published in 2008. [Publisher]

> his great calumny against me and apprised me through His revelation that this man would attack me in order to humiliate me, but would himself become my target in the end. God conveyed this truth to me in the course of three dreams. He disclosed to me in the dream that this enemy would engage three helpers to achieve success so as to somehow insult me and to grieve me. I was shown in the dream as if I was hauled into some court like a prisoner and I was shown that I would be acquitted in the end, even if after an interval. I was given the good news that the affliction would be recoiled upon this lying mean enemy himself. I, therefore, published all these dreams and revelations beforehand. Of the newspapers in which they were published, one is *Al-Ḥakam* and the other is *al-Badr*. Then I kept waiting for the developments as to when these things indicated in the prophecy would come about. After the passing of one year, these predestined events happened at the hands of Karam Dīn. (That is, he brought criminal charges against me unjustly). A part of the prophecy was thus fulfilled when he filed the suits. The remaining part of it, namely my acquittal from these cases and his own eventual punishment, will also be shortly fulfilled.'

It is obvious from this part of the text [of *Mawāhibur-Raḥmān*] that, at the time of the publication of that book, I had not been absolved and acquitted from the cases filed by Karam Dīn, nor had he been punished. Instead, it had all been written by way of a prophecy.[1☆] Given above is the translation of the prophecy recorded in Arabic. It says

1. ☆ The dates on which the cases filed by Karam Dīn were decided by the courts at Jhelum and Gurdaspur, also clearly show that the prophecy about Karam Dīn's punishment and my acquittal had been published in my book *Mawāhibur-Raḥmān* before the verdict in these cases. Anyone interested can go to the court and see the dates of these judgments. Maulawī Thanā'ullāh of Amritsar, Maulawī Muḥammad etc. who were present in the court of Ātma Rām are witnesses of the fulfilment of this prophecy. (Author)

that Karam Dīn will file criminal cases to get me punished and many a supporter will help him; in the end, he himself will be punished and God will rescue me from his mischief. This is exactly what happened. Now it should be considered how much of the unseen this prophecy comprises. Can a human being or Satan make such a prophecy that ordains my honour and the enemy's humiliation?

28. TWENTY-EIGHTH SIGN—Is the prophecy regarding the death of Ātma Rām's children. Accordingly, within twenty days, two sons of his died. Witnesses to this prophecy are those members of the Jamā'at who were with me during the court case in Gurdaspur.

29. TWENTY-NINTH SIGN—Is the prophecy about the demotion of Lālah Chandū Lāl, Extra Assistant Magistrate, Gurdaspur. Accordingly, he was transferred from Gurdaspur to Multan and posted as a Sub-judge.

30. THIRTIETH SIGN—There was a person named Dowie, living in America. He claimed to be a Prophet. He was a bitter enemy of Islam and aspired that he would exterminate Islam. He believed Ḥaḍrat 'Īsā to be God. I wrote to him, challenging him to a *mubāhalah* [prayer duel] with me. With it, I also wrote that even if he did not accept the challenge, God would still destroy him. This prophecy was published in a number of American newspapers and also in our own English magazine.

The end result of this prophecy was that he was dispossessed of property worth hundreds of thousands of rupees. He was utterly disgraced and he was stricken with paralysis to the extent that now he cannot move a single step on his own. People carry him everywhere. According to the American doctors, he is beyond treatment and will probably die within a few months.

31. THIRTY-FIRST SIGN—Was the prophecy about my exoneration in the murder case which Doctor [Henry] Martyn Clark had filed against me. Thus, in accordance with this prophecy, I was found innocent.

32. THIRTY-SECOND SIGN—Is the prophecy regarding the tax case. Some mischievous people had filed a complaint about me to the British Government that my income amounted to thousands of rupees and it should be taxed. God Almighty revealed to me that they would remain unsuccessful. That is exactly what happened.

33. THIRTY-THIRD SIGN—A criminal case was fabricated by the police against me in the court of Mr. Douie, Deputy Commissioner, Gurdaspur with the intent of having me sentenced. In regard to this, God Almighty informed me that the perpetrators of this act will be frustrated, and thus it happened. In this context, God Almighty told me:

انا تجالدنا فانقطع العدو واسبابه

Meaning that, We fought with the sword and, as a consequence, the enemy was destroyed and its resources were also destroyed.

The enemy here refers to the Deputy Inspector [of Police] who had falsely framed the case out of enmity. In the end, he died of the plague.

34. THIRTY-FOURTH SIGN—Is that a son of mine had died and my enemies—as is their wont—were overly jubilant at his death. At this, God granted me the glad tidings, saying that instead another son would soon be born; his name would be Maḥmūd. I was shown his name inscribed on a wall. It was then that I published this prophecy among thousands of friends and foes by means of a green handbill. Seventy days had not yet passed since the death of the first son when this son was born and he was named **Maḥmūd Aḥmad.**

35. THIRTY-FIFTH SIGN—Is that after the birth of my previous son, Maḥmūd Aḥmad, God gave me the glad tidings of the birth of another son. This too was publicly announced by means of a handbill. Accordingly, the second son was born and he was named **Bashīr Aḥmad.**

36. THIRTY-SIXTH SIGN—Is that God gave me the glad tidings of the birth of yet another son after Bashīr Aḥmad. This too was published for the people by means of a handbill. Thereafter, the third son was born and he was named **Sharīf Aḥmad.**

37. THIRTY-SEVENTH SIGN—Is that, after this, during [my wife's] pregnancy, God Almighty gave me the glad tidings of a daughter and said concerning her:

تُنَشَّأُ فِی الحِلیة

Meaning that, she will be brought up among ornaments; that is, she would not die young, nor would she face privation.

Accordingly, a daughter was subsequently born who was named Mubārakah Begum. Seven days after her birth—exactly on the day of the *ʿaqīqah* [Islamic celebration of the birth of a child]—the news was received that Pundit Lekh Rām was murdered, in conformity with the prophecy. Thus, two Signs were fulfilled at one and the same time.

38. THIRTY-EIGHTH SIGN—Is that after the birth of the daughter, I was given the glad tidings of the birth of yet another son. In keeping with the previous practice, that happy news was publicly announced. And then, a son was born and he was named **Mubārak Aḥmad.**

39. THIRTY-NINTH SIGN—Is that I was informed through divine revelation that another daughter would be born, but she would die [shortly thereafter]. Therefore, that revelation was communicated to

many people beforehand. Later that daughter was born and died a few months later.

40. FORTIETH SIGN—Is that after that daughter, the glad tiding of another daughter was given whose words were:

دُخت کرام

[The daughter of noble ancestors].

This revelation was published in either one or both the newspapers *Al-Ḥakam* and *Al-Badr*. A daughter was then born, who was named **Amat-ul-Ḥafīẓ,** and is still alive.

41. FORTY-FIRST SIGN—Is that some twenty to twenty-one years have passed since I published a handbill that God had promised me that He would grant me four sons who would live long. In my book *Mawāhibur-Raḥmān* on page 139[1] is a reference towards this prophecy in the following words:

الحمد للّٰہ الذی وھب لی علی الکبر اربعۃً من البنین و انجز وعدہ من الاحسان

That is, all praise and encomium belongs to Allah the Almighty who bestowed four sons upon me in my old age, and thus fulfilled His promise (that I shall give you four sons). Accordingly, those four sons are:

1. Maḥmūd Aḥmad
2. Bashīr Aḥmad
3. Sharīf Aḥmad
4. Mubārak Aḥmad

All of them are alive and well.

1. This reference text appears in *Rūḥānī Khazā'in,* vol. 19, page 360, published in 2008. [Publisher]

42. FORTY-SECOND SIGN—Is that God had promised a fifth 'son' in the form of a grandson; this prophecy is recorded, in the same book, *Mawāhibur-Raḥmān,* on page 139,[1] in the following manner:

و بشّرنی بخامسٍ فی حین من الاحیان

Meaning that, God gave me the good news of a fifth son—who was destined to be born as a grandson in addition to the four—that he would certainly be born at some time.

I received another revelation about him which was published long ago in the newspapers *Al-Badr* and *Al-Ḥakam*. It runs thus:

انّا نبشّرك بغلامٍ نافلةً لك نافلةً من عندی۔

Meaning that: We give you the glad tidings of yet another 'son' who will be a *nāfilah* [grandson]; that is, the son of a son. This *nāfilah* is from Us.

Thus, some three months ago, a son was born to my son Maḥmūd Aḥmad who was named Naṣīr Aḥmad. So this prophecy was fulfilled after four and a half years.

43. FORTY-THIRD SIGN—Is that I had prophesied in my book *Kashtī-e-Nūḥ* [*Noah's Ark*] that we would not need any vaccination in the time of plague; God would Himself protect me and all those who are in my house and, comparatively, we would remain safe, but some of those vaccinated would suffer loss of life. Indeed, this is what actually happened. Some of those who had been vaccinated suffered to the extent of losing their eyesight and some suffered malfunction of other organs. Most of all, in Malakwal, district Gujrat, as many as nineteen people died from the vaccination at the same time.

1. This reference text appears in *Rūḥānī Khazā'in,* vol. 19, page 360, published in 2008. [Publisher]

44. FORTY-FOURTH SIGN—Is that ʿAbdur-Rahīm Khān, son of Sardār Nawab Muḥammad ʿAlī Khān,[1☆] Chief of Malerkotla, once fell sick due to severe typhoid fever and there appeared to be no chance of survival; he seemed as good as dead. At that time, I prayed for him and learnt that it was, as if, an immutable decree. At this, I humbly submitted to God Almighty: 'O God, I intercede on his behalf.' In response to this God Almighty said:

من ذا الذی یشفع عنده الّا باذنہٖ

Meaning that, who can dare intercede for anyone without the permission of God?

At this I fell silent. Then, without a pause, I received this revelation:

انك انت المجاز

Meaning that: 'Permission is granted to you to intercede.'

Then I started praying with great pathos and fervour. Thence God Almighty accepted my prayer and it was as if the boy climbed out of the grave and the signs of health appeared. He had become so frail that it was a long time before he was able to regain his original form and become healthy. He is still alive and well.

45. FORTY-FIFTH SIGN—Is that Maulawī Nūr Dīn, a sincere friend of mine, had lost a son. This was his only son. At his death, some imprudent enemies expressed great jubilation at the thought that Maulawī [Nūr Dīn] had been left without issue. Upon this, I prayed for him a great deal. After the supplication I was informed by God: 'In response to your prayer, a son shall be born.' As a Sign of the fact that he would be born exclusively as the result of prayer, I was informed that he would develop multiple boils on his body. Accordingly, the son was born and

1. ☆ The said Nawab migrated from his state headquarters and has settled down in Qadian since the last five years. He is one of my early followers. (Author)

was named **'Abdul-Ḥayy.** Multiple boils of an unusual nature appeared on his body, the scars of which are still present. This Sign regarding boils had been announced through a pamphlet before the birth of the boy.

46. FORTY-SIXTH SIGN—Is that, at a time when there was no trace of the plague in any district of the Punjab except one place, God Almighty revealed to me that the plague would spread throughout Punjab, and every locale therein would be afflicted by the plague. Death would be rampant, thousands would succumb to the plague, and many villages would be totally ruined. I was shown that black trees of plague had been planted everywhere and in every district. I, therefore, publicized this prophecy in this country by means of thousands of pamphlets and periodicals. Soon thereafter, plague broke out in every district [of the Punjab]. As a consequence, as many as 300,000 lives have been lost so far and people are still dying. God Almighty said that the plague shall certainly not leave this country until these people change.

47. FORTY-SEVENTH SIGN—Is that a person named Charāgh Dīn of Jammu was a follower of mine but later retracted and claimed to be a Messenger and said that he was a Messenger of 'Īsā [Jesus]; he called me a *dajjāl* and said that Ḥaḍrat 'Īsā had bestowed upon him a staff with which to kill this *dajjāl*. I prophesied, concerning him, that he would die of the disease of God's wrath[1☆]—namely, the plague—and that God would destroy him. Accordingly, on 4 April 1906 he died of plague along with both of his sons.

48. FORTY-EIGHTH SIGN—Is that I had prophesied concerning Mirzā Ahmad Baig of Hoshiarpur that he would die within a period of three years. Accordingly, he died within the time frame of three years.

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1. ☆ See the booklet *Dāfi'ul-Balā'i wa Mi'yāru Ahlil-Iṣṭifā'* ['Defence Against the Plague and a Criterion for the Elect of God']. (Author)

49. FORTY-NINTH SIGN—Is that I had prophesied concerning an earthquake, as was published in the newspapers *Al-Ḥakam* and *Al-Badr* that a powerful earthquake is destined to strike and become the source of terrible devastation in some parts of the Punjab. The entire wording of the prophecy is as follows:

> زلزلہ کا دھکا۔ عفت الدیار محلھا و مقامھا
>
> The shock of earthquake. Temporary residences and permanent ones will be wiped out.

Accordingly, that prophecy was fulfilled on 4 April 1905.

50. FIFTIETH SIGN—Is that I had also prophesied that this earthquake would be followed by another earthquake during the time of Spring. One text of this prophecy was:

> پھر بہار آئی خدا کی بات پھر پوری ہوئی
>
> Spring has come around again and God's Word has again been fulfilled.

Thus, that earthquake struck on 28 February 1906, and much damage was caused in mountainous regions due to loss of life and property.

51. FIFTY-FIRST SIGN—Is that I had made another prophecy that the earthquakes would take place one after the other for some time. Of them, four shall be the major ones and the fifth will be like Doomsday. Accordingly, earthquakes still continue to happen. Hardly a couple of months pass during which no earthquake occurs. And it should be remembered with certainty that, after this, great earthquakes are going to appear; in particular, the fifth earthquake which will be like Doomsday. Addressing me, God has said that:

یہ سب تیری سچائی کے لئے نشان ہیں۔
All these are Signs of your truthfulness.

52. FIFTY-SECOND SIGN—Is that when the mischief of Pundit Dayānand, who was like a Gurū to the Āryas, crossed all limits, I was shown [in a vision] that his life would end shortly. Thus, he died in the same year. I had communicated this prophecy to an Āryah named Sharampat, a resident of Qadian, long before its fulfilment and he [Sharampat] is still alive.

53. FIFTY-THIRD SIGN—Is that Bishambar Dās, a brother of the aforesaid Sharampat, was sentenced in a criminal case to a prison term of perhaps a year and a half. Being in a state of dire distress during that time, Sharampat requested me for prayer. Therefore, I prayed for him and, thereafter, I saw in a dream that I had gone to the office where the registers containing the names of the prisoners were kept and in those registers the term of imprisonment of each prisoner was recorded. At this, I opened the register in which the duration of Bishambar Dās's term of imprisonment was inscribed and, with my own hand, I reduced his term of imprisonment to half of its length.

When an appeal was made to the Chief Court regarding his imprisonment, it was shown to me that the end of the case would be that the file of the case would come back to the District [Court] and the term of Bishambar Dās's imprisonment would be reduced by half but he would not be acquitted. I had communicated all these details to his brother Lālah Sharampat before the end of case became known. The entire matter unfolded exactly as I had foretold.

54. FIFTY-FOURTH SIGN—Is the prophecy about the execution of Maulawī Ṣāḥibzādah 'Abdul-Laṭīf, the martyr, that is recorded in *Barāhīn-e-Aḥmadiyya*.

55. FIFTY-FIFTH SIGN—Is the prophecy about a failure on the part of Miyāṅ ʿAbdullāh of Sanaur. He himself is a witness to the fulfilment of this prophecy.

56. FIFTY-SIXTH SIGN—Is that I had made a prophecy regarding my marriage in Delhi. I had communicated this revelation to many people who are still alive. In this connection, *Barāhīn* contains this revelation, indicating that this [marriage] alliance will be with Sayyeds:

اذکر نعمتی رئیت خدیجتی[1☆]
[Recall My bounty, you have seen My Khadījah.]

57. [FIFTY-SEVENTH SIGN]—There is a prophecy recorded in *Barāhīn-e-Aḥmadiyya* regarding Maulawī Abū Saʿīd Muḥammad Ḥusain of Batala that he would endeavour to declare me a disbeliever, and would write down a petition for a verdict to declare me a disbeliever.

58. FIFTY-EIGHTH SIGN—There is a prophecy recorded in *Barāhīn-e-Aḥmadiyya* that Maulawī Nadhīr Ḥusain of Delhi would issue a verdict proclaiming me a disbeliever.

59. FIFTY-NINTH SIGN—The prophecy about Sheikh Mehr Alī of Hoshiarpur; that is, I saw in a dream that a fire broke out in his house and that I had put it out. It contained the indication that he would ultimately be released as a result of my prayer. I informed Sheikh Mehr Alī about it by writing this entire prophecy in a letter. After that, in accordance with the prophecy, he suffered the hardship of imprisonment. Then, in keeping with the second part of the prophecy, he was released after the imprisonment.

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1. ☆ Ḥaḍrat Khadījah, may Allah be pleased with her, is the maternal grandmother of all Sayyeds. Therefore, this revelation contained the hint that: firstly, my wife shall be a Sayyed by descent; and secondly, it contained the prophecy that a large progeny will be born from her offspring. (Author)

60. SIXTIETH SIGN—Later on, another prophecy was made concerning Sheikh Mehr Ali that he would be afflicted by another grave calamity. Accordingly, subsequently he suffered paralysis. His condition is unknown since.

61. SIXTY-FIRST SIGN—Is the prophecy about the death of my brother, Mirzā Ghulām Qādir. I received a revelation, as if one of my sons had said:

اے عمّی بازیٔ خویش کر دی و مرا افسوس بسیار دادی

[O uncle! You played away your life and left me deeply sorrowful].

This prophecy was also communicated to the same Āryah Sharampat ahead of time. This revelation meant that my brother would die an untimely and sudden death which would cause much grief. The day I received this revelation or a day earlier a son was born to the aforementioned Sharampat, whom he named Amīn Chand. He came to me and informed me of the birth of the son whom he had named Amīn Chand. I told him: 'I have just received the revelation:

اے عمّی بازیٔ خویش کر دی و مرا افسوس بسیار دادی

[O uncle! You played away your life and left me deeply sorrowful.]

However, its meaning has not yet been disclosed to me and I am afraid it might well refer to your son, Amīn Chand, for your visits to me are so frequent, and occasionally one happens to receive a revelation about someone who is in close contact.'

He was alarmed at this statement and, the moment he went back home, he changed the name of his son and named him Gokal Chand instead of Amīn Chand.

That boy is still alive and is a Reader in the Resettlement Department of some district. It was later disclosed to me that this revelation was an indication of my brother's death. Accordingly, my brother died suddenly two or three days thereafter, and that son of mine was grieved by his death. Sharampat, who is an extremely prejudiced Āryah, became a witness by getting involved in this chain of events.

If you ask why the meaning of the divine revelation was not disclosed at that very moment, my rejoinder is that the meanings of the Quranic acronyms have not been disclosed even until now. Who knows what طٰهٰ[1] means, and what نٓ[2] means, and what كٓهٰيٰعٓصٓ[3] means? Moreover, about the verse, سَيُهْزَمُ الْجَمْعُ[4] hadith reports that the Holy Prophet said, 'I still do not know its meaning.' He also said, 'I was given a bunch of heavenly grapes that was meant for Abū Jahl. I could not understand its implication until Ikrimah, his son, embraced Islam.' Also, he had said: 'I was shown the land to which I was to migrate but it did not occur to me that it was Madinah.' In short, such objections arise in the hearts on account of ignorance about the ways of Allah.

62. SIXTY-SECOND SIGN—Is the prophecy about the ruin of the Turkish Consul, the details of which are recorded in my books.

63. SIXTY-THIRD SIGN—There is a prophecy of God Almighty recorded in *Barāhīn-e-Aḥmadiyya* that I shall be saved from assassination attempts and other machinations. Accordingly, despite a number of attacks, God Almighty has saved me to this day from the evil of the enemies.

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1. *Sūrah Ṭā Hā*, 20:2 [Publisher]
2. *Sūrah al-Qalam*, 68:2 [Publisher]
3. *Sūrah Maryam*, 19:2 [Publisher]
4. The hosts shall soon be routed (*Sūrah al-Qamar*, 54:46). [Publisher]

64. SIXTY-FOURTH SIGN—There is a prophecy on record in *Barāhīn-e-Aḥmadiyya* that I will win all the cases filed against me. Accordingly, I was victorious in all litigation.

65. SIXTY-FIFTH SIGN—There is a prophecy in *Barāhīn-e-Aḥmadiyya* that so many people will flock towards me that I will nearly become exhausted from the profusion of visitors. Accordingly, hundreds of thousands of visitors have come to me.

66. SIXTY-SIXTH SIGN—There is a prophecy recorded in *Barāhīn-e-Aḥmadiyya* about *Aṣḥābuṣ-Ṣuffah.*[1] Accordingly, many devotees have migrated from their native lands and have settled, along with their families, in certain portions of my house; the foremost of them all being our brother Maulawī Ḥakīm Nūr Dīn.

67. SIXTY-SEVENTH SIGN—*Barāhīn-e-Aḥmadiyya* contains a prophecy that I will be granted proficiency and eloquence in the Arabic language such that no one will be able to challenge it.[2☆] Accordingly, no one has thus far been able to do so.

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1. *See* footnote for *Aṣḥābuṣ-Ṣuffah* on page 102. [Publisher]

2. ☆ In this connection, I had received this revelation from God Almighty: كلام افصحت من لدن رب كريم۔ ['Your discourse has been made eloquent by the Lord, the Benevolent']. Of the books I have composed in Arabic thus far, some are in prose and some in verse, the equal of which the opposing ulema have not been able to produce, their detailed list is as follows:
(1) The booklet as part of *Anjām-e-Ātham*: page 73 to 282; (2) *At-Tablīgh* attached to *Ā'ina-e-Kamālāt-e-Islām;* (3) *Karāmātuṣ-Ṣādiqīn;* (4) *Ḥamāmatul-Bushrā*; (5) *Sīratul-Abdāl;* (6) *Nūrul-Ḥaqq,* Part I; (7) *Nūrul-Ḥaqq,* Part II; (8) *Tuḥfa-e-Baghdād;* (9) *I'jāzul-Masīḥ;* (10) *Itmāmul-Ḥujjah;* (11) *Ḥujjatullāh;* (12) *Sirrul-Khilāfah;* (13) *Mawāhibur-Raḥmān;* (14) *I'jāz-e-Aḥmadī;* (15) *Khuṭbah Ilhāmiyyah;* (16) *Al-Hudā,* and (17) *'Alāmātul-Muqarrabīn* as part of *Tadhkiratush-Shahādatain;* and those books which have been compiled in Arabic but have not yet been published are (18) *Targhībul-Mu'minīn;* (19) *Lujjatun-Nūr;* and (20) *Najmul-Hudā.* (Author)

68. SIXTY-EIGHTH SIGN—The prophecy of شاہد نزاغ [A shattering witness] contained in *Barāhīn-e-Aḥmadiyya,* the fulfilment of which is recorded with details in *Barāhīn-e-Aḥmadiyya*.

69. SIXTY-NINTH SIGN—In *Ḥamāmatul-Bushrā,* which I had published many years before the outbreak of the plague, I had written that I had prayed for the outbreak of plague. Thus, that prayer was accepted and the plague broke out in the country.

70. SEVENTIETH SIGN—As recorded in *Barāhīn-e-Aḥmadiyya,* God had informed me that the plague would break out on account of rejection. And so the plague broke out in the Punjab twenty-five years later.

71. SEVENTY-FIRST SIGN—Is that, as I have written in the book *Sirrul-Khilāfah,* page 62,[1] I had prayed against my opponents—that is, such of the opponents as are destined not to attain guidance—to suffer from the plague. Hence, years after this supplication, the plague prevailed in this country and many staunch opponents perished. The following was the supplication I made:[2]

(۱) و خذ رب من عادی الصلاح و مفسدًا و نزّل علیه الرجز حقًّا و دمّرِ

(2) و فرج کروبی یا کریمی و نجّنی و مزّق خصیمی یا الٰهی و عفّرِ

1. This reference text appears in *Rūḥānī Khazā'in,* vol. 8, page 391, published in 2008. [Publisher]

2. (1) O my Lord! Seize the one—who is inimical to righteous path and deed, and creates mischief—and strike him with the chastisement of plague and destroy him. (2) Dispel my anxieties and relieve me of my grief, O my Benevolent Master! Decimate my enemy and reduce him to dust.
This prophecy was made at a time when there was no sign of plague in any part of this country (*see* my book *Sirrul-Khilāfah*). (Author)

And the following prophecy is on record in the book ***I'jāz-e-Aḥmadī:***[1]

اذا ما غضبنا غاضب اللّٰہ صائِلًا علی معتدٍ یؤذی و بالسّوءِ یجھر
When We are angry—God punishes him who crosses all limits and intends egregious evil.

و یأتی زمان کاسرٌ کُلّ ظالم و ھل یھلکنّ الیوم الا المدَمّر
The time is nigh when He will destroy everyone unjust and cruel. Only they will die who have [already] been murdered by their own sins.

وانّی لشرّ النّاس ان لم یکن لھم جزاء اھانتھم صغارٌ یصغّر
I would be the worst of the worst, if the reward for their insolence is not their own humiliation.

قضی اللّٰہ انّ الطعن بالطعن بیننا فذالك طاعون اتاھم لیبصروا
God has decreed that ṭa'n [piercing reproach] should beget ṭa'n [piercing illness—the plague]. Hence this 'plague' is what would overtake them.

ولمّا طغی الفسق المبید بسیلہ تمنّیت لو کان الوباء[2☆] المتبّر
Only when pernicious impiety exceeded all limits, did I wish for the devastating plague.

After this, I received the following revelation:

اے بسا خانۂ دشمن کہ تو ویراں کر دی

[How many homes there are of the enemy that You have destroyed].

1. These couplets are extracted from a long Arabic poem on p. 150–201 of *Rūḥānī Khazā'in,* vol. 19, published in 2008. [Publisher]

2. ☆ This prophecy is on record in *Ḥamāmatul-Bushrā.* (Author)

It was published in *Al-Ḥakam* and *Al-Badr*. And then all the above-mentioned supplications, which were made only after suffering extreme persecution from my enemies, found acceptance in the presence of Allah, and, in accordance with the prophecies, the chastisement of the plague rained down upon them like fire and thousands of enemies, who rejected and reviled me, perished. I will mention here some bitter opponents by way of illustration.

Thus, first, Maulawī **Rusul Bābā,** resident of Amritsar is worth mentioning who wrote a book in my refutation; he used very abusive language and lied out of love for this temporary life. Eventually, in keeping with the promise of God, he was destroyed by the plague. After him, there was another person named **Muḥammad Bakhsh,** a Deputy Inspector at Batala, who girded up his loins for hostility and persecution. He too died of the plague. After him another person, named **Charāgh Dīn** of Jammu, arose. He claimed to be a Messenger. He referred to me as the *Dajjāl* [Antichrist] and claimed that during a dream, Ḥaḍrat ʻĪsā had given him his staff that he might kill this *Dajjāl* with the staff of ʻĪsā. He, too, along with both of his sons died of plague on 4 April 1906 in accordance with my prophecy that was specifically about him and was published during his lifetime in my booklet *Dāfiʻul-Balā'i wa Miʻyāru Ahlil-Iṣṭifā'*. Where did the staff of ʻĪsā go with which he sought to kill me? And what happened to his 'revelation', namely انّی لمن المرسلین ['I indeed am of the Messengers']? Alas! Most people pronounce their egoistic suggestions to be revelation prior to self-purification. This is why they eventually die in ignominy and disgrace. Besides these, there were many others who had crossed all limits in inflicting injury and insolence and did not fear the wrath of God Almighty. Day in and day out, they were busy hurling ridicule, taunts, and abuses at me. In the end, they all fell prey to the plague. For instance, Munshī Maḥbūb ʻĀlam Aḥmadī writes from Lahore: 'I had an uncle named **Nūr Aḥmad** who was a resident of village Bhiri Chatha, Tehsil Hafizabad. One day he asked me why Mirza Sahib did not demonstrate any Sign in support of his claim of being the Messiah?

I replied, "Among other Signs in his favour there was the plague, which broke out after the prophecy. It continues to devour the world." At this, he blurted, "Plague will not touch me. Rather, this plague has come in order to kill Mirza Sahib instead.[1☆] It will have no effect on me at all. It will affect Mirza Sahib alone." The conversation ended at this much discussion. One week later, when I reached Lahore, I received the news that my uncle Nūr Aḥmad had died of plague. A number of the residents of that village are witness to this conversation and it is an incident which cannot be concealed.'

Miyāń Miʿrāj Dīn writes from Lahore: 'Maulawī **Zainul-ʿĀbidīn,** who had passed his exams with Honours in Arabic and Persian, and was related to Maulawī Ghulām Rasūl of Qila, had graduated in theological studies and was a popular teacher in the Anjuman-i-Himayat-i-Islam, Lahore. At a shop in the Kashmiri Bazaar, he entered into a *mubāhalah* [prayer duel] with Maulawī Muḥammad ʿAlī of Sialkot regarding the truth of Your Holiness's claim. Then, a few days later, he died of plague. Not only he but his wife, too, died of plague, and his son-in-law, who was an employee of the Accountant General's Department, also died of plague. Similarly, seventeen members of his family died of plague after the *mubāhalah*.'

How peculiar! Can anyone understand the mystery behind these people believing me to be the liar, impostor, and *Dajjāl*, yet they are the ones who die when there is a *mubāhalah?* Could there possibly be—God forbid—a misunderstanding on the part of God? Why is the wrath of God being inflicted on such 'pious' people who are subjected to death, suffering from humiliation and disgrace on top of it? Further, Miyāń Miʿrāj Dīn writes: 'Similarly, Karīm Bakhsh, a contractor in Lahore, used to be very insolent and offensive to Your Holiness and behaved like that most of the time. I remonstrated with him a number of times but he would not desist. Eventually, his life was cut short in his prime.'

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1. ☆ In the sight of God Almighty, these words were tantamount to the challenge of *mubāhalah* [prayer duel]. (Author)

Sayyed Ḥāmid Shāh of Sialkot writes: 'Ḥāfiẓ Sulṭān of Sialkot was a bitter enemy of Your Holiness. He is the one who intended to throw ashes at you in Sialkot as your ride passed by. In the end, he died of plague in this very year of 1906, along with nine or ten members of his family. Similarly, it is common knowledge in the city of Sialkot that Ḥakīm Muḥammad Shafi' who had become an apostate after entering into the covenant of allegiance and had founded *Madrasatul-Quran,* was your bitter enemy. This unfortunate one, due to his selfish motives, could not hold fast to the covenant of allegiance and joined hands in animosity and opposition with the residents of the sub-division Loharan of Sialkot who were bitterly opposed to you. In the end, he too became a victim of the plague. His wife, his mother, and his brother all died of the plague one after the other. Furthermore, the donors of his seminary also perished.'

Similarly, Mirzā Sardār Baig of Sialkot, who had exceeded all limits in inflicting insolence and vituperation and whose constant practice entailed ridicule and derision, would say everything with sarcasm and impertinence. He was afflicted with severe plague and perished. Once, addressing a member of Jamā'at-e-Aḥmadiyya, he said, 'Why are you always blabbing about the plague? I will only believe if I contract the plague!' Consequently, two days later, he died of the plague.

72. SEVENTY-SECOND SIGN—Some bitter enemies, who by way of *mubāhalah* had pronounced لَعْنَةُ اللّٰهِ عَلَى الْكٰذِبِيْنَ ['The curse of Allah be upon the liars'], died as divine chastisement overtook them; for example, Maulawī Rashīd Aḥmad Gangohī first became blind and then died of a snake bite. Some died after becoming insane; for example, Maulawī Shah Dīn of Ludhiana. Maulawī 'Abdul-'Azīz, Maulawī Muḥammad and Maulawī 'Abdullāh of Lodhana—who were my worst enemies—all three passed away. Similarly 'Abdur-Raḥmān Muḥy-ud-Dīn of Lakhukay, after his own revelation that the chastisement of God would descend upon the one who is the liar, passed away.

73. SEVENTY-THIRD SIGN—Similarly, Maulawī Ghulām Dastagīr of Qaṣūr unilaterally entered into a *mubāhalah* with me and in his book prayed thus: 'May God kill him who is a liar.' He himself died a few days after this prayer. What a great Sign this was for the opposing *Maulawīs,* if they could only but understand!

74. SEVENTY-FOURTH SIGN—Likewise, Maulawī Muḥammad Ḥasan of Bhein died in fulfilment of my prophecy as I have recorded in detail in my book *Mawāhibur-Raḥmān.*

75. SEVENTY-FIFTH SIGN—On pages 35 to 38 of my book *Nūrul-Ḥaqq*[1], I had recorded my prophecy that God had conveyed to me that the lunar and solar eclipses that took place in the month of Ramadan were precursors of the coming chastisement. In accordance with this prophecy, such a plague broke out in the country that about 300,000 people have died so far.

76. SEVENTY-SIXTH SIGN—In *Barāhīn-e-Aḥmadiyya* there is a prophecy of God Almighty about me, namely:

القيت عليك محبَّةً منّى ولتصنع على عينى

Meaning that, God Almighty says: 'I shall instil your love in the hearts of people and I shall bring you up before My eyes.'

This revelation is of the time when not a single person had any affiliation with me. Then, after a lengthy period of time, this revelation was fulfilled and God raised thousands of people whose hearts He filled with love for me. Some sacrificed their lives for my sake; some endured financial losses for my sake; some were driven out of their native lands on my account. They were persecuted and tormented. And there are

1. This reference text appears in *Rūḥānī Khazā'in,* vol. 8, pages 47–52, published in 2008. [Publisher]

thousands who preferred me over their personal needs and offered their cherished belongings to me.[1☆]

I reckon that their hearts are filled with love. Should I ask them to completely surrender their wealth or sacrifice their lives for my sake, there are many who are prepared to do so. When I witness sincerity and devotion of such a high standard in most of my followers, I cannot help declaring: 'My Omnipotent Lord! Indeed, You have dominion over every single particle. You are the One who has drawn these hearts towards me during these tumultuous times and has endowed them with steadfastness. This Sign of Your might is, indeed, a great Sign!'

77. SEVENTY-SEVENTH SIGN—Bashīr Aḥmad, my son, once fell ill with an eye condition so much so that no medicine was of any help. There was fear of him losing his eyesight. When the illness reached its utmost severity, I prayed to God and received the revelation:

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1. ☆ Footnote: I had reached this far in my writing and no sooner had I finished writing this sentence than I received a letter from a sincere devotee who is a member of my Jamā'at. Since I received that letter precisely at the moment I was writing this sentence and it was relevant to it, I reproduce it below:

Letter of Sayyed Nāṣir Shāh

> It is my great desire that on the Day of Judgment I may be counted among the blessed Jamā'at under Your Honour's aegis as I am now. *Āmīn*. Honourable sir! Allah the Almighty knows well that my love for your holy person is so great that all my possessions and my life are at your service. May I be sacrificed for you a thousand times! May my brothers and parents be sacrificed for you! May I end my days in your love and obedience. *Āmīn*. من اگر میداشتم بال وپرے ['I would forever be busy flying to your place, if only I had wings.'] می پریدم سوئے کوئے تو مدام
>
> Humbly yours,
> Sayyed Nāṣir Shāh, Overseer;
> stationed at Baramulla Kashmir.
> 15 August 1906

In fact, this sincere young man possesses the highest degree of sincerity. Impelled by his love for me, he has donated 2,000 rupees or even more. This letter was also accompanied by fifty rupees. (Author)

بَرَق طفلی بشیر

Meaning that: 'My son, Bashīr, began to see.'

Then, either the same day or the next he recovered. This incident, too, would be known to 100 persons or so.

78. SEVENTY-EIGHTH SIGN—When I built the smaller mosque that is attached to my residence and is built above an alley, I thought of finding a date in terms of numerical value[1]. At this, the following words were revealed from God Almighty:

مبارك ومبارك و كل امرٍ مبارك يجعل فيه

[This mosque is a source of blessings, and is blessed itself. In it will be performed every blessed deed].

This was a prophecy from which the date of the foundation of the mosque is also derived.

79. SEVENTY-NINTH SIGN—There is the following prophecy recorded in *Barāhīn-e-Aḥmadiyya* about the progress of this Jamā'at:

كزرع اخرج شطأهٗ فاٰزره فاستغلظ فاستوٰى علٰى سُوْقِهٖ

Meaning that, initially it will be a seed which will send forth its sprout, which will then become stronger and then stand firm on its stems.

It was a great prophecy which was made twenty-five years ago before the inception of the Jamā'at, and was about its growth and progress. It was made at a time when there was no Jamā'at nor had anyone

1. In the Arabic *abjad* system each letter in the alphabet corresponds to a numerical value. Using this system, the date of the founding of the mosque, year 1300 of the Hijrah calendar, equals the sum of the numerical values of each Arabic letter used in the sentence. [Publisher]

pledged allegiance to me; indeed, none of them even knew my name! Thereafter, the grace and bounty of God Almighty created this Jamā'at which today numbers more than even 300,000. I was like a small seed which was planted by the hand of God Almighty. I remained hidden for quite some time and then my advent took place and a great number of branches formed a bond with me. Thus, this prophecy was fulfilled entirely by the hand of God Almighty.

80. EIGHTIETH SIGN—*Barāhīn-e-Aḥmadiyya* contains the following prophecy:

يُريدون ان يطفئوا نور الله بافواههم والله متمّ نورهٖ و لو كره الكٰفرون

Meaning that: 'The opponents will desire to extinguish the light of Allah with the breath of their mouths and Allah will perfect His light though the disbelievers might resent it.'

This prophecy dates back to the time when I had no opponents; in fact, no one even knew my name. Subsequently, in accordance with the description of the prophecy, I became known throughout the world with honour and thousands accepted me. Then the opposition grew so intense that the people of Makkah were conveyed misleading comments and edicts of *kufr* [disbelief] against me were obtained from Makkah. An uproar was raised about my 'disbelief', edicts were issued urging my assassination, authorities were incited [against me], and commoners were alienated from me and my Jamā'at. In short, every effort was made to annihilate me. But, in keeping with the prophecy of God Almighty, all these *maulawīs* and their ilk remained frustrated and defeated in their efforts.

Alas, how blind are the opponents! They fail to see the grandeur of these prophecies, when they were declared, and the majesty with which they were fulfilled! Is this the work of anyone besides God Almighty? If it is, then produce its like. They fail to realize that if this had been the work of man and if it had been against the will of God, they would not

have remained frustrated in their efforts. Who kept them frustrated? The same God who is with me.

81. EIGHTY-FIRST SIGN—There is another prophecy recorded in *Barāhīn-e-Aḥmadiyya:*

يعصمك الله من عنده و لو لم يعصمك النّاس

Meaning that, Allah will Himself safeguard you from all calamities, even though people do not wish to see you saved from the calamities.

This prophecy goes back to the time when I lived in obscurity, and no one had any relationship with me, either of *bai'at* or that of enmity. Subsequently, when I claimed to be the Promised Messiah, all the *maulawīs* and their ilk flared up like fire. In those days, a clergyman by the name of Dr. [Henry] Martyn Clark, instituted a case of murder against me. This trial brought home to me the fact that the *maulawīs* of the Punjab were thirsty for my blood, and that they considered me even worse than a Christian who is the enemy of the Holy Prophet, may peace and blessings of Allah be upon him, and abuses him; because some *maulawīs* appeared in the court against me and even testified as witnesses on behalf of the clergyman, while others were busy praying that the clergyman and his people should win.

I have heard it on good authority that they would pray in the mosques crying, 'O God, help this clergyman and grant him victory.' However, God the Omniscient heard none of their supplications. Neither the witnesses succeeded in their testimonies, nor were the prayers of the supplicants accepted. So much for the ulema—so-called 'Defenders of the Faith'—and so much for the so-called 'Nation' for which they clamour so much! They exerted their utmost, employing all their machinations, to send me to the gallows, and supported an enemy of God and His Messenger.

Here the question naturally crosses one's mind as to who saved me from this blazing fire while all the *maulawīs* and their followers had

become my mortal enemies, and eight or nine witnesses had already appeared before the court to secure my conviction? The answer is that He saved me who had given the promise twenty-five years ago [saying] that though your nation will not protect you and will even try to destroy you, I shall protect you. As He had already said, and which had been recorded twenty-five years ago in *Barāhīn-e-Aḥmadiyya:*

فَبَرَّأَهُ اللّٰه ممّا قالوا و كان عند اللّٰه وجيها

Meaning that, God exonerated him of the charge brought against him, and he is honoured in God's estimation.

82. EIGHTY-SECOND SIGN—Is this prophecy that has been recorded a number of times in my books:

انّ اللّٰه لا يغيّر ما بقومٍ حتّٰى يغيّروا ما بانفسهم ؕ انّهٗ اوى القرية

Meaning that, God shall not remove this plague from this people and shall not change His will as long as people do not change the condition of their hearts and God will eventually extend His protection to this village [i.e. Qadian]. And He said:

لو لا الاكرام لهلك المقام

Meaning that, had it not been out of My regard for you, I would have destroyed this entire village and would not have spared anyone.

And He said:

و ما كان اللّٰه ليعذبهم و انت فيهم

And God is not such that He would have destroyed them all while you dwelt amongst them.

Bear in mind that the phrase used by God Almighty انّهٗ اوى القرية

means that, after some chastisement, God Almighty will extend His protection to this village. It does not mean that the plague will not visit it at all. The Arabic word اٰوٰی refers to the refuge offered to a person who is first afflicted with calamity to a certain extent and then enters peace. For instance, Allah the Almighty says:

اَلَمۡ یَجِدۡکَ یَتِیۡمًا فَاٰوٰی[1]

Meaning that, God found you an orphan and saw you suffering from an orphan's miseries and then granted refuge. And as He says:

اٰوَیۡنٰہُمَاۤ اِلٰی رَبۡوَۃٍ ذَاتِ قَرَارٍ وَّ مَعِیۡنٍ[2]

Meaning that, We gave shelter to ʻĪsā and his mother after Jews had tyrannized them and wanted to crucify Ḥaḍrat ʻĪsāas [Jesus], and helped them both reach a mountain which was higher than the rest of the mountains—namely, the Mountain of Kashmir—a region with refreshing water and a place of great amenities and comfort. And as is said in this verse of *Sūrah al-Kahf:*

فَاۡوٗۤا اِلَی الۡکَہۡفِ یَنۡشُرۡ لَکُمۡ رَبُّکُمۡ مِّنۡ رَّحۡمَتِہٖ—*Part Number 15, Sūrah al-Kahf*[3]

Meaning that, come into the protection of the cave; thus, shall God extend His mercy upon you. That is, you will escape the persecution at the hands of the cruel king. In short, the term اٰوٰی is invariably used when a person, after suffering some hardship, is granted peace. The same prophecy applies to Qadian. Thus, only once did the plague break out in Qadian with some intensity, after which it gradually subsided

1. *Sūrah aḍ-Ḍuḥā*, 93:7 [Publisher]
2. *Sūrah al-Mu'minūn*, 23:51 [Publisher]
3. *Sūrah al-Kahf*, 18:17 [Publisher]

to the point that this year not a single person died of the plague in Qadian, although hundreds of people died of the plague in its surrounding vicinity.

83. EIGHTY-THIRD SIGN—Once I was sitting upstairs in my room, which is attached to the smaller mosque, and has been named *Baitul-Fikr* [the Meditation Room] by God Almighty. An attendant of mine named Ḥāmid ʻAlī was with me kneading my feet when I received the revelation:

تریٰ فخذًا اَلیمًا

Meaning that, you shall see a painful thigh. I said to Ḥāmid ʻAlī, ʻI have received this revelation just now.' He replied to me, ʻThere is a small pustule on your hand, perhaps it refers to this.' I said to him, ʻThere is a world of difference between a hand and a thigh. This interpretation is irrelevant and unreasonable. And the pustule is not even painful. Also, the revelation means, "You shall see" and not "You are seeing it now." ' After this we both went downstairs to go to the large mosque to offer Prayer. As we descended, I noticed two horsemen approaching me. They were riding two horses without the saddles. Both of them were less than twenty years old. On seeing me, they stopped. One of them said, ʻMy brother who is riding the other horse is very sick due to pain in the thigh and is incapacitated. We have come here so that you may prescribe some medicine for him.' At this, addressing Ḥāmid ʻAlī, I said, ʻAllah be praised that my revelation has been fulfilled so quickly that it took only as little time as it took us to go downstairs.'

Sheikh Ḥāmid ʻAlī is still alive. He is a resident of the village Theh Ghulam Nabi and is with me these days. Nobody can sacrifice his faith for the sake of another person. In particular, if a relationship of spiritual allegiance exists, and someone were to say to his follower, ʻI have concocted a false miracle in my support. You should bear witness to it in my favour.' The follower in his heart of hearts would certainly

say, 'He is a deceitful and evil man; it was wrong on my part to pledge allegiance to him.' Similarly, thousands of my disciples are witnesses to the truth of all of my prophecies that I have recorded in this book.

An ignoramus might object that the testimony of a disciple is not reliable. I say that no testimony is quite like this testimony, for such a relationship is exclusively for the sake of faith. One chooses to be a disciple of him alone, who, in his mind, is the most pious natured, righteous, and truthful in the entire world. If the spiritual mentor is such that he concocts hundreds of false prophecies, and beseeches his disciples to lie for his sake and to project him as a saint in one way or another by telling lies, then how can the disciples say that he is a righteous man and how can they serve him with heart and soul? Rather, they will call him a satan and become estranged from him. For my part, I curse any such disciple who ascribes false miracles to me, and similarly accursed is any such mentor who concocts false miracles.

84. [EIGHTY-FOURTH] SIGN—On 5 August 1906, the lower half of my body became numb and I could not move one step. Since I had systematically studied books on Greek medicine, I apprehended that these were symptoms of stroke. There was severe pain with it. I was restless. I could not even turn over in bed. During the night, when I was in great pain, I was fearful—only for the sake of faith and for no other reason—that my opponents would gloat over it. Then I supplicated before the Almighty, 'Of course death is an unavoidable matter. But You know that such a death, and an untimely death, will cause the enemies to rejoice at this misfortune.' Thereupon, the revelation came to me in a light slumber:

اِنَّ اللّٰہ علٰی کلّ شیءٍ قدیر۔ اِنّ اللّٰہ لا یخزی المؤمنین۔

Meaning that, God has dominion over everything; and God does not disgrace the believers.

Thus, I call to witness God, the Benevolent—in whose hand my

life is, and who is also observing at this very moment whether I am lying against Him or telling the truth—that with this revelation I fell asleep for, perhaps, half an hour and when I woke up suddenly, I found that there was no trace of illness left. All were asleep and I got up and began to walk as a test; it was confirmed that I was perfectly well. On witnessing the great might of my Almighty God, I shed tears in gratitude to Him, thinking how Mighty our God is and how fortunate we are to believe in His Holy Word, the Holy Quran, and to follow His Messenger[sa], and how unfortunate, indeed, are those who have failed to believe in this God who possesses such wonders.

85. [EIGHTY-FIFTH] SIGN—Once I fell seriously ill with dysenteric colic. For as many as sixteen days I passed blood in stools. The pain was too severe to describe. During those days the late Sheikh Raḥīm Bakhsh, the revered father of Maulawī Abū Saʿīd Muḥammad Ḥusain of Batala, visited me to inquire about my health and he saw my critical condition. And I heard him tell some people that this disease was spreading like an epidemic in those days and that he had just come after offering funeral prayers for someone who had died of the same disease in Batala. And it so happened that a person named Muḥammad Bakhsh, a barber and a resident of Qadian, fell ill the same day with the same disease and died on the eighth day.

After the sixteenth day of my sickness, signs of hopelessness became evident and I noted that some of my relatives were crying behind the wall, and, in accordance with the tradition [linked to the Holy Prophet[sa]], *Sūrah Yā Sīn* was recited to me thrice. When my condition deteriorated to this stage, God Almighty put in my heart: 'Stop every other treatment and rub river sand having water with it on your body, while glorifying God and invoking blessings on the Holy Prophet, may peace and blessings of Allah be upon him.' Promptly such sand was procured from the river and I began to rub that sand over my body, simultaneously reciting the prayer سبحان اللہ و بحمدہٖ سبحان اللہ العظیم ['Holy is Allah and worthy of all Praise; Holy is Allah, the Great'] and

Durūd Sharīf [invocation of blessings upon the Holy Prophet[sa]]. Each time the sand touched my body, it was as if my body was delivered from fire. In the morning, the illness had totally disappeared. By the morning I received the following revelation:

وان كنتم فى ريبٍ ممّا نزّلنا على عبدنا فأْتوا بشفآءٍ من مثلهٖ

[If you are in doubt concerning what we have sent down to Our servant, then cite a cure like it.]

86. [EIGHTY-SIXTH] SIGN—Once I had a severe toothache and could not find a moment's peace. I inquired of someone if there was any cure for this. He said علاج دندان اخراج دندان ['The only cure for an aching tooth is its extraction']. But I shrank from extraction of the tooth. At that time, I felt drowsy. I was sitting on the floor feeling restless and there was a bedstead nearby. While restless, I placed my head on the foot of the bedstead and a light sleep overtook me. When I woke up there was no sign of the ache, and this revelation was on my lips:

اذا مرضت فهو يشفى

Meaning that: 'When you fall sick, He heals you.'

فالحمد لله على ذٰلك [So Allah be praised for all this.]

87. EIGHTY-SEVENTH SIGN—It is about a prophecy regarding my marriage which took place in Delhi. I had received this revelation from God Almighty:

الحمدلله الذى جعل لكم الصهر والنسب

Meaning, All praise belongs to Allah who honoured you as the son-in-law and the son.

In other words, you are the scion of a noble house and your spouse

too shall be a *Sayyed*. This revelation was a prophecy about my marriage. It made me anxious as to how I would meet the expenses of the marriage, for I had no money at the time, and how I would be able to bear the lifelong burden of this responsibility. I prayed to Allah the Almighty that I do not have the capacity to bear these expenses. Thereupon, I received the revelation:

ہر چہ باید نو عروسی را ہمہ ساماں کنم و آنچہ درکار شما باشد عطائے آں کنم

Meaning that, I shall provide whatever you need for the marriage, and I shall grant you whatever you need from time to time.

And this is how it happened. To meet all the necessary expenses pertaining to the marriage, Munshī ʻAbdul-Ḥaqq, Accountant at Lahore, advanced me a loan of 500 rupees and another gentleman, Ḥakīm Muḥammad Sharīf of Kalanaur, who practised medicine at Amritsar, lent me 200 or 300 rupees. Munshī ʻAbdul-Ḥaqq, the Accountant, reminded me at the time that marriage in India was tantamount to keeping an elephant at one's door. I told him that God had already undertaken [to bear] these expenses.

Then, after marriage, the series of victories began. There was a time when I found it hard to maintain a household of five or seven persons owing to my meagre sources of income. But now, on an average, some 300 persons with their spouses and children, along with many of the poor and indigent, are fed daily at my community kitchen.

This prophecy was communicated beforehand to Lālah Sharampat and Malāwāmal, both of whom are Āryas residing in Qadian. Sheikh Ḥāmid ʻAlī and some other acquaintances were also informed of it. And I do not think Munshī ʻAbdul-Ḥaqq Accountant of Lahore will withhold the evidence [about the prophecy] even though he belongs, at this time, to the coterie of opponents. واللہ اعلم [And Allah knows best].

88. EIGHTY-EIGHTH SIGN—When it was repeatedly published in the newspapers that Dalīp Singh would return to the Punjab, I was shown [in a vision] that he would never return and that he would be stopped instead. I had informed some 500 people of this prophecy. I also published this prophecy in brief in a twin page handbill. Eventually, it transpired exactly this way.

89. EIGHTY-NINTH SIGN—I had prophesied about Sayyed Ahmad Khan that in the latter part of his life he would experience some hardships and that his days were numbered. The subject matter was published in handbills. After this, Sayyed Ahmad Khan had to suffer great sorrow and grief because of the embezzlement of funds by a mischievous Hindu. Thereafter, he lived only for a few days and died of the same sorrow and grief.

90. NINETIETH SIGN—Once a case was filed against me for violating postal regulations, the punishment for which was a fine of 500 rupees or imprisonment for six months. Apparently, there seemed to be no way of escape. Then after prayer, it was disclosed to me by God Almighty that the suit would be dismissed.

The complainant in this case was a Christian named Ralya Rām, an advocate of Amritsar. I also saw in a dream that he had sent a snake towards me which I had returned to him after frying it like a fish. Since he was an advocate, the precedent of my case was, perhaps, useful to him and was like the fried fish. Accordingly, this case was dismissed in the very first hearing.

91. NINETY-FIRST SIGN—*Barāhīn-e-Aḥmadiyya,* which was distributed twenty-five years ago in all countries; that is, it was sent to all parts of the Punjab, India, Arabia, Syria, Kabul, and Bukhāra—in short, to all Islamic countries—contains the prophecy:

ربّ لا تذرنی فردًا و انت خیر الوارثین

This revelation from God contains this prayer on my behalf: 'O my Lord, do not leave me alone as I am now, for who is a better inheritor than You.'

That is, though I do have children, a father and a brother at this time, in the spiritual sense I am alone at present, and I seek from You such people who may become my spiritual heirs. This prayer contained a prophecy about the future that God Almighty would grant me a community that would have a spiritual relationship with me and would repent at my hand, and God be thanked that this prophecy has been so clearly fulfilled. Thousands of pious people from the Punjab and other parts of India have joined in the system of *baiʿat* [pledge of allegiance] at my hand. Similarly, a large number of people have pledged allegiance to me from the dominion of the Amir of Kabul. It is enough for me that thousands of people have repented of all kinds of sins at my hand. The transformation that I have seen among thousands of people after they have pledged *baiʿat* to me, cannot come about except through the hand of God. I can declare on oath that thousands of my true and faithful followers have attained such pure transformation that each one of them is in himself a Sign. True, they had the potential of goodness and virtue already ingrained in their nature, but it did not find expression until they entered into my *baiʿat*.

Thus, the testimony from God proves that I was alone to begin with, and there was no Jamāʿat with me, but now no opponent can hide the fact that thousands of people are with me. Thus, the prophecies of God are such that they are accompanied by His help and succour. Who can refute my statement that when God Almighty granted me this prophecy—which was written and published in *Barāhīn-e-Aḥmadiyya*—I was alone, just as God had testified, and there was no one with me except God? Even in the eyes of my kith and kin, I was of no consequence; for, they followed their path, and I followed my path. Moreover, all the Hindus of Qadian, despite their strong opposition to

me, cannot but testify that in those days I lived a life of obscurity, and there was no sign whatsoever at that time that such people would join me who would have great devotion and love for me and would be ready to lay down their lives for my sake.

Now tell me: Is this prophecy not a miracle? Can a man be capable of such a thing? If so, produce any precedent for it from the present age or the past.

فَإِنْ لَّمْ تَفْعَلُوْا وَ لَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَقُوْدُهَا النَّاسُ وَ الْحِجَارَةُ ۖ أُعِدَّتْ لِلْكٰفِرِيْنَ ۔[1]

[But if you do it not—and never shall you do it—then guard against the Fire, whose fuel is men and stones, which is prepared for the disbelievers.]

92. NINETY-SECOND SIGN—Is the *mubāhalah*—the prayer duel—which was held eleven years ago with ʻAbdul-Ḥaqq Ghaznavī at Amritsar. This, too, is a Sign from Allah the Exalted. ʻAbdul-Ḥaqq had insisted a great deal on holding the *mubāhalah,* whereas I was reluctant to hold the *mubāhalah* with him because the late Maulawī ʻAbdullāh Ghaznavī, under whom he claimed to have studied, was a pious person in my estimation. Had he lived long enough to witness my era, I believe that he would have accepted, and not rejected, me and my claim. But that pious gentleman passed away before my claim. He cannot be held accountable for any flaw in his belief as there is no penalty for an error of interpretation. Accountability begins after the claim has been made and its truth incontrovertibly established. But there is no doubt that he was righteous and truthful, that he was pre-eminently devoted [to God] and detached [from this world], and that he was among the righteous servants of God.

After he had passed away I once saw him in a dream during which I told him: ʻI have seen in a dream that I am holding a sword whose handle is in my hand and its point is into the skies. I am wielding the sword

1. *Sūrah al-Baqarah,* 2:25 [Publisher]

from right to left and with each of its stroke, thousands of opponents die.' I enquired about its interpretation. At this, he said: 'This is the sword of incontrovertible proof which shall reach out from the earth to the skies and no one will be able to stop it; when you saw the sword being brandished now on the right and now on the left, it signified that you will be vouchsafed both kinds of arguments; namely, rational and documentary as well as those of the fresh Signs from God Almighty. Thus in both ways, truth shall be incontrovertibly established in the world and finally the opponents shall be silenced by these arguments as if they were dead.' He [Maulawī 'Abdullāh Ghaznavī] further said: 'When I was in the world, I hoped that such a person would be born.' These are the words he actually uttered [و لَعْنَةُ اللهِ عَلى الْكٰذِبِيْنَ 'And the curse of Allah be upon the liars.']

When he was alive, I met him once at Khairdi and then at Amritsar. I said to him: 'You are a recipient of revelation. I have a wish, please pray for its fulfilment, but I will not disclose what the wish is.' He replied ['It is درپوشیدہ داشتن برکت است و من انشاء اللہ دعا خواہم کرد و الہام امراختیاری نیست good to keep it secret. By God's grace, I shall pray; but revelation is not by choice.'] What I wished was that Allah may help the Faith of the Holy Prophet Muhammad, on whom be blessings and peace, which was declining by the day. After this I returned to Qadian. A few days later I received his letter in the mail which read as follows:

Letter of 'Abdullāh Ghaznavī

> ایں عاجز برائے شما دعا کردہ بود القاشد۔ وَانْصُرنا علی القوم الکافرین۔ فقیررائم اتفاق مے افتد کہ بدیں جلدی القاشود ایں از اخلاص شمامے بینیم۔
>
> [This humble one prayed for you and received the *ilqa'*—a flash across the mind—'Do You grant us succour against a people who deny.' It is very rare that my humble self has such prompt response. To my mind, it is because of your sincerity.]

In short, after great insistence on the part of 'Abdul-Ḥaqq, I wrote to him that I did not want to have a *mubāhalah* [prayer duel] with any Muslim who recited the *Kalimah* [the declaration of faith in Islam]. He wrote

back, 'Since we have issued the edict of disbelief against you, we are therefore disbelievers in your eyes, so what is the harm in holding the *mubāhalah?* In short, at his insistence, I came to Amritsar for the *mubāhalah*.

Since I had sincere love for Maulawī 'Abdullāh of blessed memory and I considered him a harbinger to this spiritual station of mine, quite like Yaḥyā [John] who appeared before 'Īsā—I therefore did not wish to invoke a curse against 'Abdul-Ḥaqq. Rather, in my view he was pitiable, for he did not realize who he was maligning. He thought he was showing his indignation for the sake of Islam and was unaware of what the will of God was in support of Islam.

Anyway, he said what he liked during the *mubāhalah*. As for me, the sole object of my prayer was my own self. I only pleaded in the court of God that if I am a liar, I should be destroyed quite like liars; but if I am truthful, then, may God grant help and succour to me. Eleven years have passed since this *mubāhalah* was held. The help and succour that God accorded me during this period is simply impossible for me to describe in this small treatise. It is no secret to anyone that at the time of the *mubāhalah,* I only had a few followers who could be counted on fingers, but more than 300,000 persons have now entered into the covenant of *bai'at* with me. Financial circumstances were so straitened that even twenty rupees were not received per month and I had to borrow. But now, the monthly income from all branches of the Community amounts to about 3,000 rupees.

After this (i.e. the *mubāhalah*) God manifested mighty Signs. Whoever opposed, perished in the end. As would be evident from a glance at these Signs—some of which have been listed here by way of illustration—God helped me in a variety of ways. Thousands of similar Signs of Allah's succour have already appeared, of which only a few have been mentioned here as an illustration. These Signs should suffice to testify to my truthfulness to anyone who has a sense of modesty and fairness.

Regarding the objection that Ātham did not die within the stipulated time frame and that the Christians were so abusive and insolent

[towards me] please consider: Don't the Christians abuse the Holy Prophet, may peace and blessings of Allah be upon him, and ridicule him; have they not written hundreds of thousands of books denigrating the Holy Prophet, may peace and blessings of Allah be upon him; and have they not mocked him to the extreme? But did the Prophethood of the Holy Prophet, may peace and blessings of Allah be upon him, become suspect by such mischief from these wretched people or was he disgraced by it? Allah the Exalted says:

يٰحَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ۔[1]

Meaning that, no Messenger has ever come who was not ridiculed by the ignorant. What needs to be considered is whether they were justified in their ridicule, or was it sheer devilish mischief and wickedness on their part? It is an established fact that Ātham remained alive for a few days in accordance with the prophecy and then, in accordance with the prophecy, he died within fifteen months. The delay in his death was due to his retraction. It is common knowledge that Ātham, in the presence of some seventy witnesses, retracted from his statement of using the word *Dajjāl* [for the Holy Prophet[sa]]. Therefore, God delayed his death by a few months, but after a few days He caused him to depart this world because the second prophecy also stipulated that, even though it was delayed, still Ātham would die within fifteen months. Thence, eleven years have elapsed since he died, but I am still alive. Did Ātham not retract from his statement of using the word *Dajjāl* [for the Holy Prophet[sa]] in the presence of some seventy persons? Therefore, was it not necessary that he should have been granted some respite?

I am utterly astounded as to why people deny such a clear and precise prophecy? In the end, one cannot help saying that those with flawed thinking cannot understand what is plain and simple. They call

1. Alas for mankind! There comes not a Messenger to them but they mock at him (*Sūrah Yā Sīn*, 36:31). [Publisher]

themselves Muslims, yet support the Christians and are not afraid of the warning لَعْنَةُ اللّٰهِ عَلَى الْكٰذِبِيْنَ [‘The curse of Allah be upon the liars’]. No one can succeed through falsehood and slander. Humiliation and disgrace is the fate of the liar, and truth does triumph in the end.

My books written after the *mubāhalah* contain the detailed account of all the revelations of support and succour from Allah that I received after holding the *mubāhalah* with ʿAbdul-Ḥaqq, and of the majesty and glory with which they were fulfilled. Let anyone check it if he so desires. I need not repeatedly recount them. I only briefly state that, as soon as I returned home after the *mubāhalah,* I began to receive revelations about Allah’s support and succour, and God gave me glad tidings repeatedly[1☆], and, addressing me, He promised that He would bless me with great honour in this world, transform me into a large community, manifest great Signs for my sake, and open the door to all blessings for me. So, in accordance with these prophecies, many hundreds of thousands joined my Jamāʿat who are eager to sacrifice their lives in this path. Since then more than 200,000 rupees have been received, and so many gifts poured in from all sides that if they were collected together, they would occupy quite a few buildings. And the opponents filed suits against me and tried to destroy me, but they, one and all, had to bite the dust. The end result in each litigation was honour for me and failure for them. After the *mubāhalah,* three sons were also born to me and God blessed me with such fame and honour in this very world that thousands of respectable people joined my Jamāʿat.

Remember for a certainty that everyone who knew my circumstances before the *mubāhalah*—that is, what the level of my honour was, what the size of my Jamāʿat was, what the magnitude of my income was, what the number of my children was, and what growth was experienced after it—will have to acknowledge, no matter how bitterly

1. ☆ Should anyone have any doubt, let him refer to the revelations I published after the *mubāhalah* which are recorded in my books and the newspapers. (Author)

opposed they are to me, that after the *mubāhalah* God testified to my truthfulness by bestowing blessings after blessings upon me.

Let ʻAbdul-Ḥaqq be asked now what blessings, if any, he received after the *mubāhalah?* The truth is that this miracle is so unmistakably manifest that even a blind person might well see it. Pitiable indeed is the condition of those who see at night but become blind during the day. Since the day of the *mubāhalah,* bounties have continued to be showered upon me. As God Almighty had addressed me thus:

دیکھ میں تیرے لئے آسمان سے برساؤں گا اور زمین سے نکالوں گا۔

Look! I shall send for you from the sky and shall produce for you from the earth.

So has He treated me. He bestowed upon me such bounties and showed such Signs that I cannot count. And He gave me such honour that hundreds of thousands are submitting to me with the utmost humility.

93. NINETY-THIRD SIGN—Is a prophecy concerning matters of my inheritance. Some non-occupant relatives, who were co-owners in our property in Qadian, filed a lawsuit in a court at Gurdaspur for its acquisition. At that I prayed they should fail in their lawsuit. In reply to this, God Almighty said:

اجیب کُلّ دُعائك الّا فی شرکاءك

Meaning that, I shall accept all your prayers but not in the matter of your collaterals.[1☆]

1. ☆ The same revelation was also vouchsafed to me in Urdu words ﴿میں تیری ساری دعائیں قبول کروں گا مگر شرکاء کے بارہ میں نہیں۔﴾ ['I shall accept all your prayers but not in the matter of your collaterals']. It is clear that God has greatly honoured this humble servant of His in the words of this revelation. Such a sentence is used in affection and for particular persons; it is not used for all and sundry. (Author)

It was then that I realized that—in this or in some other court—the plaintiffs would finally succeed. This revelation descended with such force that I thought it might perhaps have been heard by close neighbours. After being informed of divine will, I went home. My brother, the late Mirzā Ghulām Qādir, was still alive. I narrated the entire matter to him in the presence of all members of the family. He replied, 'We have already spent quite a lot of money. Had you said it earlier, we would not have contested the suit.' But this objection on his part was only perfunctory; he was quite convinced of his success and triumph. So he did succeed in the lower court; however, the plaintiffs succeeded in the chief court, and not only did we incur all the courts' expenses, but we also had to pay back all the money we had borrowed ourselves to pursue the case.

Thus we suffered a loss of thousands of rupees. My brother was greatly shocked. Although I had told him a number of times that our collaterals had sold their share to Mirzā A'ẓam Baig of Lahore, and that he [Mirzā Ghulām Qādir] should invoke his pre-emptive rights by making the payment, he did not accept this advice and the opportunity was lost. Therefore, he regretted why he did not follow the revelation of God. This episode is so well known that nearly fifty persons are aware of it, for many people including some Hindus were apprised of this revelation.

94. NINETY-FOURTH SIGN—Once I was travelling from Ludhiana to Qadian by railway train. I was accompanied by Sheikh Ḥāmid 'Alī, my attendant, and a few others. After covering some distance, I felt a little drowsy and received the revelation:

نصف ترانصف عمالیق را

[Half to you and half to your collaterals.]

At the same time, I was made to understand that it related to inheritance accruing to me on the death of some heir, and that the term

عمالیق[1] [*ʿamālīq*] referred to my cousins who were opposed to me and happened to be tall in stature too. In other words, God compared me to Moses and them to the opponents of Moses.

When I reached Qadian, I learnt that one of our collaterals, named Imām Bibi was suffering from diarrhoea due to hepatic causes. She died a few days later. Except for our two groups [us and our cousins] she had no heirs. Her land, therefore, was equally shared by us and our cousins. Thus was the prophecy fulfilled to the prior announcement of which a large number of people including Sheikh Ḥāmid ʿAlī, who is still alive, are a witness.

95. NINETY-FIFTH SIGN—Once I had the occasion to travel from Ludhiana to Patiala. I was accompanied by the same Sheikh Ḥāmid ʿAlī; another person named Fateḥ Khan, resident of a village adjoining Tandah, district Hoshiarpur; and a third person named Sheikh ʿAbdur-Raḥīm of Ambala Cantonment. There were also some others whom I do not remember. On the morning we were to take the train, it was disclosed to me through revelation that I would suffer some loss and some inconvenience during the journey.

I said to all these companions of mine, 'Offer the *Ṣalāt* [Prayer] and supplicate, for I have received this revelation.' Therefore, everyone supplicated and after that we boarded the train and reached Patiala in perfect safety. When we arrived at the station, we found that the Chief Minister of the State, Khalifah Muhammad Hasan, along with all the prominent officials of the State, riding as many as eighteen carriages, were present to welcome us. As we advanced further, there were some 7,000 citizens of all ranks to receive us.

It was all well so far; neither did we suffer any loss nor did anything untoward happen. When we wanted to return, the same Minister along with his brother, Sayyed Muḥammad Ḥusain, who is probably a member of the State Council these days, accompanied me to the station to see me

1. The literal meaning of عمالیق (*ʿamālīq*) is 'super' or 'gigantic'. [Publisher]

off at the train. He was also accompanied by the late Nawab Muhammad Khan of Jhajjar. When we reached the station, there was still some time before the departure of the train. I decided to offer the *'Aṣr* [afternoon] Prayer there. I took off my cloak with a view to performing ablutions and handed it to an attendant of the Minister. Subsequently, I put it back on and offered the Prayer. In the cloak, there was some cash to meet the expenses of the journey and I had to pay for the train fare out of it too. When it was time to purchase the ticket, I put my hand into my pocket to give the money for the ticket, and discovered that the handkerchief containing the money was missing. It seems that it fell somewhere when I had taken off the cloak. But, instead of being unhappy, I was pleased that a part of the prophecy had been fulfilled.

Then, after making arrangements for the purchase of tickets, we boarded the train. It was about ten o'clock in the evening when we arrived at Doraha station where the train was to stop only for five minutes. Sheikh 'Abdur-Raḥīm, a member of my party, asked an Englishman if we had arrived in Ludhiana. Out of mischief or some other personal motives he replied that we had. At this we hurriedly disembarked along with our baggage. In the meantime, the train left.

The moment we disembarked we realized by the desolation of the station that we had been misled. The station was so desolate that there was not even a bedstead to sit on, nor could any arrangement be made for food. But in view of the fact that, by encountering this inconvenience, the second part of the prophecy had been fulfilled, I was as pleased as if somebody had invited us to a sumptuous dinner and as if we got every kind of delectable food.

Afterwards the Station Master came out of his room and regretted that someone had caused us such trouble by unjust mischief. He said that a goods train would arrive at midnight and he would help us board it if there was some space available. After this he checked it up through telegraph and was told that space was available. At midnight we boarded the train and arrived at Ludhiana. It seems that this journey was simply for this prophecy.

96. NINETY-SIXTH SIGN—Once, the late Nawab Ali Muhammad Khan, Chief of Ludhiāna, wrote to me that some of his means of income had been blocked and, therefore, he desired that I pray for their restoration. When I supplicated, I received the revelation:

کُھل جائیں گے

'They will be restored'.

I communicated this to him through a letter, and two to four days later those means of income were restored and his faith in me was greatly strengthened.

On another occasion, he sent me a letter regarding some of his private matters. The moment he had posted the letter, it was revealed to me that a letter with such and such contents would come from him. Without delay, I wrote to him that he would send me a letter with this subject. His letter arrived the next day. And when he received my letter, he was astounded as to how I came to know this secret information, because no one had been privy to his secret. As a result, his faith in me increased so much that he was totally lost in his love and devotion to me. He recorded both these Signs in a small diary which he would always keep with him.

As has been mentioned above, when I went to Patiala I met Sayyed Muhammad Hasan the Minister. In the course of conversation there was some discussion of the miracles and Signs manifested at my hands between the Minister and the Nawab [Ali Muhammad Khan]. At that time the late Nawab, taking out the diary from his pocket, presented it to the Minister and said, 'The reason behind my belief and devotion are the two prophecies recorded in this diary.' And then, when after some time, I went to his home at Ludhiana to enquire about his health a day before his death, he had become very weak on account of piles and was bleeding profusely. He got up despite his condition, went to his inner room and brought back the same little diary and said, 'I have kept it close to my heart and I draw reassurance from looking at it.' And

he showed me the place where both prophecies were recorded. Then at midnight or a little later, he passed away. انّا لله و انّا اليه راجعون [Surely, to Allah we belong and to Him shall we return]. I am certain that the diary must still be available in his library.

97. NINETY-SEVENTH SIGN—This is a prophecy, namely:

تخرج الصدور الى القبور
[The leading ones will be driven to their graves.]

It was printed and published in the newspapers *Al-Ḥakam* and *Al-Badr*. Its understanding provided by God Almighty was that the chief *maulawīs* of the Punjab, who are considered to have the authority to issue edicts and are the teachers and guides of the junior *maulawīs,* will head for their graves after this revelation.

Following this, the doyen of all the clerics, Maulawī Nadhīr Ḥusain of Delhi bade farewell to this world. He was the first among those who issued the edict of *kufr* [disbelief] against me. He was Maulawī Muḥammad Ḥusain Batālavī's teacher and, upon the latter's request for an edict, had written these sentences concerning me that such a person was misguided, misleading, and outside the pale of Islam and that such people should not be buried in Muslim graveyards. This *maulawī* had set the entire Punjab ablaze with these edicts [against me]. People were frightened to such an extent that they were loath to even shake hands with me lest even this much contact might make them disbelievers. Then Maulawī Ghulām Dastagīr of Qasur was the renowned person who, with a view to proving my 'disbelief', had procured edicts to this effect from Holy Makkah. He, too, died after declaring his unilateral *mubāhalah*. What a pity that the Makkans were not apprised of his death, or they would have withdrawn their edicts. Similarly, Muftī Maulawī Muḥammad, Maulawī 'Abdullāh and Maulawī 'Abdul-'Azīz—all belonging to Ludhiana—who by way of *mubāhalah* had repeatedly invoked لَعْنَةُ اللهِ عَلَى الْكٰذِبِيْنَ ['The curse of Allah be upon the

liars'], died after this revelation. Then there was Muftī Maulawī Rusul Bābā of Amritsar who also passed away. Likewise, many a *maulawī* belonging to the Punjab and some belonging to [other parts of] India departed from this world. If their names were listed here in all, it would occupy a whole volume. What has been recorded here should suffice to establish the truth of the prophecy. If anyone is not satisfied with this, I can provide a long list.

98. NINETY-EIGHTH SIGN—A few years ago, Seth 'Abdur-Raḥmān, a businessman of Madras, and a very sincere member of my Jamā'at, came to Qadian. His business matters had suffered some disarray and trouble. He requested prayers. Thence I received the following revelation:

قادر ہے وہ بارگہ ٹوٹا کام بناوے۔ بنا بنایا توڑ دے کوئی اُس کا بھید نہ پاوے۔

Almighty is He. He sets aright a ruined business and breaks up a running one. None has access to His secret.

The purport of these revealed words was that God Almighty would set aright a ruined undertaking but, after a while, He would again break up what is all set. This revelation was communicated to Seth ['Abdur-Raḥmān] while he was still in Qadian. Within a few days, God caused a sharp upturn in his business affairs and certain factors came into play from the unseen that brought him financial benefit. But after some time, the running business collapsed.

99. NINETY-NINTH SIGN—Once, at the time of *Fajr*[1], I received the revelation:

آج حاجی ارباب محمد لشکر خان کے قرابتی کا روپیہ آتا ہے

Today some money will arrive from a relative of Ḥājī Arbāb Muḥammad Lashkar Khān.

1. Obligatory prayer performed at dawn. [Publisher]

I communicated this prophecy to two Āryas of Qadian, Sharampat and Malāwāmal, in the morning; that is, long before the mail delivery time. But, on account of their religious hostility, both the Āryas insisted that they would only believe if one of them went to the Post Office. The sub-postmaster also happened to be a Hindu. I accepted their request and when the time of postal delivery approached, Malāwāmal out of the two, went to collect the mail. He returned with a letter in which it was stated that Sarwar Khan had sent ten rupees.

This gave rise to a new dispute as to who Sarwar Khan was and whether or not he was related to Muḥammad Lashkar Khan. The Āryas had a right to settle this matter so that the truth may be ascertained. A letter was, thereafter, written to Munshī Ilāhī Bakhsh, Accountant and author of *ʿAṣā-e-Mūsā,* who was in Hoti, Mardan, at the time, and had not yet turned against me, about the dispute at hand and the matter that required the answer, namely, whether Sarwar Khan was related to Muḥammad Lashkar Khan or not.

A few days later, Munshī Ilāhī Bakhsh's reply was received from Hoti, Mardan, in which it was written that Sarwar Khan was the son of Arbāb Lashkar Khan. Upon this, both the Āryas were left speechless. Now understand that this is the kind of knowledge of the unseen which reason cannot propose anyone besides God to be capable of! In this prophecy, the witnesses on both sides are my opponents. That is, on the one hand there are the two Āryas to whom I had communicated the prophecy and one of them had gone to the Post Office to collect the letter; and, on the other hand, is Munshī Ilāhī Bakhsh, who is stationed at Lahore these days and who published the book *ʿAṣā-e-Mūsā* against me and criticised me to his heart's content.

Of course, I only ask this much that these witnesses on both sides be required not merely to state, but to testify on oath, because both Malāwāmal and Sharampat are two bigoted Āryas who have published advertisements against me, and Munshī Ilāhī Bakhsh has tried to mislead many people by compiling *ʿAṣā-e-Mūsā* against me. Therefore, no option is left without testifying on oath.

In addition, there are so many others who know about this prophecy. They also know that a letter was sent to Munshī Ilāhī Bakhsh and that the aforesaid reply had, in fact, been received. Hence, it is absolutely impossible for the two Āryas to deny the prophecy or for Ilāhī Bakhsh to refuse to acknowledge that he sent the letter. Even if they do refuse, the point can still be settled whether Sarwar Khan does or does not have any relationship with Arbāb Lashkar Khan.

100. HUNDREDTH SIGN—Is the prophecy recorded on page 241 of *Barāhīn-e-Aḥmadiyya,* which reads as follows:

لَا تَيْئَسْ مِن رَوحِ اللّٰهِ۔ أَلا إِنَّ رَوحَ اللّٰهِ قَرِيْبٌ۔ أَلَا إِنَّ نَصْرَ اللّٰهِ قَرِيْبٌ۔ يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ۔ يَأْتُوْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ. يَنْصُرُكَ اللّٰهُ مِنْ عِنْدِهٖ۔ يَنْصُرُكَ رِجَالٌ نُّوحِي إِلَيْهِمْ مِّنَ السَّمَآءِ۔ وَ لَا تُصَعِّرْ لِخَلْقِ اللّٰهِ وَ لَا تَسْئَمْ مِنَ النَّاسِ۔

(Translation) 'Despair not of the mercy of Allah. Hearken! indeed the mercy of Allah is near. Hearken, the help of Allah is near.' Help will come to you by every track. People will come to you by every route so that the track will become deep due to excessive travel. Allah will help you from Himself. It is incumbent upon you not to be arrogant towards them and you must not get tired of receiving them in large numbers.' See *Barāhīn-e-Aḥmadiyya,* p. 241, published 1881 and 1882, printed at the Safīr-e-Hind press, Amritsar.[1]

Twenty-five years have now passed since this prophecy was published in *Barāhīn-e-Aḥmadiyya*. This prophecy dates back to the time when I was hidden in obscurity and none of these people, who are now with me, knew me. And I was not one of those who are renowned for any authority. In short, there was nothing and I was just one in a crowd, utterly unknown. With the exception of a few people who

1. The referenced text appears in the 2016 English translation of *Barāhīn-e-Aḥmadiyya,* p. 208–209 and 211–212, and also *Rūḥānī Khazā'in,* vol. 1, pages 267–268, published in 2008. [Publisher]

already knew my family, there was not a single person who had any bond with me. This is such an event that none of the inhabitants of Qadian can testify against. Thereafter, in order to fulfil this prophecy, God Almighty caused His servants to turn towards me and people came to Qadian in droves and continue to do so; they have given to me—and continue to give—cash and goods and gifts of every variety with such profusion that I simply cannot count.

The *maulawīs* did create obstacles, and tried their utmost to stop people from turning to me, so much so that religious edicts were obtained even from Makkah, and nearly 200 *maulawīs* issued edicts of apostasy against me. Even edicts that I deserved to be killed were published. But they were frustrated in all their efforts and the result was that my Jamā'at spread throughout all the towns and villages of the Punjab, and took root in many places throughout India. In fact, even some Europeans and Americans embraced Islam and joined this Jamā'at. So many people flocked to Qadian that the road to Qadian became rutted at several places by the sheer number of horse-driven carriages. One must reflect very carefully upon this prophecy, and deliberate over it with careful consideration: Had this prophecy not been from God, this storm of opposition that had arisen, causing the population throughout the entire Punjab and India to turn against me to the point they wanted to crush me under their feet, would certainly have succeeded in its arduous efforts and would have destroyed me. But they failed one and all.

And I know that all their uproar and all their efforts to destroy me, and the raging storm in my opposition, was not because God had intended to destroy me; rather, this occurred so that the Signs of God might appear and that the Lord of Power, who cannot be subdued by anyone, may demonstrate His might and power against those people, and manifest the Sign of His power. And thus He did. Who was aware and who had the knowledge that I—who had been sown as a tiny seed, and was trampled thereafter under the feet of thousands, while tempests blew and storms raged, and the clamour of rebellion swept like a

flood over the insignificant seed that I was—would yet have survived all these calamities? This seed, by the grace of God, was not to be wasted. On the contrary, it sprouted and grew and flourished and stands today as a giant tree under whose shade rest as many as 300,000 people. Such are the Works of God that transcend human comprehension. God cannot be defeated by anyone.

O people! Will you not, for once, display a sense of shame before God? Can you produce any such precedent from the life of an impostor? Had this been a human enterprise, there was no need at all for you to oppose and take so much trouble to kill me; God alone was sufficient to destroy me. When the plague broke out in the country, many people claimed that this man [i.e. me] would be killed by the plague. But awe-striking is the providence of God that all those people—one and all—themselves died of the plague; whereas, addressing me, God said: 'I shall protect you, and the plague shall not come close to you.' Indeed, He also told me to tell people: 'Do not threaten us with fire (i.e. the plague). Fire is our servant; nay rather, it is the servant of our servants.' He also said to me: 'I shall stand guard over this house of yours; and everyone who is within these four walls, shall remain immune from the plague.'

This is exactly what happened. In this vicinity everyone knows that entire villages were wiped out by the ravages of the plague and all around us it was like Doomsday, but God kept us safe.

101. ONE-HUNDRED FIRST SIGN—In 1904 when I was travelling to Jhelum in connection with Karam Dīn's criminal case, I received the revelation:

أُريك بركاتٍ من كلّ طرفٍ

Meaning that: 'I shall show you my blessings in every aspect.'

This revelation was immediately communicated to the entire Jamā'at and was even published in the newspaper *Al-Ḥakam*. This prophecy

found its fulfilment in the following manner:[1☆] When I approached Jhelum an estimated more than 10,000 persons were gathered to meet me. The entire road was crowded with people who were full of such humility as bordered on prostrating. The crowd at the District Court and its environs was so large that the officials were simply stunned. As many as 1,100 men and about 200 women pledged *bai'at* with me and were initiated into this Jamā'at. The suit which Karam Dīn had filed against me was dismissed. And many, out of devotion and humility, gave gifts and presents. Thus, I returned to Qadian enriched with blessings from every direction and thus did God Almighty fulfil the prophecy with great clarity.

102. ONE HUNDRED-SECOND SIGN—There is the following prophecy recorded in *Barāhīn-e-Aḥmadiyya:*

سبحان الله تبارك و تعالى زاد مجدك۔ ينقطع أباءك ويبدء منك

(Translation) 'God is free from every imperfection. He is the Lord of all blessings. He will enhance your prestige; the name and remembrance of your forefathers will be cut off[2☆] and God shall lay the foundation

1. ☆ On the way onward from Lahore at Gujranwala, Wazirabad, Gujrat etc., so many people came to the stations to meet me that it became difficult to maintain order at the stations. Platform tickets were sold out and people thronged the platforms even without tickets. Due to the large crowds [on the platform], the train was halted for longer periods and it was with extremely polite persuasion that the railway personnel were able to peel people away from the train. At some stations people kept hanging on to the moving train for some distance. It was feared that someone might get killed. Hostile newspapers like *Panja-e-Foulad* also reported these events. (Author)

2. ☆ This revelation also indicated that all my parental sources of income would dry up and God Almighty would bestow new blessings. Accordingly, some of the sources of my father's income were confiscated by the Government and some passed on to the collaterals and I was left empty-handed. God then gave me everything from Himself. (Author)

of your family's prestige through you.' See *Barāhīn-e-Aḥmadiyya,* page 490.[1]

This prophecy belongs to a time when no excellence of any kind was attributed to me. I was so obscure as if I did not exist in this world. Some thirty years have passed since this prophecy was made.

What is remarkable is the clarity with which this prophecy has been fulfilled, for thousands now belong to the fold of my Jamā'at. Who could have foreseen that my renown in the world would spread to such an extent? Pitiable indeed is the condition of those who do not ponder over the Signs of God. Moreover, as was promised in this prophecy, the foundation was laid of the abundance of my progeny, because I was blessed with four sons, one grandson, and two daughters who had not been born at that time.

103. ONE HUNDRED-THIRD SIGN—Once during the days of rampant plague when Qadian was also affected, Maulawī Muḥammad 'Alī M.A. developed severe fever. He believed that most probably it was plague and, like a dying person, he made a will and apprised Muftī Muḥammad Ṣādiq of everything. He was living in a part of my house about which God had revealed:

انّی احافظ کلّ من فی الدار

[I shall safeguard all those who dwell in this house.]

At that time, I visited him to inquire about his health. Finding him anxious and worried, I said to him, 'If you have contracted plague, then I am a liar and my claim to be the recipient of revelation is false.' Having said this, I put my hand on his pulse. I witnessed this magnificent example of the providence of God that as soon as I touched him, I found his body to be cool without any trace of fever.

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1. In *Rūḥānī Khazā'in* this prophecy is in vol. 1 on p. 582. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya,* Part IV, this prophecy is on p. 367. [Publisher]

104. ONE HUNDRED-FOURTH SIGN—Once my younger son, Mubārak Aḥmad, fell ill. He was experiencing a series of fainting spells. I was busy praying in the house beside him. A number of ladies were sitting near him when one of them suddenly cried out, 'Now stop it [praying], for the child has died!' At this, I came close to the child and placed my hand over his body and turned my attention to God Almighty, and after two or three minutes, the boy began to breathe and I could feel the beat of [his] pulse and the child came to life. Thereupon, it occurred to me that the raising of the dead by 'Īsā, peace be upon him, was also of this kind, but then the ignorant exaggerated it.

105. ONE HUNDRED-FIFTH SIGN—Once it was shown to me in a dream concerning my brother, the late Mirzā Ghulām Qādir, that only a few days were left of his life and they were, at the most, fifteen days. After this he suddenly became very ill and was reduced to a mere skeleton. He became so emaciated that when he was lying in bed, it was hardly noticeable whether someone was lying in the bed or it was empty. He had incontinence of stools and urine and he was unconscious most of the time. My father, the late Mirzā Ghulām Murtaḍā, who was a very skilled physician, declared his condition to be hopeless and beyond cure, and that his life was merely a matter of a few more days.

I was full of youthful vigour at the time and had the strength to undertake spiritual exercises. I am, by nature, a firm believer in the Omnipotence of God. Indeed, who can ascertain the limits of His powers? Nothing is impossible to Him, except for things that are contrary to His promise, or inconsistent with His glory and counter to His Oneness. Therefore, despite this hopeless condition, I started praying for him. I had appointed in my mind that through this prayer I wished to enhance my spiritual cognition with regard to three things:

First, I wanted to see if I am worthy enough in the sight of the Lord of Honour that my prayer is accepted.

Second, is it possible for the dreams or revelations received in the form of a warning to be deferred or not?

Third, is it possible for a patient, who has been reduced to a mere skeleton, to be cured through prayer or not?

Thus, I started to pray on this basis. I swear by Him in whose hands my life is, that his condition began to change for the better simultaneously with the prayer. In the meantime, I saw him in another dream walking in the courtyard on his own feet, whereas his real condition was such that he needed assistance even to change his side on the bed. After I had prayed for fifteen days, there were visible signs of recovery in his condition and he expressed his desire to walk a few steps. He got up with a little assistance and started walking with the help of a stick and then he discarded the stick. He was restored to full health in a few days. After this, he lived for fifteen years and then he died, which shows that God had changed the fifteen days of his life into fifteen years. Such indeed is our God who also maintains the power even to change His prophecies; albeit our adversaries aver that He is not Omnipotent.

106. [ONE HUNDRED-SIXTH] SIGN—Once I beheld God Almighty in a spiritual manifestation. I wrote many prophecies with my own hand which meant that such and such events should happen and then I presented that paper to God Almighty for His signature. Allah the Almighty signed it without any hesitation in red ink. At the time of signing, He flicked the pen as one does when the pen carries more than the required amount of ink—then He affixed His signature. I was very emotional at that time with the thought of how great the kindness and favour of God Almighty is upon me that God Almighty has placed His signature on whatever I desired without any hesitation. Right at that moment I woke up. Miyāṅ ʿAbdullāh of Sanaur was kneading my feet at that time in the mosque chamber. In front of him, out of nowhere, drops of red ink fell on my shirt and on his cap also. The strange thing

is that the falling of the red drops and the flicking of the pen was simultaneous—there was not a second's difference between the two.

An uninitiated person will not understand this mystery. He will doubt it, because to him it will merely appear to be a matter of a dream. But one who has knowledge of spiritual phenomena cannot doubt that God can create something out of nothing in this very fashion. In short, I related the entire incident to Miyāṅ ʿAbdullāh; at that time tears were streaming down my eyes. ʿAbdullāh who is a witness to this was deeply moved and he acquired that shirt of mine as a holy relic which is still in his possession.

107. [ONE HUNDRED-SEVENTH SIGN]—I had announced in the newspapers on many occasions prior to the earthquakes, that major earthquakes shall strike the world to the extent that the earth shall be turned upside down. Everyone knows about **the earthquakes** which struck San Francisco and Formosa in accordance with my prophecy. But the terrible earthquake that recently hit the state of Chile in South America on 16 August 1906 was no less devastating than the earlier ones; it destroyed fifteen cities and towns of varying sizes and thousands of lives were lost. A million people are still homeless. Those who are ignorant might object: How could this be a Sign since these earthquakes did not touch the Punjab? But they do not know that God is the God of the entire world and not merely of the Punjab. He has given these warnings not just to the Punjab, but to the entire world. It is indeed unfortunate not to pay heed to the prophecies of God Almighty, and not to read the Word of God with careful consideration, and to try all the time to somehow conceal the truth. But the truth cannot be concealed by such denials.

Bear in mind that God has informed me about the coming of earthquakes in general. So know it with certainty that just as, in keeping with the prophecy, there have been earthquakes in America and also in Europe, so will they occur in different parts of Asia, and some of them will be like the Doomsday. There will be death on such a large scale

that streams of blood will flow. Even birds and grazing animals will not escape this death. Such destruction will overtake the earth as has not happened since man was created. Most places will be turned upside down as if they had never been inhabited. There will also be other terrible afflictions, both in heaven and earth to the extent that every sensible person will realize that they are not ordinary phenomena, and no trace of them will be found in books of physics or philosophy. Then people will be seized by anxiety and they will wonder what is going to happen? Many will be delivered, and many will perish. Those days are near, indeed they are at the door, when the world shall witness the spectacle of a doomsday.

Not only the earthquakes, but other terrible calamities will also appear, some from heaven and some from earth. This will occur because mankind has abandoned the worship of their God, and have fallen upon materialism with all their heart, all their resolve, and all their thoughts. Had I not come, these calamities might have been delayed a little, but with my coming the hidden designs of God's wrath that had remained hidden for a long time, have been manifested as God said:

وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا ۔[1]

And those who repent shall find security and those who fear before the calamity overtakes them will be shown mercy.

Do you reckon that you will be safe from these earthquakes, or that you can save yourselves by your own machinations? Absolutely not. All human works will come to an end that day. Do not imagine that America etc. were hit hard by severe earthquakes while your country remains safe from them. Rather, I see that perhaps you will encounter greater adversity than them.

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1. We never punish until We have sent a Messenger (*Sūrah Banī Isrā'īl*, 17:16). [Publisher]

O Europe! You are not safe! And O Asia! Neither are you secure! And O the dwellers of Islands! No artificial 'God' will come to your aid. I see cities falling and habitations in ruin. That One and Unique God remained silent for a long time. Abominations were committed before His eyes and still He remained silent. But now He shall reveal His countenance in an awe-striking manner. Let him who has ears hear that the Hour is not far. I strived to bring everyone under the protection of God, but the ordained decrees had to be fulfilled. I say it truly that this country's turn is also drawing near. The age of Nūḥ [Noah] shall appear before your eyes, and you will witness with your own eyes the incident of the land of Lūt [Lot]. But God is slow to wrath. Repent so that you are shown mercy. He who abandons God is a worm, not a man; and he who does not fear Him is dead, not alive.

108. [ONE HUNDRED-EIGHTH] SIGN—The Sign recorded in *Barāhīn-e-Aḥmadiyya,* namely:

اردت ان استخلف فخلقتُ أدم

Meaning that, I decided to appoint a *khalīfah* [vicegerent] so I appointed Adam as the *Khalīfah.*

For as many as twenty-five years, this revelation has been recorded in *Barāhīn-e-Aḥmadiyya*. Thus, God named me 'Adam' here in *Barāhīn-e-Aḥmadiyya.* In fact, this is a prophecy indicating that just as the angels had found fault with Adam and rejected him, yet God ultimately appointed that very Adam as the vicegerent and all had to submit to him; accordingly, God affirms that the exact same will transpire here as well. Thus, the opposing ulema and their ilk did not spare any effort in criticizing me, nor did they spare any tricks to destroy me. But in the end God made me victorious and He will not relent until He has trampled falsehood under His feet.

109. [ONE HUNDRED-NINTH] SIGN—The Sign that has already been published in *Barāhīn-e-Aḥmadiyya,* is as follows:

و كذالك منّا على يوسف لنصرف عنه السوٓء و الفحشآء۔ و لتُنذر قومًا ما انذر اٰبآءهم فهم غافلون۔

See *Barāhīn-e-Aḥmadiyya* page 555[1].

(Translation): 'Thus did We favour this Yūsuf [Joseph] with Our Signs so that We may save him from the vices and faults which will be ascribed to him. We shall do this to enable you to warn the negligent through the grandeur of those Signs, for the truth is that people are moved only by the words of those whom God Himself invests with eminence and distinction.'

Here, God Almighty named me Yūsuf. This, in fact, is a prophecy that means that just as Yūsuf's brothers caused much distress to Yūsuf on account of their ignorance and left no stone unturned to kill him, God says that the same will happen here as well, and indicates that these people who are my brethren in faith will also hatch big plots to kill and destroy (me), but will eventually fail. God will make them realize that He has adorned the one they wish to humiliate with the crown of honour. Then, it will become evident to many that they were in the wrong, as He says in another revelation:

يخرّون على الاذقان سجّدًا۔ ربّنااغفرلنا انّا كنّا خاطئين۔ تَاللّٰهِ لَقَدْ اٰثرك اللّٰه علينا وان كنّا لخاطئين۔ لا تثريب عليكم اليوم۔ يغفر اللّٰه لكم۔ و هو ارحم الراحمين۔

Meaning that: They will fall in prostration with their chins on the ground, saying 'O our Lord! Forgive us, we were in error.' They will address you thus, 'By God! God has chosen you out of us all, and we

1. This reference text appears in *Rūḥānī Khazā'in,* vol. 1, pages 661–662, published in 2008. [Publisher]

were in error.' Then God will address those who repent, 'There is no reprimand for you this day because you have come to believe; God shall forgive you your earlier offences as He is the Most Merciful of those who show mercy.'

In short, this prophecy foretells two events of the unseen: (1) Firstly, in the future, bitter opponents will appear from amongst my compatriots and the flame of jealousy will rage in them as it did in the brothers of Yūsuf[as]. This will turn them into bitter enemies and they will hatch plots of all kinds for (my) death and destruction. That opponents will arise from amongst (my) compatriots and will commit great mischief is a prophecy because it is recorded in *Barāhīn-e-Aḥmadiyya* and twenty-five years have lapsed since. At that time, I had no enemy from among my people, for even *Barāhīn-e-Aḥmadiyya* had not yet been published and there was no reason for any opposition. Hence, without doubt, the news that a time would come when such bitter enemies would make their appearance who, on account of the Islamic brotherhood, were like brethren before, is news from the unseen that God disclosed before the event and was recorded in *Barāhīn-e-Aḥmadiyya*.

(2) The second event of the unseen in this prophecy is that the eventual outcome of this opposition had been disclosed that, in the end, the opponents will remain frustrated and unsuccessful; and many from among them, quite like Yūsuf's brothers, will repent. At that time, quite like Yūsuf, God will adorn my humble self with the crown of honour and bestow such majesty and grandeur as would be beyond anyone's expectation.

A substantial part of this prophecy has already been fulfilled, for many enemies have emerged who seek my destruction. The fact of the matter is that they are even worse in their evil intentions than Yūsuf's brothers. But God Almighty has humiliated them by subordinating hundreds of thousands of people to me and by bestowing special honour and glory upon me. And the time is close at hand when God Almighty shall manifest my honour even more, and those who

are auspicious from among the staunch opponents will be forced to admit ربَّنا اغفرلنا انَّا كنَّا خاطئين ['Our Lord! Forgive us; surely, we were in error']. Moreover, they will have to concede تالله لقد أثرك الله علينا ['We testify before Allah that Allah has exalted you above us'].

110. [ONE HUNDRED-TENTH] SIGN—The following prophecy is in *Barāhīn-e-Aḥmadiyya:*

انّا اعطيناك الكوثر۔ ثُلّةٌ من الاوّلين و ثُلّةٌ من الاٰخرين

See *Barāhīn-e-Aḥmadiyya* page 556[1].

(Translation:) 'We shall give you a large following. Firstly an early group who will believe before calamities descend, and secondly the other group who will believe after witnessing wrathful Signs.'

I have written a number of times that twenty-five years have elapsed since all of those prophecies were recorded in *Barāhīn-e-Aḥmadiyya,* and they belong to a period [in my life] when I did not have a single person with me. If this statement is incorrect it would mean that my entire claim is false. Therefore, let it be clear that this prophecy, too, is recorded in *Barāhīn-e-Aḥmadiyya* which, at the time when I was alone and helpless, gave the news of a time when thousands would pledge *baiʿat* to me. So this prophecy has now been fulfilled. Except for God, no one had the power to give news about the unseen. The knowledge of the unseen is the exclusive prerogative of God. But in the eyes of our opponents, even the knowledge of the unseen is no longer exclusive to God. One is left wondering how low they will sink!

1. The two parts of this citation appear in *Rūḥānī Khazā'in,* vol. 1, page 617 and 664 respectively in the sub-footnotes. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya,* Part IV, the two parts of this citation appear on pages 396 and 434, respectively. [Publisher]

111. [ONE HUNDRED-ELEVENTH] SIGN—*Barāhīn-e-Aḥmadiyya* contains the following prophecy:

> میں اپنی چمکار دکھلاؤں گا اپنی قُدرت نمائی سے تجھ کو اُٹھاؤں گا۔ دنیا میں ایک نذیر آیا پر دُنیا نے اُس کو قبول نہ کیا۔ لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اُس کی سچائی ظاہر کر دیگا۔
>
> I shall demonstrate My light and shall raise you with a demonstration of My power. A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.

As many as twenty-five years have passed since the announcement of this prophecy. It belongs to a time when I was nobody. The essence of this prophecy is that on account of bitter opposition—both internal and external—there would be no visible prospects for this Movement to be established, but God, with His lustrous Signs, would draw the world towards it and would display mighty assaults to attest to my truth. Thus, the plague is one of these 'assaults' which was foretold long ago.

Also among those assaults are the earthquakes that are shaking the world. No one knows what other assaults will occur! As had been foretold in this prophecy, there is not the least doubt that God has established this Jamā'at through the sheer manifestation of His power; otherwise, in the face of such nationwide opposition, it was simply inconceivable that hundreds of thousands would accept me in such a short time. The opponents tried hard, but remained utterly helpless in opposition to the will of God.

112. [ONE HUNDRED-TWELFTH] SIGN—I had a case pending in a court at Tehsil Batala, District Gurdaspur, against some hereditary tenants. I was told in a dream that in this suit the court will decree [in our favour]. I related this dream to a number of people. Among them

was a Hindu gentleman named Sharampat who used to visit me and is still alive. To him, too, I had communicated this prophecy that we would win this suit.

Later, it so happened that no one attended the court on our behalf on the day when the final judgment was to be delivered. But the respondents, some fifteen or sixteen persons, did attend. In the afternoon, they all came back and announced in the marketplace that the case had been dismissed. Soon after, the same person came rushing to me in the mosque and sarcastically declared, 'Sir! Your suit has been dismissed.' I asked, 'Who told you?' He said that all the respondents had returned and were announcing it in the marketplace.

I was surprised at this, for those who had brought this news were not less than fifteen in number; some of them were Muslims and some Hindus. The shock and grief I felt at this is simply indescribable. After saying this, the Hindu gentleman gleefully left for the marketplace, happy in the thought that he had been given occasion to malign Islam. For my part, the way I suffered is beyond description. It was the time for *'Aṣr* prayer and I retired to a corner in the mosque deeply anguished at the thought that this Hindu would always taunt how confidently I had made the prophecy about the decree which turned out to be false. Immediately then a voice spoke from the unseen. It was so loud that I thought somebody had called me from outside. The wording of the voice was:

ڈگری ہو گئی ہے مسلمان ہے !

The suit has been decreed; are you a Muslim!

Meaning that, do you not believe? At this I got up and looked around in the mosque, but found no one. This convinced me that the voice I had heard was that of an angel. I immediately summoned the Hindu gentleman back and told him about the voice of the angel. But he did not believe it. The next morning, I personally went to the Tehsil office

at Batala. The *Teḥṣīldār* [Revenue Officer] was a gentleman named Ḥāfiẓ Hidāyat Ali. He had not yet arrived at the court, but his clerk Mathra Dās, a Hindu gentleman, was there. I enquired from him if my case had been dismissed? He replied, 'No! Instead, a decree has been issued [in your favour].'

I told him that the respondents had announced in Qadian that the case had been dismissed. He replied, 'In a sense they, too, have spoken the truth. The fact is that when the *Teḥṣīldār* was writing the judgment, I had left the court to attend to an urgency. The *Teḥṣīldār* had just taken over. He did not know anything about the history of the case. The respondents produced a verdict before him that the hereditary tenants were allowed to cut down trees from the land they occupied, without the permission of the real owner. The *Teḥṣīldār*, after looking at the verdict, dismissed the case and permitted them to leave. When I returned, the *Teḥṣīldār* gave me the verdict to be filed along with the case. After reading it, I submitted to the *Teḥṣīldār* that he had made a serious mistake, because the grounds on which he had issued this verdict had already been set aside by the Appellate Court, and that the respondents had mischievously deceived him. At that very time, I produced before him the verdict of the Appellate Court, which was part of the file. Thereupon, the *Teḥṣīldār* tore up his first decision and decreed the suit.'

This is a prophecy to the truth of which a large number of Hindus and many Muslims have witnessed. Among them is the same Mr. Sharampat who had so gleefully brought the news that the suit had been dismissed فالحمد لله على ذٰلك [So Allah be praised for all this]. God's works appear with wonderful manifestation of power. This prophecy earned its distinction by the fact that no one happened to be there on our behalf and the *Teḥṣīldār* announced a flawed judgement to the respondents. In fact, all this was done by God; without this, the prophecy could never have acquired such special grandeur and distinction.

113. [ONE HUNDRED-THIRTEENTH] SIGN—This is a prophecy contained in *Barāhīn-e-Aḥmadiyya,* namely:

شاتان تذبحان۔ وكل من عليها فان۔

Meaning that, two goats will be slaughtered and every one on earth shall die in the end.

This prophecy is recorded in *Barāhīn-e-Aḥmadiyya* which was published twenty-five years ago. I did not understand its import for long and applied it, solely as an interpretation, to a number of other situations. But when Maulawī Ṣāḥibzādah ʻAbdul-Laṭīf and his auspicious disciple Sheikh ʻAbdur-Raḥmān were murdered by the unjust tyranny of the Amir of Kabul, it became clear as the bright day that these two saintly persons were implied by this prophecy; for, the word شاة [*shāh*—goat] in the Scriptures has been used only for a righteous person and, so far, no one except these two saints has been martyred in our Jamāʻat. Further, the term شاة [*shāh*—goat] cannot apply to those who do not belong to our Jamāʻat and are bereft of faith and integrity. The added reason for this is that the revelation is accompanied by the additional clause لا تهنوا ولا تحزنوا ['slacken not, and be not grieved'] which shows that these deaths would be such as to cause me grief and bereavement. It is rather obvious that the death of an enemy cannot be the cause of any grief. Also when Ṣāḥibzādah Maulawī ʻAbdul-Laṭīf, the martyr, was here in Qadian, I received this revelation about him during that time as well:

قتل خيبة و زيد هيبة

Meaning that, he will be murdered, disappointed with his opponents, and his murder will be most dreadful.

114. [**ONE HUNDRED-FOURTEENTH**] **SIGN**—About the outbreak of the plague, I received the revelation:

الامراض تشاع و النفوس تُضاع

Meaning that, diseases will be spread and lives will be lost.

Anyone can verify for himself, should he so desire, that I had published this revelation in the newspapers *Al-Ḥakam* and *Al-Badr* long before the plague's outbreak. Subsequently, plague in the Punjab became so rampant that thousands of homes were laid to waste by death.

115. [**ONE HUNDRED-FIFTEENTH**] **SIGN**—The booklet *Sirāj-e-Munīr* contains this prophecy about the outbreak of the plague:

یا مسیح الخلق عَدوانا

Meaning that: O Messiah who has been sent for mankind's sake! Take note of our plague.

After this, severe plague broke out and thousands of servants of God, frightened as they were by the plague, rushed towards me as if crying یا مسیح الخلق عَدوانا . Just as this prophecy is recorded in my book *Sirāj-e-Munīr,* similarly hundreds of persons were informed of it long before its fulfilment.

116. [**ONE HUNDRED-SIXTEENTH**] **SIGN**—One morning, the words

عبد اللہ خان ڈیرہ اسمٰعیل خان
'Abdullāh Khān Dera Ismail Khan

issued forth from my tongue by way of God's revelation, from which I was made to understand that on that day a gentleman bearing this name would send me some money. I communicated this revelation of

God to certain Hindus who deny the continuation of revelation and consider that all of it terminated with the Vedas. I said to them, 'If the money does not arrive today I am not in the right.'

One from among them, Bishan Dās, a Hindu and Brahman by caste, who is now posted somewhere as a *patwārī* [village registrar], blurted out, 'I shall test this matter and I shall go to the Post Office.' In those days, the mail used to arrive in Qadian at 2 PM. He immediately went to the Post Office and returned wonderstruck with the news that, in fact, one 'Abdullāh Khan by name who was an Extra Assistant at Dera Ismail Khan had sent some money.

That Hindu, deeply amazed and surprised, repeatedly asked me, 'Who has informed you about this matter?' His face showed signs of amazement and bewilderment. I told him, 'He has informed me who knows the hidden secrets; He is the God whom we worship.' Since Hindus are simply unaware of the Living God who always demonstrates the testimonials to His power and the truth about Islam, therefore, generally speaking, the Hindus are wont to initially deny the wonderful miracles of God Almighty, and when they happen to come across someone at whose hands the hidden phenomena of the unseen are manifested, they are overwhelmed by bewilderment and amazement.

This is also what happened in the case of Lālah Sharampat. As I have stated earlier, his brother Bishambar Dās and another person named Khushāl were sent to prison because of some crime. Not because of reverence [in me] but with intent to test, Sharampat had enquired of me what would be the outcome of this trial. He had also requested for prayer. So I continued to pray for him for a number of days. Ultimately, God Almighty, who is the Knower of the Unseen, disclosed to me at night that the resolution of the trial will be that Bishambar Dās's prison term would be reduced by half. This is what I had seen in a revelatory vision that I had cut half of his prison term with my own pen. But it was disclosed to me that Khushāl would have to serve his full prison term and not a day would be reduced and that the reduction of Bishambar Dās's term by half would simply be due to the effect of prayer. However,

none of the two would be acquitted and the file of the case would surely come back to the District [Court] and the outcome would be as stated.

I remember that when all these things had been fulfilled, Sharampat was amazed and the powers of our God Almighty left him utterly astonished. He wrote a letter to me that all these things had been fulfilled on account of your good luck. But alas, he failed to derive any benefit from the light of Islam. He is an Āryah [Samājist] these days. Let alone being guided [to Islam], I do not even expect that these people could ever testify truthfully. Although they boastfully preach that one ought to support the truth, they do not practise it. However, I do believe that a witness like Sharampat will come out with the truth if he is required to testify on oath and in the oath he is made to state that perjury on his part may adversely affect his offspring. He is witness to a number of prophecies made by me. It may be that, as a tactic for evasion, he would pretend that he doesn't remember. But the oath is such a thing as would surely revive his memory. In case he lies, my God will certainly punish him. This, too, will be a Sign that will be manifested. He is witness to as many as nine clear Signs.

I thank God Almighty that not only Muslims but all the nations in the world are witness to my Signs. فالحمد للّٰہ علٰی ذٰلك [So Allah be praised for all this].

117. [ONE HUNDRED-SEVENTEENTH] SIGN—Once an Āryah by the name of Malāwāmal, contracted tuberculosis and his condition was becoming increasingly hopeless. He saw in a dream that he was bitten by a poisonous snake. Having despaired of his life, he came to me one day and cried [for help]. I prayed for him and received the answer:

قلنا یا نار کُونی بردًا و سلامًا

Meaning that, We told the fire of fever to be cold and peaceful.

So, he recovered [from his illness] within a week and is still alive.

See *Barāhīn-e-Aḥmadiyya* page 227.[1] However, I am certain that his testimony will also require an oath.

118. [ONE HUNDRED-EIGHTEENTH] SIGN—Once, when I was in Gurdaspur in connection with a criminal case (which Karam Dīn of Jhelum had filed against me), I received the revelation:

يسئلونك عن شانك۔ قل اللّٰہ۔ ثم ذرھم فی خوضھم یلعبون۔

Meaning that, they will enquire about your stature—that is, what your stature and rank is—say, 'It is God who has bestowed this rank upon me' and then leave them to their frivolities.

So I communicated this revelation to the Jamā'at who happened to be with me at Gurdaspur and were no less than forty in number, including Maulawī Muḥammad 'Alī M.A. and Khwājah Kamāl-ud-Dīn B.A, the pleader. Later, when we went to the court, the lawyer representing the plaintiffs asked me the same question, namely 'Is your status and station such as is described in the book *Tiryāqul-Qulūb?*[2] I said, 'Yes, by God's grace, this is the station. It is He who has bestowed this station upon me.' With this, the revelation I had received in the morning was fulfilled close to *'Aṣr* [late afternoon Prayer] and led to enhancing the faith of all our Jamā'at.

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1. This reference text appears in *Rūḥānī Khazā'in,* vol. 1, page 252 published in 2008. [Publisher]

2. This is a mistake. It should be *Tuḥfa-e-Golarhviyyah*. We have obtained the certified copy of the court file of the case of Ḥakīm Faḍl Dīn versus Maulawī 'Abul-Faḍl Muḥammad Karm-ud-Din Dabīr of unknown parentage, resident of village Bheeń, Tehsil Chakwal, District Jhelum. It contains the words: *Tuḥfa-e-Golarhviyyah*, is my composition. It was published on the first of September 1902. It was written in refutation of Pir Mehr 'Alī, but not in response to *Saif-e-Chishtiyā'ī.* 'Question: Is what you have said about certain persons on page 48-50 of this book, applicable to you? Answer: 'By God's grace and Mercy, it is applicable to me.' [Publisher]

119. [ONE HUNDRED-NINETEENTH] SIGN—It so happened, in the year 1900, that one of my paternal cousins, Imām-ud-Dīn, who was bitterly opposed to me, created the nuisance that he built a wall across the front of our house in such a location that the access to the mosque was blocked and the guests who came to see me in my sitting room or came to the mosque were stopped from coming. Thus, my Jamāʿat and I suffered great hardship as if we were besieged. Left with no other option, we filed a complaint in the Civil Court of Munshī Khudā Bakhsh, District Judge. After the complaint had been filed, we learnt that this case was not winnable. The difficulty in it was that, with regard to the land on which the wall had been erected, it was established by the decree of some earlier time that Imām-ud-Dīn, the defendant, had long been in possession of.

This piece of land had originally belonged to another co-sharer by the name of Ghulām Jilānī but it had gone out of his possession and he had sued in the Civil Court at Gurdaspur with the plea that Imām-ud-Dīn was the seizer. That suit was dismissed on the basis of evidence of adverse possession. Since then Imām-ud-Dīn had continued to be in possession of it. Now Imām-ud-Dīn had erected a wall on the same land claiming that it was his land.

Thus, after we had filed the suit, review of an old decree placed such an insoluble problem for us that clearly indicated that our claim would be dismissed, for, as I have mentioned, this old decree established that Imām-ud-Dīn was in possession of that land. In face of this grave difficulty, our lawyer, Khwāja Kamāl-ud-Dīn, had advised us to settle the matter through compromise. That is to say, we should appease Imām-ud-Dīn by offering him some money.

I had reluctantly agreed to this suggestion, but he was not a person who would agree. He harboured a personal grudge against me, and indeed against the faith of Islam itself. He had realized that we had no way to sue him, and therefore became even worse in his mischief. In the end, we resigned the matter to God Almighty. But, as far as we and our

advocate were concerned, we knew that there was no chance of success, for the old decree established the possession of Imām-ud-Dīn. And Imām-ud-Dīn had such an evil intention that he would resist and hurl abuses in the courtyard in front of our house where our visitors *yakkās* [horse-drawn carriages] arrived. What is worse, he had also planned that after our case had been dismissed, he would erect a long wall in front of the doors of our house in order to besiege us like prisoners and make it impossible for us to exit our houses or go out. These were days of great anxiety for us, so much so that the situation described in the following verse applied to us perfectly:

ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ۔[1]

It was a calamity that had appeared out of nowhere. Thus, supplication was made in the court of Allah and help was sought from Him.

Then, after the supplication, I received the revelation which follows. These revelations are not of different times, but were revealed together at one time. I remember that at that time, Sayyed Faḍl Shāh of Lahore, brother of Sayyed Nāṣir Shāh, an overseer stationed at Baramulla, Kashmir, was kneading my feet. It was noon time when this series of revelations relating to the case pertaining to the wall began.

I told Sayyed [Faḍl Shāh] that this revelation was about the lawsuit relating to the wall and he should write it down as it was revealed. He therefore took the pen and paper. It so happened that every time divine revelation would come sentence by sentence while a state of drowsiness overtook—as is the way of God—and after one sentence was completed and written down, drowsiness would recur and the next sentence of divine revelation would flow from my tongue, until the entire

1. The earth seemed too narrow for them despite *all* its vastness (*Sūrah at-Taubah*, 9:118). [Publisher]

divine revelation had descended, and had it written down by the pen of Sayyed Faḍl Shāh of Lahore.[1☆]

In it I was given to understand that it is related to the wall that had been erected by Imām-ud-Dīn, the case pertaining to which was pending in court, and I was made to understand that in the end victory would be ours in this case.

So, I announced this revelation from God to a large number of my followers and informed them of its meaning and the occasion of its revelation. They were also published in *Al-Ḥakam* and I told everyone that, though the case appeared hopeless, God Almighty would create the means whereby we would win, for such indeed was the sum and substance of the revelation from Allah.

I will now write the text of this revelation from Allah, along with its translation. It is as follows:

الرحٰی تدور و ینزل القضاء۔ انّ فضل اللّٰہ لاٰتٍ و لیس لاحدٍ ان یردّ ما اتٰی۔[2☆] قل ای وربّی انہ لحق لا یتبدّل و لا یخفٰی۔ و ینزل ما تعجب منہ۔وحی من ربّ السماوات العلٰی۔ ان ربّی لا یضل و لا ینسٰی ۔ظفر مبین۔ وانّما یؤخرھم الٰی اجل مسمّٰی۔ انت معی و انا معك۔ قل اللّٰہ ثمّ ذرہ فی غیّہٖ یتمطّٰی۔ انہ معك وانہ یعلم السرَّ و ما اخفٰی۔ لا الہ الّا ھو۔ یعلم کل شیءٍ ویری۔ انّ اللّٰہ مع الذین اتقوا والذین ھم یحسنون الحسنٰی۔ انا ارسلنا احمد الٰی قومہٖ فاعرضوا و قالوا کذّابٌ اشر۔ و جعلوا یشھدون علیہ ویسیلون الیہ کماء منھمر۔ ان حبّی قریب۔ انہ قریب مستتر۔

1. ☆ **Footnote:** The state of drowsiness at the time of divine revelation is also a supernormal phenomenon. It is not brought about by physical causes of the body. Whenever it is required, drowsiness comes about merely by the providence at the time of need and prayer. Material causes have nothing to do with it. This refutes the doctrine of the Āryah Samājists, because they confine human life and the chain of all events to physical causes. This is why they do not believe that something can come out of nothing. According to them, for the manifestation of anything, existence of a physical cause is a must. Incidentally, it also proves that they deny God's revelation too. (Author)

2. ☆ It is peculiar that the good news contained in this revelation opens with the word *faḍl* and the name of the person who took down the revelation as it came was also Faḍl [meaning 'grace']. (Author)

(Translation): 'The mill shall revolve and divine decree shall descend', i.e. the case will take on a new aspect, quite like the revolving millstone when the [visible] part in front, goes back and becomes invisible and what was invisible before, becomes visible in turn. It means that, in the present state of the lawsuit, the aspect of the case as perceived by the presiding judge, which is harmful and damaging to our interest, shall no longer remain so and a different situation shall appear that shall be favourable to us.

Just as the part of the revolving millstone that is in front of the face goes back and the part in the back comes in front of the face, so shall the hidden and concealed matters come in the front of the face and become visible and what are visible shall become inconsequential and invisible.

Then God added: 'This is the grace of God that has been promised; it certainly shall come; no one can dare to ward it off.' That is, this matter has already been decreed in heaven that the present condition of the lawsuit which exudes desperation and hopelessness, shall be removed at once and an entirely new situation shall manifest that is helpful to our plaint and of this no one has any knowledge.

Then God Almighty added: 'Say, "I swear by my God, that this indeed is the truth; neither shall it change at all, nor shall it remain hidden. A matter will arise which will amaze you. This is the word of God who is the God of the high heavens. My Lord does not deviate from the straight course that He practises with His exalted servants and He does not forget those of His servants who are deserving of help. So you will have a clear victory in this case but this verdict is delayed until such time as has been preordained by God." You are with Me and I am with you. Say, "All matters are in the control of my God" and then leave the opponent in his error, pride, and arrogance.'

This sentence of God's revelation is meant to provide solace, for after the lawsuit was filed, most of the jurists had come to realize that the plaint was baseless and that it would be certainly dismissed; and Imām-ud-Dīn, the respondent, had also been informed from every

quarter that under the law, the door to our success was closed. For this reason, his arrogance had increased greatly and he confidently claimed that the suit would be dismissed shortly; rather, it was as good as dismissed. The mischief-mongers supported him. Thus, the news had spread almost throughout the entire village that according to our opponents, the case had been virtually decided in their favour. Therefore, God says in this context: 'Why do you show such pride and arrogance? Everything is in the control of God Almighty. He has dominion over everything.'

Then addressing me He said: 'The All-Powerful is with you and He knows all that is hidden. Indeed, even matters that are utmost secret and beyond the comprehension of man, are known to Him.' The sum of this sentence of God's revelation is that herein too lies a secret which has so far remained unknown to you, your counsel, or the judge in whose court this case is pending.

Then He said: 'This God alone is truly worthy of worship, there is none else worthy of worship; man should not rely upon anyone else, as if he worshipped him. It is only God who has this qualification. He is the only One who knows everything and who sees everything. And that God is with those who adopt righteousness and fear Him and when they do something good, they attend to all its fine requirements. They do not do good superficially or in a flawed manner; rather, they attend to its most subtle elements and perform it with perfection. Such are the ones whom God helps, because they are in the service of His favoured paths. They tread them and help others to tread them.'

Then He said: 'We sent Ahmad'—that is this humble one—'to his people, but his people turned away from him and they said, "He is a great liar, submerged in worldly greed"'; that is, profiting from such tricks he wants to earn worldly gains by such and such machinations. 'They testified against him in courts to get him arrested and they are falling upon him with their attacks like a strong flood that rushes down from above, but he says, "My Beloved is very near to me;" He is near indeed but is concealed from the eyes of the opponents.'

This was a prophecy that was made at a time when the opponents confidently claimed that the suit would surely be dismissed. With regard to me, they said that they would torment me by building the wall in front of all the doors of my house such as to make me a virtual prisoner. As I have just mentioned, God informed me through this prophecy: 'I shall bring to light a fact because of which the conquered would become the conqueror and the one who is the conqueror would become the conquered.'

This prophecy had been publicised so widely that some members of our Jamā'at committed it to memory. Hundreds knew about it and wondered how it would come to pass. In short, no one can deny that this prophecy had been widely publicised beforehand, even months before the judgment. Having been published in the newspaper *Al-Ḥakam,* its news had reached people who lived far-off in the country.

Then came the day of judgment. Our opponents were jubilant that day that the order of the dismissal of the suit would be announced. They said that, from then on, they would find an opportunity to torment me in every conceivable manner. That indeed was the day when the true import of the statement of the prophecy that 'it is a matter concealed with which the case would turn around and it will be revealed in the end', was to be exposed.

It so happened that on that day our lawyer, Khwājah Kamāl-ud-Dīn, thought of examining the index; i.e. the appendix of the old file which contains a summary of the essential orders. When it was examined, what was discovered in it was something entirely unexpected. That is, the certified copy of the order of the competent authority was discovered, to the effect that this land was not under the possession of Imām-ud-Dīn alone, but also of Ghulām Murtaḍa; i.e. my father.

When this information was presented to the [presiding] judge, he ordered the index to be produced forthwith and, upon consulting it, the truth became evident to him. Therefore, he straightaway passed a

decree against Imām-ud-Dīn with costs. Had that document not been produced before the competent authority, what option would he have except to dismiss the suit and we would have to suffer at the hands of the malicious enemy! Such are the ways of God.

Indeed this prophecy comprises not one, but two prophecies because firstly there is the promise of the victory in it and secondly there is the promise of exposing a secret matter that was concealed from everyone. It is with great pleasure and gratitude to God that we acknowledge that the providence of God also transformed the presiding judge of the case into a witness of the truth of this prophecy. He cannot dissociate himself from this testimony even though he—Sheikh Khuda Bakhsh, District Judge—is our religious opponent. He can testify that my counsel did not present this strong argument despite so many hearings and that it was only at the end of the case that this mystery was laid bare by the sheer grace of God.

Thus, anyone who happens to see the judgment of Sheikh Khuda Bakhsh would at once realize that our counsel relied for a long time on evidence based on hearsay which did not hold water against the judicial verdict. The file which the respondent Imām-ud-Dīn produced in order to establish his exclusive possession of the land contained only the name of Imām-ud-Dīn, my father's name was not included in it. The secret lay in the fact that the original owner of the land, Ghulām Jīlānī, did file the suit against Imām-ud-Dīn and only Imām-ud-Dīn had been named as the respondent in his complaint. And after receiving the news, my father, through his attorney, got his name to be registered as one of the respondents. The purport of it was that both of them were in possession [of the property]. Those documents had been lost through some mishap and only Imām-ud-Dīn's name was left as the respondent on the complaint of the plaintiff from which it was understood that Imām-ud-Dīn alone was in possession of the land.

This, therefore, was the hidden secret to which we were not privy.

When God Almighty so willed, this hidden fact was brought to light with the help of the index. As foretold in the prophecy, the millstone turned in a moment. Obviously, with the movement of the millstone, that part of the millstone that is hidden from the eye presents itself to the eyes and what is in front, becomes invisible. The same thing happened of this case.

The issues that were before the judge earlier—namely, that the plaintiff Ghulām Jīlānī in his plaint had indicated only Imām-ud-Dīn to be in possession—disappeared instantly with the presentation of the index; and quite like the hidden side of the millstone, new issues presented themselves. The hidden matter which God Almighty had promised in this prophecy to reveal, disclosed itself. The fact of the matter is that the complaint filed by Ghulām Jīlānī belonged to a distant period over which some forty years had passed; that case belonged to my father's time. I knew nothing about it. Since only Imām-ud-Dīn was named as the respondent in the plaintiff's complaint and all other documents had been destroyed and thirty years had passed, and meanwhile my father and—after him—my elder brother too had died, I had no knowledge of all these concealed matters.

Now one ought to think how great this prophecy is that is steeped in divine succour. We cannot vouch for the Islam of those who deny even such prophecies. What a pity that these people do not respect even divine succour. There was a time when the Christian ministers alleged, out of their sheer prejudice, that there was no prophecy in the Holy Quran. Muslim scholars did answer them, but the truth is that, to refute the one who denies prophecies and extraordinary Signs, is the task that can be done only by the one who can himself show a prophecy. Otherwise, this matter cannot be settled merely by talk. Thus, when the denials of the Christian ministers reached the limits, God sent me to bring the Muhammadan argument to complete fulfilment. Where are the Christian ministers now to stand up to me? I did not come untimely. I came at a time when Islam was being trampled under the feet of Christians.

O ye blind ones! Who has taught you to oppose the truth? Faith has been ruined; external attacks and internal innovations have wounded all the limbs of the Faith, and twenty-three years of the [fourteenth] century have also passed; millions of Muslims have renounced Islam and have become enemies of God and His Messenger, but you keep insisting that no one has come from God yet the *Dajjāl* [Antichrist] has indeed appeared.

Show me any Christian cleric now who says that the Holy Prophet, may peace and blessings of Allah be upon him, made no prophecy. Remember that time has long since passed before me. Now the time has come when God desires to demonstrate that the Messenger, **Muhammad of Arabia,** may peace and blessings of Allah be upon him, who has been vilified and denigrated and in whose rejection the unfortunate Christian clerics have written and published millions of books in this age, is **truthful, and indeed the Chief of the truthful**. He was vehemently rejected, but in the end, it was this very Messenger who was bestowed the crown of honour.

I am one of his servants[1☆] and subordinates to whom God speaks and converses and upon whom the gate of the divine mysteries and Signs has been opened. O ye ignorant ones! You may allege it to be disbelief or whatever else you like, but what value can your denunciations have in the eyes of one who, under divine command, is constantly engaged in the service of the Faith and witnesses divine bounties pouring like rain! The same God who descended upon the heart of Ibn-e-Maryam

1. ☆ There is a revealed couplet about this:

برتر گمان و وہم سے احمد کی شان ہے جس کا غلام دیکھو مسیح الزمان ہے

Beyond fancy and imagination is the glory of Ahmad[sa],
Whose servant, you can see, is the Messiah of the age!

(Author)

[the son of Mary] has descended on my heart too, but in greater glory; he was a human being and I am a human too.

Just as sunshine falls upon a wall, but the wall cannot claim to be the sun; similarly, the two of us cannot draw any conclusion about the personal merit of our own selves, because that Real Sun can say, 'What merit do you have apart from Me? Try to go away and see.' Similarly, 'Īsā [Jesus] said on one occasion that he was the son of God and on another—as alleged by the Christians—he walked behind Satan. Had he possessed any intrinsic light, he would not have suffered this trial. Can Satan ever tempt God? Since 'Īsā was human, he experienced trials peculiar to human beings. His supplications, too, lacked authority. Just like a human being, he merely made humble and respectful submissions to the Divine Majesty. This is why he wept so profusely during his supplication in the garden [of Gethsemane] that his clothes were soaked with tears; yet despite this, according to Christians, that prayer was still not accepted. But I say that it was, indeed, accepted and God saved him from the cross. He merely entered the tomb like Yūnus [Jonah], and, like Yūnus, he entered alive and came out alive. His weeping and the melting of his soul was like death itself. Such supplications, like the one offered by Ibn-e-Maryam [the son of Mary] in the garden, are accepted.[1☆]

اس درگاہ بلند میں آساں نہیں دُعا جو منگے سو مر رہے مرے سو منگن جا

It is not easy to supplicate in that exalted threshold.
Supplication is veritable death; so first annihilate yourself, then go for supplication.

1. ☆ It seems to me that Prophet 'Īsā must have seen some dream about his crucifixion, and dreaded that in the event of his crucifixion, the mischievous Jews would impute to him the stigma of being accursed. This is why he prayed vehemently and that prayer was accepted. God changed that destiny such that, apparently, he was put on the cross, and was even interned in the tomb, but, like Yūnus, he entered alive and came out alive. Prophets are ever so brave; he was never afraid of the wretched Jews. (Author)

120. [ONE HUNDRED-TWENTIETH] SIGN—The Almighty manifested for me a Sign regarding *Anjuman-e-Himāyat-e-Islām,* Lahore. Since Muftī Muḥammad Ṣādiq, Editor of the newspaper *Badr* is the prime witness to this Sign, the letter written by his own hand is reproduced below as evidence.

Letter of Muftī Muḥammad Ṣādiq

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ۔
نَحۡمَدُہٗ وَنُصَلِّی عَلٰی رَسُوۡلِہِ الۡکَرِیۡمِ ۔

[In the name of Allah, the Gracious, the Merciful. We praise Him and invoke His blessings upon His Noble Messenger.]

My Holy Master, Mentor, and Guide, the Promised Messiah and Mahdi, May Allah's blessings, peace, mercy, and bounties be upon you:

Sir, I submit, to the best of my knowledge, that when the book *Ummahātul-Mu'minīn* ['Mothers of the Faithful'] was published by the Christians in April 1898, the members of *Anjuman-e-Himāyat-e-Islām,* Lahore sent a memorial to the Government to the effect that the publication of this book be stopped and its author, who has penned such a filthy book, be required to show cause. In those days, I was employed in the Accountant General's Office at Lahore and happened to briefly visit Qadian. I can recall well this memorial being mentioned in Ḥuḍūr's presence as Ḥuḍūr was proceeding to the garden for a stroll in the company of quite a few people including Ḥaḍrat Maulawī Muḥammad 'Alī M.A., Ḥuḍūr said, 'It was an error on the part of the *Anjuman;* I am very much opposed to this memorial.'

Accordingly, Ḥuḍūr sent a dissenting note to the Government in the form of a memorial and also published it on 4 May 1898, against which the *Anjuman* raised a great hue and cry and wrote articles in the press in repudiation of Ḥuḍūr's point of view. One of those days when Ḥuḍūr went

out for a walk, Ḥuḍūr had said, 'Regarding this conduct on the part of *Anjuman-e-Himāyat-e-Islām,* Lahore, I have received this revelation:

ستذکرون ما اقول لکم و افوض امری الی اللہ

[You will soon recall my admonition; I commit my cause to Allah.]

In its translation and commentary, Ḥuḍūr had said, 'The *Anjuman* will shortly recall my statement that the kind of approach they have adopted is bound to fail. As for the position I have taken—namely, to rebut and answer the objections raised by the opponents—I resign the matter to God Almighty. In other words, God will be the Patron of my effort. But the *Anjuman* people will never succeed in their intent to get the author of *Ummahātul-Mu'minīn* punished. They will only recall afterwards that what they had been told in advance was factual and correct.'

When I returned to Lahore a couple of days after listening to this revelation, as usual a public meeting was held in the mosque situated in Gumti Bazaar, Lahore, where I used to give a report of my visit to Qadian. So I related this revelation of Ḥuḍūr and its explanation to a large number of people. I had hardly finished when someone brought the news that the *Anjuman* had received the Lt. Governor's reply that their Memorial had been rejected and that the author of the booklet *Ummahātul-Mu'minīn* could not be prosecuted under the law. This news break greatly reinforced the faith of all those present in the meeting and they all praised God Almighty for His wondrous ways!

(The Writer)
Most humble servant of yours,
Muḥammad Ṣādiq

121. ONE [HUNDRED-TWENTY FIRST] SIGN—In the days when the earthquake of 4 April 1905 struck, I had been told by God Almighty that it was not just one earthquake and there would be more earthquakes. This is why, by way of precaution, I, along with my family members and most of my Jamā'at members, shifted to the garden and stayed there in two marquees in a large open ground. During those days, my wife fell seriously ill and was suffering from constant fever that was accompanied by cough. She was under the treatment of my sincere friend Maulawī Ḥakīm Nūr Dīn but no improvement was felt. Things came to such a pass that she became almost immobile; in the evenings, her lady attendants made her sit on a cot and carried her to the marquee and in the mornings they would carry her back to the garden. She was getting weaker and weaker by the day.

Eventually, I fervently prayed and received the revelation:

انّ مَعِیَ ربّی سَیھدین

Meaning that, my Lord God is with me; He shall presently inform me what the disease is and also about its treatment.

Within a few minutes of this revelation it was put in my heart that her illness was due to the inflammation of the liver and that the prescription set out in the book *Shifā'ul-Asqām* would be helpful for it. That prescription was prepared. It was in the shape of tablets. After she had taken three or four tablets, I saw in my dream one morning that a person named 'Abdur-Raḥmān entered our home and he stopped and said that the fever is broken. It is a wonderful manifestation of the providence of Allah that no sooner had I seen the dream than I checked her pulse only to find no trace of the fever. Then I received the following revelation:

تو در منزل ما چو بار بار آئی خدا ابرِ رحمت بباریدیانے

Since you came to My Mansion, time after time,
Then did God send down the rain of mercy or not?

Many people are witness to this prophecy as well. Whoever wishes, may ask them.

122. [ONE HUNDRED-TWENTY SECOND] SIGN—Some thirty years ago, I saw in a dream once that there was a raised platform which looked like a shop; perhaps it had a roof too. An extremely handsome boy aged about seven was sitting there. It occurred to me that he was an angel. I do not remember whether he called me or whether I went up to him on my own, but when I stood close to the platform he handed over to me a refined and shining loaf of bread that was very large as if equal to the size of four [regular] loaves, and said, 'Take this loaf, it is for you and for the *dervishes* [mendicants] who are with you.' Thus ten years later, this dream was fulfilled. If someone with an unbiased heart were to come and stay in Qadian, he would find that twice a day we receive from the unseen the same bread the angel had given. Many a person with family is fed here twice a day. Many of the blind, crippled, and indigent carry their meals twice daily from the *Langar Khānah* [Community Kitchen]. Guests converge here from all over. The average number of those who eat twice a day here at this *Langar* is 200, and, at times, 300; sometimes even more.

This does not include the cost of the other requirements of hospitality. Despite exercising extreme frugality, the average monthly cost is Rupees 1500 and this is in addition to other expenses. I have been witnessing this divine miracle for twenty years; namely, that we are supplied with this bread out of the unseen. We do not know where it will come from the next day, but nevertheless it does come.

The disciples of Ḥaḍrat 'Īsā had prayed to God to grant them their daily bread, but the Benevolent God has been bestowing our daily bread upon us even without our asking. Just as the angel had announced, 'This bread is for you and for the *dervishes* who are with you', so does God Himself send this feast for me and my *dervishes* daily. Thus, every day a new feast from Him is a new Sign for us.

123. ONE [HUNDRED-TWENTY THIRD] SIGN—Once a Hindu gentleman whose name I do not recall[1☆] came to see me in Qadian. He said he wanted to convene a religious conference[2☆] and requested me to write an article about the beauties of my religion to be read out at the conference. At first, I demurred but he insisted that I must write. I know that I cannot do anything on my own strength—indeed, I do not have any strength at all. I can't speak unless God makes me speak, nor can I see anything unless He makes me see. I, therefore, prayed to God that He may reveal to me a discourse that may triumph over all the speeches of that conference. After this supplication, I found that a strength had been breathed into me. I felt in me a stirring of this heavenly power.

My friends who were present at the time know that I did not write any preliminary draft of this discourse. Whatever I wrote, I wrote extempore. And I was writing with such speed and haste that the copyist found it hard to keep pace with me. When I finished writing the discourse, I received this revelation from God Almighty:

مضمون بالا رہا

The paper has been declared supreme.

Thus, when that dissertation was read out in that conference, the audience was in an ecstasy while it was being read out and applause was heard from every direction, so much so that the Hindu gentleman who presided over the conference could not help exclaiming,[3☆] 'This paper has been declared supreme over all others!'

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1. ☆ I now recall; his name was Swami Shugan Chandar. (Author)
2. ☆ The name advertised for this conference was Dharam Mahotso Jalsa-e-'Azam Mazāhib [Conference of Great Religions]. (Author)
3. ☆ Since the paper dealt with all aspects of the five advertised questions, the time allotted for it was not sufficient to read it completely. Therefore at the heartfelt insistence of the audience the meeting was extended by one day. This was also an indication of its general approval. (Author)

An English newspaper, the *Civil and Military Gazette,* which is published from Lahore, also published its testimony that the paper transcended all others. About twenty Urdu newspapers also gave the same testimony. With the exception of a few prejudiced individuals, it was on every tongue in that conference that this paper had triumphed.

To this day there are hundreds of people who continue to give the same testimony. Thus, with the testimony of every sect, as well as of the English newspapers, my prophecy, 'The paper transcended all others', was fulfilled. This challenge was like the one that Prophet Mūsā[as] [Moses] had to take up against the sorcerers, for in this conference exponents of different schools of thought delivered speeches about their respective faiths. Some of them were Christians, some were Hindus of Sanātan Dharam or Āryah Samāj, some were Brahmūs, some were Sikhs, and some were Muslims who oppose us. All of them had turned their staffs into imaginary snakes, but when God unleashed the rod of Islam's truth against them in the form of a pure and profound discourse, it **turned into a python** and devoured all of them. To this day people are all praise for the discourse that had issued from my mouth. فالحمد للّٰہ علیٰ ذٰلك [So Allah be praised for all this].

124. [ONE HUNDRED-TWENTY FOURTH] SIGN—When I was writing *Barāhīn-e-Aḥmadiyya,* people were not inclined towards me at all, nor was I well known in the world. I happened to have an acute need for funds for which I prayed to God. It was then that I received this revelation:

دس دن کے بعد میں موج دکھاتا ہوں الا انّ نصر اللّٰہ قریب۔ فی شائل مقیاس۔
دن وِل یو گو ٹو امرت سر

Meaning that, money will most assuredly come after ten days; nothing will come before it. The help of God is near and just as when the she-camel raises her tail to deliver, her delivery is imminent, so close

indeed is Allah's help. Then God said a sentence in English that when the amount is received after ten days, 'then will you go to Amritsar'.

I communicated this prophecy to the three Hindus—namely, Sharampat, Malāwāmal, and Bishandās—all of whom are Āryas, and told them to remember that the money would arrive by mail and that for ten days, nothing would arrive by mail. In addition to these Hindus, quite a few Muslims were also apprised of this prophecy beforehand to make it well known, for this prophecy had two unique features: (1) It was categorically stated that nothing would come for ten days, and that on the eleventh day money would arrive without delay and without pause; and (2) The other peculiar feature was that with the arrival of the money, it would so happen that I would have to go to Amritsar.

Thus did this marvellous Sign of God's providence appear that for ten days after receiving the revelation not a single penny arrived. The above-mentioned Āryas visited the Post Office daily to investigate. In those days the sub-postmaster also happened to be a Hindu. When the eleventh day dawned, it was a day of odd spectacle for these Āryas. They so eagerly waited for the prophecy to turn out to be false. Some of them went to the Post Office and returned, looking rather glum. They said that Muḥammad Afḍal Khan, a Superintendent of Settlement, Rawalpindi had sent 110 rupees and so had another gentleman remitted twenty rupees. In short, 130 rupees in all were received and sufficed for the needs at that time. On the same day that this amount was received, a summons from the Summary Court, Amritsar, was also delivered to me to appear as a witness.

As I have stated, many people are witness to the fulfilment of this prophecy. A reference to the Postal Register, Qadian will also bear out that for a full ten days prior to the date on which these 130 rupees were received, no money order worth a penny is on record against my name in the aforesaid Register. Again, if you study the office record of the Summary Court, Amritsar, of the same date, you will find my deposition there in the file of the lawsuit about one Rajab Ali, a Christian

missionary. This Sign was manifested in the year 1884 CE. Under the same reference, the Postal Register can be examined and under the same reference, my deposition in the Summary Court, Amritsar can be traced. In case the Hindu witnesses refuse to testify, they may be obliged to speak the truth under oath. This prophecy is recorded on pages 469[1] and 470 of *Barāhīn-e-Aḥmadiyya* and the names of these Āryas are referred to. If those people did not happen to be the eyewitnesses to this prophecy, it doesn't stand to reason that they should have remained silent for so long despite being extremely hostile. Why did they remain silent from 1884 CE until now, 1906 CE, despite the knowledge that in my books and pronouncements I have repeatedly written their names as witnesses? It was their right to refute all the testimonies concerning them as recorded in *Barāhīn-e-Aḥmadiyya.* It must be remembered that three Hindus are mentioned in *Barāhīn-e-Aḥmadiyya* as witnesses of the prophecies: first of all is Lālah Sharampat Khatrī, second is Lālah Malāwāmal Khatrī, and third is Bishandās Brahman. Wherever the term *Āryas* occurs in *Barāhīn-e-Aḥmadiyya* these alone are meant; others too are meant elsewhere. Furthermore, this prophecy contains an English sentence which is also a Sign in my favour as I do not know English at all. By stating this prophecy in Urdu, Arabic, and English, God has fully laid bare its intent. It is a great Sign indeed, but only for those whose eyes are not blinded by prejudice.

125. [ONE HUNDRED-TWENTY FIFTH] SIGN—Let it be clear that the Sign of Pundit Lekh Rām's death is among the awe-inspiring and majestic Signs. My books, *Barakātud-Du'ā', Karāmātuṣ-Ṣādiqīn,* and *Ā'ina-e-Kamālāt-e-Islām* are the basic sources of the fundamental prophecy about it, in which it was foretold that within six years Lekh Rām would depart from this world as a result of an assassination, and the day of his assassination would be the very next day after *'Īd;* that

1. This reference text appears in *Rūḥānī Khazā'in,* vol. 1, page 559–561, published in 2008. [Publisher]

is, it would be a Saturday. It was appointed this way so that the day of *ʿĪd* which was a Friday should signify that the day when there will be two *ʿĪds* in the homes of Muslims, the following day would bring two mournings in the homes of the Āryas[1☆]. This prophecy is not only recorded in my books, but Lekh Rām himself quoted it in his book and, thereby, made it known to his own community prior to its fulfilment.

In response to this prophecy, he wrote in his book concerning me, that 'My Parmeshwar has revealed to me that this man (meaning this humble one) will die of cholera within three years, for he is a liar.'[2☆] This 'revelation' of Lekh Rām stipulating three years was quite like the one 'Abdul-Ḥakīm Khān has now published, stipulating three year period about my death.

Indeed, this prophecy of mine was against Lekh Rām and was in the form of a *mubāhalah* [prayer duel]. The books by Lekh Rām are still available and are very well known among the Āryas wherein Lekh Rām has recorded the prophecy ascribing it to his Parmeshwar. Similarly, my own prophecy that stipulated Lekh Rām's death within six years had become famous among hundreds of thousands of people. For example, this prophecy was recorded in my book *Karāmātuṣ-Ṣādiqīn,* published in Ṣafar 1311 Hijrah, which is an Arabic book; its translation is as follows:

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1. ☆ Lekh Rām was assassinated on Saturday. *ʿĪdul-Fiṭr* fell on Friday which in its own right is a day of *ʿĪd* [festival] in Islam. In other words, the indication was that the day prior to Lekh Rām's assassination, Muslims would celebrate two *ʿĪds*; and the day after the twin *ʿĪds*, the house of the Āryas would be afflicted with twin mournings—one because their **leader** had been killed and the other because the fulfilment of my prophecy had proven their religion false. (Author)

2. ☆ See *Takdhīb Barāhīn-e-Aḥmadiyya*. Pages 307 and 311 and *Kulliyāt-e-Āryah Musāfir*—page 501 wherein it is also written that within three years I will be finished and no one of my progeny will survive. (Author)

> After granting my prayer concerning Lekh Rām, God has informed me that he would perish within six years, and his crime is that he vilified the Holy Prophet, may peace and blessings of Allah be upon him, and reviled him with blasphemous language.

Five years prior to Lekh Rām's death, this book had been widely published in Punjab and [the rest of] India. And then, in the public announcement of 22 February 1893 which forms part of my book, *Ā'ina-e-Kamālāt-e-Islām,* I had prophesied unequivocally, long before his death, that Lekh Rām would be cut to pieces like the calf of Sāmirī, and this indicated the fact that the fate of Lekh Rām would be like that of the calf of Sāmirī that was cut to pieces on a Saturday. And it alluded to his assassination. Accordingly, Lekh Rām was assassinated on Saturday. Only a day before—on Friday—it had been *'Īd* for the Muslims in those days. The calf of Sāmirī had similarly been cut to pieces on a Saturday, and that had been a day of *'Īd* for the Jews. Just as the calf of Sāmirī was burnt after being cut to pieces, so was Lekh Rām burnt after he had been cut to pieces. His assassin first cut his intestines, and then the surgeon further opened up his wound, and he was finally cremated. His bones were then cast into the river just like Sāmirī's calf. God Almighty likened him to Sāmirī's calf because just as the calf was quite lifeless and was like the modern toys that produce sound when their button is pressed; a sound emanated from this calf too. Thus, God Almighty affirms that Lekh Rām was lifeless and devoid of spiritual life. His sound was quite like that of Sāmirī's calf, and he was not endowed with true knowledge, true perception, true relationship with God, and true love for Him. It was the fault of the Āryas that they accorded to this lifeless person—who had no life of spirituality within him and was simply a corpse—a position that should have been accorded to a living person. Therefore, his end was like that of Sāmirī's calf.

When I made this prophecy, some of newspapers mounted attacks

against me too. The Editor of *Anīs-e-Hind* of Meerut in its issue of 25 March 1893, had attacked me, saying that in case Lekh Rām happened to have a mild headache or fever, it would be claimed that the prophecy had been fulfilled. In response, I wrote in my book, *Barakātud-Du'ā'*, that I would be answerable if something so insignificant happened, but if its fulfilment took the form in which the wrath of God was clearly manifest, then know that it was from God. This answer was printed on the first page of *Barakātud-Du'ā'*. You can find it for yourself if you so desire.

As for the prophecies which establish that he [Lekh Rām] would be assassinated, let it be clear that there are three in number. The first is the prophecy which was published in *Barakātud-Du'ā'* in the lifetime of Lekh Rām. It clearly foretells his assassination, namely:

عجل جسد له خوار۔ له نصب و عذاب

Meaning that, Lekh Rām is Samiri's calf. It is lifeless and is a mere noise which has no spirituality. He will, therefore, suffer the same punishment as was awarded to Samiri's calf. Everyone knows that Samiri's calf was cut to pieces, then cremated and then cast into the river. Thus, this prophecy clearly and evidently indicates Lekh Rām's assassination, for he has been ordained to suffer the same punishment as was appointed for Samiri's calf.

The second prophecy that foretells Lekh Rām's assassination consists of a vision which is recorded in the footnote of the booklet *Barakātud-Du'ā'*. Its text runs as follows: 'On 2 April 1893 CE, I saw a huge person with a terrifying visage, as if his face was dripping with blood and as if he was not a human being, but rather one of the terrifying and awe-striking angels. He came and halted before me. His presence filled hearts with terror. I beheld him as if he were in the shape of one who was out to kill. He asked me where Lekh Rām was. He also named another person,

and said where was he.[1☆] At this, I understood that this person had been appointed to punish Lekh Rām and the other person.' See the title page of *Barakātud-Du'ā'*, published April 1893. Later Lekh Rām was killed by assassination on 6 March 1897. About five years before his death, this vision had been printed and published in the booklet *Barakātud-Du'ā'*. It should be remembered that the prophecy about Lekh Rām's murder was not simply a prophecy; rather, I had prayed for his death and had been informed by God Almighty that he would be killed within six years.

Had he not trespassed all limits in vituperation and had he avoided publicly slandering our Prophet, may peace and blessings of Allah be upon him, he would have died after completing the stipulated six years. But his unbridled vituperation did not even allow him live that period to completion. There was yet one year remaining when he was seized by the jaws of death.

In contrast, Deputy 'Abdullāh Ātham adopted a softer approach, so much so that whenever I visited Dr. [Henry] Martyn Clark's residence for the debate, he used to stand up on seeing me as a mark of respect. The mean-spirited Christians used to dissuade him, but he would never fall short of this respectful demeanour. Not only this, he also publicly retracted from calling [the Holy Prophet[sa]] the *Dajjāl* [Antichrist], and cared nothing about the Christians. As a result, God granted him respite beyond the stipulated time limit. Lekh Rām was the one who, on account of his insolence, could not even complete the originally stipulated period. 'Abdullāh Ātham, on the other hand, was the one who, on account of his respect and politeness, lived for fifteen months more than the original time period, but in any case, died within the fifteen months. God granted him the reprieve and yet did not go back on His

1. ☆ **Footnote:** I still do not know who the other person is. The blood-drenched angel did name him, but I forgot the name. I wish I had remembered it so I could warn him so that I might, through admonition and advice, persuade him to repent. But the indications are that this person is the like of Lekh Rām or you might say his mirror image and his equal in slander and abuse. واللہ اعلم [And Allah knows best]. (Author)

Word. In any case, the fifteen months period stipulated for his death, was upheld.

Addressing [Sir] Sayyed Ahmad Khan, I had written in my book *Barakātud-Du'ā'*: 'I have prayed for Lekh Rām's death and the prayer has been accepted. Therefore, this example of the acceptance of prayer should suffice for you, a disbeliever as you are in the acceptance of prayer.' But this writing of mine was held up to ridicule, for Lekh Rām was still alive and fully healthy and extremely active in reviling Islam. In order that people might commit this prophecy to memory, I addressed Sayyed Ahmad Khan in verse. The following are those verses, as recorded in my book *Barakāt-ud-Du'ā'* which were published while Lekh Rām was still alive.

A letter in verse to Sayyed Ahmad Khan C.S.I. who denied the acceptance of prayer

رُوئے دلبر از طلبگاران نمیدارد حجاب می درخشد در خور و می تابد اندر ماہتاب

The face of the Beloved is not veiled from seekers.
It shines in the sun and is reflected in the moon.

لیکن آں رُوئے حسیں از غافلاں ماند نہاں عاشقے باید کہ بردارند از بہرش نقاب

But that Lovely Countenance is indeed hidden from the eyes of the heedless;
It is only for a sincere lover that the veil is lifted.

دامن پاکش زنخوت ہا نمی آید بدست ہیچ راہے نیست غیر از عجز و درد و اضطراب

Arrogance can lead no hand to reach the hem of His holy garment;
There is no way to reach Him except through the door of humility, pain, and anguish.

بس خطرناک است راہِ کُوچۂ یار قدیم جاں سلامت بایدت از خود رویہا سر بتاب

Fraught with perils is the path to the Eternal Beloved;
Abandon your ego if you value your life.

تا کلامش عقل و فہمِ ناسزایاں کم رسد ہر کہ از خود گُم شود او یابد آں راہِ صواب
The understanding and wisdom of the unworthy cannot fathom His Word;
Only he finds the right path who loses his self to find it.

مشکلِ قرآن نہ از ابنائے دنیا حل شود ذوق آں میداند آں مستے کہ نوشد آں شراب
The mysteries of the Holy Quran cannot be understood by the sons of the world;
Only he can appreciate the true taste of that wine who partakes of it.

ایکہ آگاہی ندادندت زانوارِ دروں در حقِ ماہر چہ گوئی نیستی جائے عتاب
O ye who have not been granted enlightenment!
I care not for what you say about me.

از سر وعظ و نصیحت ایں سخنہا گفتہ ایم تا مگر زیں مرہمے بہ گردد آں زخمِ خراب
I only say all this as admonishment and honest advice,
So that this balm may heal your putrid wound.

از دعا کن چارۂ آزارِ انکارِ دعا چوں علاجِ مے زِمے وقتِ خمار و التہاب
With prayer remedy the loss you have incurred by rejection of prayer;
If not yet intoxicated, more wine is the remedy.

ایکہ گوئی گر دعاہا را اثر بودے کجاست سُوئے من بشتاب بنمایم ترا چوں آفتاب
O ye who say, 'Show me if there is any power in prayer'!
Hasten towards me; I will show you its power which is as clear as the shining sun.

یعنی دعا لیکھ رام کے حق میں

ہاں مکن انکار زیں اسرارِ قُدرتہائے حق قصہ کوتہ کُن ببیں از ما دعائے مستجاب[1]☆
Beware! Do not deny the wonders of Omnipotence of God;
In short, come now, witness from me the acceptance of prayer

i.e., prayer about the death of Lekh Ram.

1. ☆ See pages 2, 3, 4 of the title page of [the book] *Barakātud-Du'ā'*. (Author)

This entire quotation is the copy of the original and contains the explanation that this prayer was offered seeking Lekh Rām's death. A couplet has been recorded in the book *Karāmātuṣ-Ṣādiqīn* to the effect that Lekh Rām's death would be close to the day of *'Īd*. Thus *'Īd* fell on Friday and Lekh Rām was assassinated on Saturday. That couplet runs as follows:

وَبَشَّرَنِیْ رَبِّیْ و قَالَ مُبَشِّرًا سَتَعْرِفُ یَوْمَ الْعِیْدِ وَالْعِیْدُ اَقْرَب

Meaning that, God gave me the tidings about Lekh Rām's death and said: 'You will recognise this event on the day of *'Īd,* and *'Īd* will be close to it.' This prophecy that Lekh Rām's death would occur close to the day of *'Īd* has been published in some of the Āryah Samāj newspapers; for instance, in *Samāchār*.

Let it be clear that the prophecy about Lekh Rām's death has reached *ḥaqqul-yaqīn* [true certainty]. Anyone who wishes to acquaint himself fully with this prophecy, should first read the leaflet about my book *Ā'ina-e-Kamālāt-e-Islām* and then carefully read that passage of my book *Barakātud-Du'ā'* in which I had addressed Sayyed Ahmad Khan: 'Be informed that I had prayed for Lekh Rām's death. Therefore, note for certain that he will die within the stipulated time frame.' Then, the seeker after truth should read my note that forms part of the leaflet about the book *Ā'ina-e-Kamālāt-e-Islām,* in which addressing the Āryas, I have written the following: 'My prayer regarding Lekh Rām's death has been accepted, now if your faith is true, do beseech your Parmeshwar and pray that he may be spared this certain death.' The seeker after truth should also study a vision of mine recorded at the end of *Barakātud-Du'ā'*, in which I have written thus: 'I saw an angel with blood dripping from his eyes. Accosting me, he asked, where is Lekh Rām?[1☆] He also named another person and enquired his whereabouts.'

1. ☆ These words of the bloodthirsty angel are a hint that Lekh Rām would be assassinated. (Author)

Then, the seeker after truth ought to study the verse contained in *Karāmātuṣ-Ṣādiqīn* which says that Lekh Rām will die on the day close to *ʿĪd*. He should then study the revelation recorded in *Āʾina-e-Kamālāt-e-Islām,* which says about Lekh Rām:

عجل جسد له خوار لهٗ نصب و عذاب۔

Meaning that, he is a lifeless calf which is devoid of spiritual life; it is nothing but noise. Therefore, He will be cut to pieces like the calf of Sāmirī.

Bear in mind that the clarification of لهٗ نصب و عذاب is لهٗ کمثلهٖ نصب و عذاب according to the understanding given by God, and this is exactly what happened. **As I have already stated** that there are three revelations about Lekh Rām's assassination: (1) A bloodthirsty angel appeared to me and asked where Lekh Rām was; (2) This very revelation عجل جسدٌ له خوار۔ له نصبٌ و عذاب meaning that Lekh Rām is Sāmirī's calf and will be cut into pieces like Sāmirī's calf; and (3) The couplet that was divinely revealed to me and was published beforehand; that is, five years before the death of Lekh Rām. It reads as follows:

الا اے دشمنِ نادان و بیراہ بترس از تیغ بُرّانِ محمدؐ

Meaning: 'O Lekh Rām! Why do you revile Ḥaḍrat Muḥammad, may peace and blessings of Allah be upon him? Why are you not afraid of the sword of Ḥaḍrat Muḥammad, may peace and blessings of Allah be upon him, that will cut you down to pieces?'

Here I reproduce all the verses of which the above-mentioned revealed couplet forms part. Below them I will reproduce the photograph of Lekh Rām's corpse, as was published by the Āryas themselves. Indeed, I am deeply saddened at Lekh Rām's plight that he, after vilifying Islam for a few days, died so young in the end. He had stayed in Qadian in company with me for about two months. At first he did not have this disposition but wicked people spoiled his disposition.

He had agreed with great eagerness to accept Islam if he found Islam to be the faith in which the Signs of God Almighty are manifested and matters of the unseen are revealed. But some wicked residents of Qadian led him astray. Those unworthy Hindus told him false stories about me to make him loathe my company. As a result of this bad company, he deteriorated to a decadent state by the day. To my mind, his condition was not so decadent in the beginning; he only had religious zeal and every believer in religion is entitled to argue in support of his faith abided by truth and justice. A year before his assassination, he met me once in a small mosque at the Lahore Railway Station. I was performing ablution at the time. After doing Namaste [traditional greeting of Hindus], he stayed for a few minutes, and then left. I regret that I could not talk to him at that time due to *Ṣalāt*. I deeply regret that the Hindus of Qadian did not give him the chance to listen to me and out of sheer mendacity incited him. I know for a fact that his blood is upon them. Despite all his zealotry, he did have a certain naivety in his disposition as he would let himself be swayed by the remarks of mischievous people, without scrutiny or investigation. This is why God Almighty compared him to a calf.

At any rate, I cannot help feeling sad at his sudden death. But what could I do? That which was decreed by God Almighty was bound to be fulfilled. Underneath the verses reproduced below we will show a photograph of Lekh Rām's corpse published by the Āryas. It shows Lekh Rām after he had been murdered and placed on a bier surrounded by a large number of people. I have reproduced it in this treatise so that it may possibly serve as a lesson for others and help them avoid the course that displeases God in religious debates.

God knows that I bear no malice against anyone. Although I am happy to see the prophecy of God Almighty come true in the case of Lekh Rām; on the other hand, I am sad that he had to die in the prime of his life. Had he turned towards me, I would have prayed for him so that this calamity would have been averted. He did not have to become

a Muslim to avert this calamity; all he had to do was refrain from using abusive and foul language. It was rank injustice on his part to call our Prophet, may peace and blessings of Allah be upon him, a liar and an impostor without full knowledge and information. He also used to vilify other Prophets, peace be upon them.

As for the Chosen Prophet of God, he appeared at a time when the whole of Arabia, Persia, Syria, Rome, and the whole of Europe were engrossed in creature worship. And by Pundit Dayanand's own admission, the entire land of the Āryas was steeped in idol worship during that time. In no part of the earth had *Tauḥīd* [belief in the Oneness of God] remained inviolate. This Prophet alone re-established *Tauḥīd* through his advent, and established the awe of the majesty and glory of God on earth, and demonstrated his own truthfulness through thousands of Signs and miracles and his miracles continue to manifest up until now.

Was it, then, in keeping with the norms of decency and civility to use vulgar obscenities for such a grand Prophet who manifested God's majesty on earth, obliterated idol-worship, and re-established *Tauḥīd;* and to never relent [from this vilification]? He was vilified in marketplaces, in ordinary assembly [of people], and in every street and alley. God is slow to wrath, and He is Most Benevolent and Most Merciful, but in the end, He seizes the rebellious and the shameless.

The Hereafter as yet belongs to the realm of the unseen, but one has to admit that a religion that demonstrates living Signs of the Living God has to be from God. Man can duplicate every good teaching, but cannot duplicate the Signs of God. Hence, in accordance with this criterion, Islam alone is the living religion on the face of the earth. Yet, despite all this, we cannot say that the sages and avatars of the Hindus were liars and deceitful, nor do we abuse them, God forbid. On the contrary, God Almighty teaches us that there is no human habitation or country to which He has not sent a Prophet, as He Himself says:

وَإِنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ۔[1]

Meaning that, there are no people amongst whom a Prophet of God did not appear.

But we cannot comprehend the belief that, since the beginning of time, God's interest was confined only to the territory of the Āryas despite the vast habitations and countries that stood in need of His guidance, and [the belief that] all are His creation yet the other nations were deprived of His direct guidance. We also find the existing Law of God contradicting it as well for He discloses Himself even now through His word and revelation in other countries. Such partisanship and partiality cannot be imputed to God. He inclines with mercy to everyone who turns to Him heart and soul. Indian or Arab, He wants no one to lose. His mercy is universal and is not restricted to any particular country. We similarly observe that, physically speaking, God's bounties are found everywhere. There is water in every country just as there is in the land of the Āryas; there is grain in every country just as there is in land of the Āryas. Every country is blessed with the same bounties that are found in the land of the Āryas. While God has not discriminated between peoples and countries in His physical bounties, how can one possibly think He has done so spiritually? Black, White, Indian or Arab; all people are His creation. Therefore, God, who has limitless attributes, cannot be restricted to any limited sphere; to try to limit Him is nothing but narrow-mindedness and folly.

Below I record the verses that contain the prophecy about Lekh Rām's assassination. As pointed out earlier, these verses were printed and published throughout the Punjab and [the rest of] India. They are given below with a photograph of Lekh Rām's corpse attached at the end.

1. *Sūrah Fāṭir,* 35:25 [Publisher]

Verses

عجب نُورے است درجانِ محمدؐ عجب لعلیست درکانِ محمدؐ

How wonderful is the light in the person of Muḥammad[sa];
And marvellous indeed is the ruby in the mine of Muḥammad[sa].

زظلمت ہا دلے آنگہ شود صاف کہ گردد از محبانِ محمدؐ

The heart is cleansed of all darkness
When it joins the lovers of Muḥammad[sa].

عجب دارم دلِ آں ناکساں را کہ رُو تابند از خوانِ محمدؐ

Alas for the hearts of those unworthy ones,
Who turn their backs upon the hospitality of Muḥammad[sa]!

ندانم ہیچ نفسے در دو عالم کہ دارد شوکت و شانِ محمدؐ

I know of no one in both the worlds
Who has an exalted station equal to Muḥammad[sa].

خدا زاں سینہ بیزارست صدبار کہ ہست از کینہ دارانِ محمدؐ

God is most displeased with the person
Who bears a grudge against Muḥammad[sa];

خدا خود سوزد آں کرمِ دنی را کہ باشد از عدوانِ محمدؐ

God Himself burns that worthless worm,
Which is among the enemies of Muḥammad[sa].

اگر خواہی نجات از مستیٔ نفس بیا در ذیل مستانِ محمدؐ

If you wish to be delivered from the stupor of the lower self,
Come and join the ranks of the lovers of Muḥammad[sa].

اگر خواہی کہ حق گوید ثنایت بشو از دل ثنا خوانِ محمدؐ

If you desire that God should praise you,
Become a true admirer of Muḥammad[sa].

اگر خواہی دلیلے عاشقش باش محمدؐ ہست بُرہانِ محمدؐ

If you desire a proof [of his truthfulness], be his lover;
For Muḥammad himself is the proof of Muḥammad[sa].

سرے دارم فدائے خاکِ احمدؐ دلم ہر وقت قُربانِ محمدؐ

My body craves to be sacrificed for the dust of Aḥmad's feet;
My heart is ever eager to die for Muḥammad[sa].

بگیسوئے رسول اللہ کہ ہستم نثارِ رُوئے تابانِ محمدؐ

By the tresses of the Prophet of God,
I would die for the illumined countenance of Muḥammad[sa].

دریں رہ گر کُشندم ور بسوزند نتابم رُوزِ ایوانِ محمدؐ

Cut me to pieces or burn me to death,
I will not turn away from the court of Muḥammad[sa].

بسے سہل است از دنیا بُریدن بیادِ حُسن و احسانِ محمدؐ

How easy it is to renounce the world
When one contemplates the beauty and grace of Muḥammad[sa]!

فدا شد در رہش ہر ذرّۂ من کہ دیدم حُسن پنہانِ محمدؐ

Every particle of my being has been sacrificed in his path;
For, I have witnessed the latent beauty of Muḥammad[sa].

دگر اُستاد را نامے ندانم کہ خواندم در دبستانِ محمدؐ

I know not the name of any other teacher;
I have studied at the school of Muḥammad[sa].

بدیگر دلبرے کارے ندارم کہ ہستم کُشتۂ آنِ محمدؐ

I have no affiliation with any other beloved;
I have fallen prey to the loving ways of Muḥammad[sa].

مرا آن گوشہء چشمے بباید نخواہم جُز گلستانِ محمدؐ
I crave but just a single glance;
I need nothing but the garden of Muḥammad[sa].

دلِ زارم بہ پہلویم مجوئید کہ بستیمش بدامانِ محمدؐ
Search not for my anguished heart in my bosom,
For I have surrendered it to the lap of Muḥammad[sa].

من آں خوش مُرغ از مرغانِ قدسم کہ دارد جا بہ بُستانِ محمدؐ
I am the merriest among the birds of Paradise,
Who have built their nests in the garden of Muḥammad[sa].

تو جانِ ما منور کردی از عشق فدایت جانم اے جانِ محمدؐ
You have illumined my heart and soul with love;
My life is an offering to you, O Muḥammad[sa].

دریغا گردہم صد جاں دریں راہ نباشد نیز شایانِ محمدؐ
Were I to sacrifice my life for him a hundred times—
Alas! It would still be unworthy of the high station of Muḥammad[sa].

چہ ہیبت ہا بداوند ایں جواں را کہ ناید کس بہ میدانِ محمدؐ
So awe-inspiring is the station granted to this champion;
No one can even dare to compete with Muḥammad[sa].

رہِ مولےٰ کہ گم کردند مردم بجو در آل و اعوانِ محمدؐ
The path to God—which mankind has lost—
Search for it in the progeny and helpers of Muḥammad[sa].

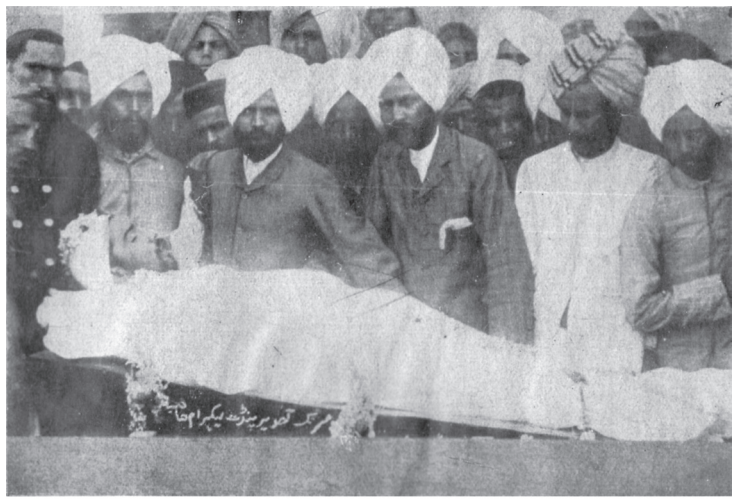
الا اے دشمنِ نادان وبے راہ بترس از تیغ بُرّانِ محمدؐ
Beware—O foolish and misguided enemy—
Beware of the sharp sword of Muḥammad[sa]!

الا اے مُنکر از شانِ محمدؐ ہم از نورِ نمایانِ محمدؐ

Beware, O denier of the status of Muḥammad[sa],
And of the manifest light of Muḥammad[sa]!

کرامت گرچہ بے نام و نشان است بیا بنگر زِ غلمانِ محمدؐ

Even though miracles are no more,
Come and witness them among the devotees of Muḥammad[sa].[1☆]



1. ☆ Lekh Rām had repeatedly written to me that he wanted to see a miracle. He also repeatedly said in his books that he be shown a miracle. But, God, who is Wise, shows miracles according to an individual's condition. Since, Lekh Rām's tongue worked like a knife in abusing our Prophet, may peace and blessings of Allah be upon him, and he had injured the sentiments of thousands, God too manifested the Sign of a knife and his foul-mouthing pierced into his body having taken the form of a knife and cutting his entrails to pieces. This is the very Sign of God's wrath; those who have ears should pay heed to this. When he was alive, he also used to say that he would not accept unless a star falls from the sky. Thus, it so happened that since he considered himself to be a star of the Āryah nation and his nation also acknowledged him to be a star, that star fell. His fall was very heavy for the Āryas; it caused lamentation in every household. (Author)

126. [ONE HUNDRED TWENTY-SIXTH] SIGN—In Ludhiana, there was a gentleman named Mīr ʿAbbās ʿAlī. He was among those who had entered into *baiʿat* [pledge of allegiance] with me. Within a few years, he made such progress in his sincere devotion that, on the basis of his spiritual condition at that time, I once received the revelation:

اصلها ثابتٌ و فرعُها فی السمآء

Its roots are firm and its branches spread into heaven.

This revelation only meant that at that time he was a firm believer. At that time he displayed signs that supported this. There was no incantation for him besides talking about me, and he used to copy out, in his own hand, every letter that I wrote to him considering them to be extremely blessed, and he admonished and advised other people. Even if there was a dry piece of my leftover bread, he would eat it, considering it to be blessed. He was the one who was the first from Ludhiana to come to me in Qadian. At one time, I was shown by God that ʿAbbās ʿAlī would stumble and draw away from me. Even that letter of mine he copied into his collection of my letters. Thereafter, when he met me he expressed surprise over my vision saying, 'How can that be, for I am ready to lay down my life for you?' I replied that whatever is destined for you, shall be fulfilled. Subsequently, the time came when I put forward my claim of being the Promised Messiah. He found the claim unpalatable. In the beginning he was disgruntled in his heart. Later on, at the time of my debate with Maulawī Abū Saʿīd Muḥammad Ḥusain in Ludhiana, he had the opportunity of associating with my opponents for a few days. Then the divine decree became manifest and he clearly revolted. He deviated completely, so much so that the conviction of his heart and the light of his face all vanished and the darkness of apostasy became evident. After he had rejected me, he met me once at Pir Iftikhar Ahmad's residence in Ludhiana and proposed, 'You and I can settle the matter if we are locked up in a room and remain locked for ten days, then the one who is a liar, shall die.' I replied, 'Mir Ṣāḥib, why resort to such tests that are

opposed to the Shariah? No Prophet tried to test God. However, God is watching you and me. He has the power, on His own, to kill the liar vis-e-vis the truthful. As for Signs from God Almighty, they are pouring down like rain. If you are a genuine seeker of truth, come to Qadian with me!' He replied that he could not go because his wife was ill or perhaps she was away or something to that effect which I do not recall. I responded, 'Now just wait for God's verdict.' Later, he died the same year and there was no need left for being locked up in any room. This indeed is an occasion to fear [God], as to what the fate of 'Abbās 'Alī was! After such [spiritual] progress, he fell into the pit of decadence in an instant. His events demonstrate that even if there is a revelation about pleasure in respect of a certain person, that pleasure is quite often valid only for a particular time; i.e. as long as he does what pleases God[1☆] as, in the Holy Quran, God Almighty repeatedly expresses His anger in respect of the disbelievers, but as soon as anyone of them becomes a believer, the erstwhile anger changes into pleasure. Similarly, divine pleasure at times changes into wrath. That is why it is on record in hadith that sometimes a person performs deeds like those of the denizens of Paradise, so much so that there is a distance of just one hand's breadth left between him and Paradise. But in reality, he is destined to be cast into Hell. So ultimately he becomes guilty of such a deed or belief that he is thrown into Hell because of it. Similarly, someone is destined for Paradise, but behaves like those who deserve Hell, so much so that there is a distance of just one hand's breadth left between him and Hell. But ultimately destiny prevails and he begins to perform good deeds. He dies in this condition, and he is admitted into Paradise.

The proof of the truth of this prophecy, which no opponent can

1. ☆ This is why God has taught us this prayer in *Salāt* [prescribed Prayer] (He has made it mandatory that, without it, the prescribed Prayer is not complete.): غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ ['Not of those who incurred Your wrath']; that is, we should be careful lest, after being منعم عليه—[the blessed ones], we once again become مغضوب عليه—[those who have incurred divine displeasure]. We should, therefore, always fear God, who is in need of no one. (Author)

deny, is Mīr ʻAbbās ʻAlī's notebook in which he has inscribed my prophecy in his own hand (which has been fulfilled); it is still available. I saw once in my dream after his death that he was dressed in black clothes from head to toe. He was standing at a distance of about 100 paces from me and begged me for something as assistance. I answered him, 'The time is now past. Now there is a great distance between me and you. You cannot reach me.'

127. [ONE HUNDRED TWENTY-SEVENTH] SIGN—A person of the name of Sehaj Rām was the Reader in the Court of the Commissioner at Amritsar. Prior to that, he had been the Reader to the Deputy Commissioner at Sialkot. He was often engaged in religious discussions with me. By his very nature, he carried a grudge against Islam. It so happened that my elder brother, who had appeared in the competitive examination for the post of *Teḥṣīldār* and had been successful, was still at home in Qadian awaiting his assignment to a post.

One day, at the time of *ʻAṣr* [the afternoon Prayer] I was occupied with reading the Holy Quran in the upper chambers of the house. As I was about to turn over to the next page, in that very condition I experienced a state of vision. I saw Sehaj Rām dressed in black and standing before me in a tone of great humility and supplication as if trying to persuade me to intercede for him that he might be shown mercy. I said to him, 'Now there is no time for mercy'; and simultaneously, Allah the Almighty made me understand that Sehaj Rām had expired at that very moment, but no information had yet been conveyed about it. Thereafter, I descended from my room and found that my brother was sitting in the company of six or seven people and their conversation related to the matter of my brother's assignment to a post. I said, 'Should Pundit Sehaj Rām die, that post is also good.' Those present burst out in laughter upon hearing my statement and said, 'Why do you wish the death of a person who is hale and hearty?' On the second or third day, the news arrived that Sehaj Rām had died suddenly at that very hour.

128. [ONE HUNDRED TWENTY-EIGHTH] SIGN—On 11 February 1906, a prophecy was made about Bengal, the exact wording of which is as follows:

> پہلے بنگالہ کی نسبت جو کچھ حکم جاری کیا گیا تھا اب اُن کی دلجوئی ہو گی۔
>
> Concerning the order that had been issued with regard to Bengal, they will now be consoled.

As everyone knows, its details are that the Government had implemented the order concerning the division of Bengal. This order had so frustrated the Bengalis as to cause veritable mourning in Bengali homes. They tried hard to stop the division of Bengal, but failed. On the contrary, the Government officials did not like their agitation. I do not even need to get into the details of the action Government officials took in this regard. In particular, they [Bengalis] considered Lt. Governor Fuller as their angel of death. It so happened that when the Bengalis were suffering at the hands of their officials and were near to death due to Sir Fuller's administration, I received the revelation mentioned above that is:

> پہلے بنگالہ کی نسبت جو کچھ حکم جاری کیا گیا تھا اب اُن کی دلجوئی ہو گی۔
>
> Concerning the order that had been issued with regard to Bengal, they will now be consoled.

I, therefore, published this prophecy during those very days. This prophecy came to be fulfilled thus: Fuller, the Lt. Governor of Bengal, at whose hands the Bengalis had suffered so much so that their cries had reached the heavens, suddenly resigned. The papers showing the cause of his resignation have not been published. But the jubilation the Bengalis have expressed at Fuller's resignation—as is indicated by the Bengali newspapers—is a witness above all others that the Bengalis have felt consolation by the resignation of Fuller. Their joyous meetings and shouts of jubilation testify that Fuller's resignation has indeed consoled them; nay rather, they were entirely consoled and they

considered Fuller's resignation to be a great favour of the Government upon them. In short, the expediency with which the reason of Fuller's resignation was concealed by the Government is being exposed by the extreme delight of the Bengalis. What greater proof of the fulfilment of the prophecy could there be than that the Bengalis themselves have acknowledged their consolation in this episode and have expressed extreme gratitude to the Government? This prophecy of mine was not only published in our journal, the *Review of Religions,* but was also published by a number of newspapers of the Punjab. Even some famous newspapers of Bengal had published this prophecy.

Another proof that this prophecy has been fulfilled is that ***Amrita Bazaar Patrika***, Calcutta, the most well-known English language newspaper of the Bengal, writes—and the following lines which have been reproduced by the ***Civil and Military Gazette,*** Lahore in its issue of 22 August 1906:

> The likelihood is that his [*i.e., Fuller's*] successor [*the new Lt. Governor*] will follow a quite conciliatory policy. Of course this is very desirable...

These words of the above-mentioned paper also show that it has expressed its satisfaction that the new Lt. Governor would be duty-bound to keep on consoling the Bengalis. As such the above-mentioned newspaper too is a witness to the fulfilment of the prophecy.

In the end, I produce here another strong argument in support of the fulfilment of the prophecy. A British officer who has held a senior Government post for fifty years, writes in a long letter published in the newspaper, the *Civil and Military Gazette,* Lahore, in its issue dated 24 August 1906, in which it is disclosed that Sir Fuller's resignation is in exact conformity with the wishes of the Bengali *bābūs* [respectable citizens]:

> ...under our regime these schoolboys have political potentialities so powerful that their action has compelled the resignation of a Lieutenant-Governor! His successor has, no doubt received and accepted a "mandate" [*from the higher authorities*] to deal in a conciliatory spirit with these Babu urchins.

Now mark the clarity with which this prophecy was fulfilled. God continues to manifest ever fresh Signs. Alas! How heedless are the hearts that they still do not accept. I have become so filled with conviction because of these successive Signs as an ocean is filled with water. But what a pity! My opponents have not tasted even a single drop of this pure water. One simply cannot imagine the enormity of this misfortune.

There is not a single nation among whom the Signs in my favour have not appeared, and there is not a sect that is not a witness to my Signs. It would be no exaggeration to say that the number of witnesses to these Signs is as much as 100,000,000. But the plight of the opponents is pitiable indeed that they did not derive any benefit from these Signs. Had these Signs that have been shown to them, been shown to the Jews at the time of Ḥaḍrat 'Īsā Ibn-e-Maryam [Jesus son of Mary], they would not have been characterized as ضربت عليهم الذلّة ['those smitten with abasement']. Had Lūṭ's [Lot's] people witnessed these Signs, they would not have been buried under the earth on account of that massive earthquake. But, woe be upon these hearts that proved to be harder than stone! The darkness that has overtaken their hearts exceeds every kind of darkness. The fact of the matter is that just as the world has progressed in respect of all kinds of material means, so has it advanced in disbelief and lack of faith. Hence this 'advanced' disbelief requires that it should not be visited by any ordinary chastisement, rather it should be overtaken by a chastisement the like of which has never descended since the beginning of the world. At any rate, thousands of thanks be to God that the light that our opponents refused to accept and remained blind, the same light became the cause of advancement of our own sight and spiritual insight.

شَرِبْنَا مِنْ عُيُوْنِ اللّٰهِ مَاءًا بِوَحْيٍ مُشْرِقٍ حَتّٰى رَوِيْنَا
We drank water from the springs of Allah—
The water of resplendent revelation—until we were satiated.

رَأَيْنَا مِنْ جَلَال اللّٰه شمسًا فَاٰمَنَّا وَ صَدَّقْنَا يَقِيْنًا
We witnessed a Sun of Allah's glory,
So we believed and testified with certainty and conviction.

تَجَلَّتْ مِنْهُ آيٌ فِيْ قَطِيْعِيْ وَ اُخْرٰى فِيْ عَشَائِرِ كَافِرِيْنَا
One kind of His Signs appeared among my own Jamā'at,
While the other kind appeared among the disbelieving horde.

129. [ONE HUNDRED TWENTY-NINTH] SIGN—Maulawī Rusul Bābā of Amritsar had written a wholly nonsensical and absurd pamphlet named *Ḥayātul-Masīḥ* ['The Life of the Messiah'] against me. It was his statement that if this plague was a Sign of the Promised Messiah's truth, why did he [Rusul Bābā] himself not contract the plague? In the end he was seized by the plague. Right in the midst of his illness with plague, I received this revelation on Friday:

یموت قبل یومی ھٰذا

Meaning that, he would die before the next Friday.

Accordingly, he departed from this mortal world before the next Friday, 8 December 1902, at 5:30 AM. This revelation of mine had been published before his death. It has also been published in *Al-Ḥakam*. Along with it, I received the following revelation:

سلام علیك یا ابراھیم۔ سلام علی امرك۔ صرت فائزا۔

Meaning that: Peace on you, O Ibrāhīm [Abraham]. Peace be upon your affair. You became victorious.

130. [ONE HUNDRED THIRTIETH] SIGN—In my book *Anjām-e-Ātham,* I invited many opposing *maulawīs,* by name, to a *mubāhalah* [prayer duel], and wrote on page 66 of the book that should any one of them enter into a *mubāhalah* with me, I would pray that some of them may become blind, some may become paralysed, some may become insane, some may die of snakebite, some may meet an untimely death, some may be disgraced, and some may suffer financial loss.

Although all the opposing *maulawīs* were not courageous enough to accept the challenge of a *mubāhalah,* they continued to slander me behind my back, and persisted in their denial. Rashīd Aḥmad of Gangoh, for instance, has not only invoked لَعْنَةُ اللهِ عَلَى الْكٰذِبِيْنَ ['The curse of Allah be upon the liars'], but has also called me 'Satan' in one of his posters. Ultimately, the result of this was that of all fifty-two opposing *maulawīs,* only twenty have survived thus far, and even they are ensnared by one calamity or another. The rest have all died. Maulawī Rashīd Aḥmad became blind and later died of snakebite, as was in the prayer of the *mubāhalah.* Maulawī Shāh Dīn died after becoming insane. Maulawī Ghulām Dastagīr became a victim of the *mubāhalah* initiated by himself. As for those who are still alive, none of them has escaped the above named calamities, even though they have not yet entered into the *mubāhalah* in the prescribed manner.

131. [ONE HUNDRED THIRTY-FIRST] SIGN—Readers would note in this book that I had, at one point, prophesied about Bishambar Dās, a brother of Sharampat Khatrī, that although he would not be acquitted outright in the criminal case in which he was implicated, the term of his imprisonment would be reduced by half.

Later when Bishambar Dās was released after serving half the term of his imprisonment, as was intimated in the prophecy, his kin falsely announced that Bishambar Dās had been acquitted. It was night-time and I had gone to our main mosque for offering Prayer when Ali Muhammad, a mullah, resident of Qadian, narrated it in the

mosque that Bishambar Dās had been acquitted and that he was being congratulated in the marketplace.

I was shocked when I heard the news and was rather apprehensive that the bigoted Hindus would now object and say: 'You had prophesied that Bishambar Dās would not be acquitted. Know now that he has, in fact, been acquitted!' Under the stress of this grief, each *rak'at*[1] of the prayer felt as long as a year, and when I prostrated at the end of a *rak'at,* my distress reached the extreme. Then, in that very state of prostration, God, addressing me aloud, said:

لا تخف۔ انّك انت الاعلى۔

Meaning that, have no fear at all; you indeed are victorious.

After this, I waited as to how this prophecy would be fulfilled. But no Sign appeared. I enquired of the very same Sharampat over and over again if it was true that Bishambar Dās had been acquitted. He would give the same answer: 'Yes he has, in fact, been acquitted and why should I lie?' In the village, anyone of whom I enquired, would invariably reply, 'We too have heard that he has been acquitted.'

Meanwhile, six months or thereabouts passed. Mischievous people would mock and jeer as is their wont. But Sharampat did not mock or jeer which convinced me that he had behaved decently towards me on that occasion. Still I felt embarrassed in his presence, [thinking] how emphatically I had communicated to him the news of his brother's non-acquittal! And now the situation had come to such a pass! Despite all this, I had firm faith in my God and I was certain that He would demonstrate some Sign of His providence and may be he would be apprehended again after acquittal. But I knew not that the very news of his acquittal was a mere fabrication. Then it so

1. A single cycle of standing through prostration in the prescribed Islamic Prayer known as *Ṣalāt.* There are a set number of these cycles for each of the five daily Prayers. [Publisher]

happened that one *Teḥṣīldār* of Batala, Ḥafiẓ Hidāyat ʻAlī whom I have mentioned earlier, came to Qadian at eight o'clock in the morning on an official visit to Qadian, for Qadian is part of Tehsil Batala. He came to our residence and had not yet dismounted his horse when a few Hindus, as is their wont, assembled to greet him, and Bishambar Dās was among them. On seeing Bishambar Dās, the *Teḥṣīldār* said, 'Bishambar Dās, I was pleased to hear that you had been released from jail, but alas you were not acquitted.' On hearing this, I fell in grateful prostration to God.

Immediately I summoned Sharampat and asked him why he had lied to me for so long that Bishambar Dās had been acquitted and aggrieved me for nothing. He said he had to lie because of a consideration—namely, that his people are highly critical of even minor flaws when they choose to enter into new marital relationships, and it is very hard to obtain agreement from the girl's side when someone is proven to be guilty of a wrongdoing. It was because of this consideration that he continued to misrepresent the facts and publicize this falsehood.

132. ONE HUNDRED THIRTY-SECOND SIGN—I have recorded earlier that at the time of the earthquake of 4 April 1905, we had moved to our garden with all of our family members and selected a parcel of our land sufficient to accommodate 5,000 people as our sleeping place. We had two tents put up and screened them with a tent wall all around. Even then there was danger from thieves as the area was wooded and in some of the villages nearby there are renowned thieves who have been repeatedly convicted. On one occasion, I saw in my dream at night that I was keeping watch and after I had gone a few steps I encountered someone who said that angels are on the watch ahead; meaning that, there is no need for you to keep watch as the angels are guarding your camping ground. Then I received the revelation:

امن است در مقام محبت سرائے ما

The house filled with our love is an abode of peace.

A few days later it so happened that a well-known thief, who belonged to one of the surrounding villages, crept into our garden to steal. His name was Bishan Singh. It was the latter part of the night when he snuck into our garden with that intent, but not finding an opportunity, he sat down in an onion field. He uprooted a large quantity of onions and piled them up. He was then spotted by someone. He attempted to run away. He was of very strong build and it would not have been possible even for ten people to hold him down had it not been that he was already held down by divine prophecy. As he ran, his foot was caught in a hole. Even then he recovered, but in the meantime he was surrounded by people. So, Sardar Bishan Singh was captured despite his utmost struggle and was convicted by the court without delay. Sometime later a large poisonous snake appeared in our residential house in the garden where we used to spend our day. The snake was very long but it also received its punishment as the thief had. In this way we were furnished with immediate proof of the protection by the angels.[1☆]

133. [ONE HUNDRED THIRTY-THIRD] SIGN—I do not know English at all, yet God Almighty has, by way of granting me His bounty, revealed to me certain prophecies in English. For instance, the following were recorded as far back as twenty-five years ago in *Barāhīn-e-Aḥmadiyya* on pages 480, 481, 483, 484, and 522:[2]

1. ☆ The witnesses to this prophecy include Muftī Muḥammad Ṣādiq, Maulawī Muḥammad ʻAlī M.A., and the rest of the members of the Jamāʻat who were with me in the garden. (Author)

2. These revelations appear in *Rūḥānī Khazā'in,* vol. 1, pages 571, 572, 575, 576, and 623, published in 2008. [Publisher]

I love you. I am with you. Yes, I am happy. Life of pain. I shall help you. I can, what I will do. We can, what We will do. God is coming by His army. He is with you to kill enemy. The days shall come when God shall help you. Glory be to this[1] Lord God, Maker of earth and heaven.[2]★

This is the prophecy that the One God, who has no partner, made in English despite the fact that I am not an English speaking person and am totally unaware of this language. But it was the will of God to publish His promises about the future in all the renowned languages of this country. Thus, in this prophecy, God reveals [to me saying] that: 'I shall efface your present condition of pain and suffering and I shall help you; and I shall come to you with an army and destroy the enemy.'

A large part of this prophecy has already been fulfilled and God Almighty has opened the door to every kind of bounty upon me and thousands of human beings have entered into *baiʿat* with me, heart and soul. Who knew at the time of this prophecy as to when so much [divine] help would arrive? As such it is a marvellous prophecy indeed. Its very diction is a Sign in its own right; namely, the English language, and its meaning is a Sign too, for they foretell the future.

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1. In *Ḥaqīqatul-Waḥī,* this phrase was scribed as 'Glory be to the Lord'. The citation in the text above follows the original wording as given in *Barāhin-e-Aḥmadiyya,* Part IV, *Rūḥānī Khazā'in,* vol. 1, p. 623, published in 2008. [Publisher]

2. ☆ As these revelations are in a foreign tongue and divine revelations are swift, there may possibly be a slight variation in the delivery of some words. It has also been observed that sometimes God is not bound by human idiom or follows an archaic idiom and sometime does not even follow the rules of grammar. There are several such instances in the Holy Quran for instance the verse اِنْ هٰذٰنِ لَسٰحِرٰنِ ['Certainly these two are magicians.' (*Sūrah Ṭā Hā*, 20:64)] in accordance with man-made grammar would read as ان هٰذين. (Author)

134. [ONE HUNDRED THIRTY-FOURTH] SIGN—There is a detailed description of this Sign on page 523[1] of *Barāhīn-e-Aḥmadiyya*. The sum and substance of it is that once I received the revelation:

بست ویک روپیہ آنے والے ہیں۔
Twenty and one rupees are coming.

So this revelation, too, was communicated to the Āryas whose names have been mentioned above a number of times. With the revelation, I was given to understand that the money would arrive the same day. Thus, one Wazīr Singh, a patient, came and gave me one rupee that day. Then it occurred to me that perhaps the remaining twenty rupees would come by post. Therefore, a reliable person was sent to the Post Office who reported that the postal clerk said he had only received five rupees from Dera Ghazi Khan, accompanied by a postcard. I was very perplexed by this news, for I had already informed the Āryas that I would receive twenty-one rupees on that day. They knew one rupee had already come. I was so distressed by the postal clerk's report that cannot be described in words, since the news that only five rupees had been received from Dera Ghazi Khan had made me lose all hope of receiving additional money. There were indications that the Āryas who were privy to the earlier report, were ecstatic that they were finally given a chance to prove me wrong that day. I was in extreme distress. Then suddenly I received the revelation

بست ویک آئے ہیں اس میں شک نہیں۔
Twenty and one have arrived; there is no doubt in this.

I communicated this revelation to the Āryas only to cause even greater laughter, for a government employee who was the sub-postmaster had

1. This Sign appears in *Rūḥānī Khazā'in,* vol. 1, page 624, published in 2008. [Publisher]

publicly announced that only five rupees had come. After this, one from among those Āryas happened to visit the Post Office. The postal clerk on inquiry or on his own, told him, 'In fact, twenty rupees have been received; I had just inadvertently blurted out that only five rupees had been received.'

Accompanying it there was also a postcard from Munshī Ilāhī Bakhsh, Accountant. This sum had arrived on 6 September 1883 exactly the day I received the revelation. In commemoration of this auspicious day and to make the Āryas bear witness to it, sweets worth one rupee was distributed which was fetched by an Āryah and it was given to the Āryas and others so that, if not otherwise, they should remember the occasion by eating sweets.

135. ONE HUNDRED THIRTY-FIFTH SIGN—Once on account of diabetes, from which I have suffered for the last twenty years, I was quite fearful about my eyesight, for in case of such ailments one is in danger of developing epiphora. It was then that God Almighty in His grace and kindness reassured, consoled, and comforted me through the revelation which is as follows:

نزلت الرحمة علی ثلٰث۔ العین و علی الأُخریین

Meaning that, blessing was extended to three organs—eyes and two others, which have not been specified.

I swear in the name of God Almighty that I am about seventy years old and my eyesight even in this age is as good as it was when I was fifteen or twenty years old. This is the very blessing which was promised in the revelation of God Almighty.

136. ONE HUNDRED THIRTY-SIXTH SIGN—On account of mental fatigue and migraines, I had become so weak that I was afraid I would not be able to continue writing anymore. Such was my weakness that I felt no energy in my body. In this condition, I received the revelation:

تُرَدُّ اليك انوار الشّباب۔

Meaning that, the glows of youth are restored to you.

Thereafter, within a few days I began to feel that my lost powers were being restored, and I soon became so strong that I can write two chapters of a new book every day with my own hand. Not only writing, but also the capacity to reflect and think that are necessary for such creative writing was fully restored. Of course, I suffer from two ailments, one relating to the upper part of my body, and the other to the lower one. In the upper part, I suffer from migraine, and in the lower, I suffer from frequent urge to pass water. I have suffered from these two ailments ever since I published my claim that I had been appointed by God. I even supplicated for relief from these ailments, but received a negative reply. I was also made to understand that it had been decreed from the beginning that the Promised Messiah would descend clad in two yellow sheets, with his hands resting on the shoulders of two angels. These [two illnesses] are thus the same two yellow sheets which are applicable to my physical condition. All Prophets are in agreement that the interpretation of a yellow sheet is an ailment. The two yellow sheets symbolize two ailments, which relate to two parts of the body. God, too, has disclosed to me that the two yellow sheets stand for two ailments. And the word of God was bound to be fulfilled.

It should be kept in mind that, from among the hallmarks of the Promised Messiah, the following are on record:

1. He will descend with two yellow sheets.
2. He would descend resting his hands on the shoulders of two angels.
3. Disbelievers will die from his breath.
4. He will appear as if emerging after just having bathed and drops of water will appear to be trickling down from his head like pearls.
5. He will perform the circuit of the Ka'bah opposite the *Dajjāl.*
6. He will break the Cross.
7. He will kill the swine.

8. He will take a wife and have children.
9. He will be the one who slays the *Dajjāl*.
10. The Promised Messiah will not be killed but shall die [a natural death] and will be interned in the tomb of the Holy Prophet, may peace and blessings of Allah be upon him.

و تلك عشرة كاملة۔ [And these are the perfect ten.]

Hence, I have explained, regarding the two yellow sheets, that they are the two ailments that were destined, from the very first day, to afflict the body of the Promised Messiah as a hallmark so that his [otherwise] unusually good health might also be a Sign.

And the two angels symbolise the two supports from the unseen, upon which depends the incontrovertibility of his claim:

1. God-given knowledge regarding incontrovertible evidence based on reason and record, that shall be vouchsafed to him without any effort and exertion on his part.
2. Secondly, the incontrovertible argument through Signs which will be sent down by God without any human intervention.

Furthermore, his descent with his hands resting on the shoulders of two angels indicates that the means of his progress will become accessible from the unseen, and will help him accomplish [his] task, and his work will advance with their support. Earlier on, I have narrated a dream in which I saw that I was given a sword in my hand whose handle was in my hand but whose point was in heaven; I was wielding it on both sides, and hundreds of people were killed by the attack in either side. During the dream itself, a righteous person interpreting the dream said that it was the sword of incontrovertible argument, that its attack on the right side stands for the incontrovertible argument which would be through means of Signs, and on the left side it symbolises the incontrovertible argument that would be based on reason and record. And both

kinds of incontrovertible argument would become manifest without human effort or artifice.

Killing the disbelievers with his breath means that the disbelievers will perish because of the Promised Messiah's breath; that is, his attention. The appearance of the Promised Messiah as if he has just come out of the bath after taking a bath, with drops of bathwater, quite like pearls, dripping from his head, means that through his repeated repentance and supplication the Promised Messiah will keep refreshing his relationship with God as if he bathes all the time and the pure drops of the pure bath drip from his head like pearls—not that he has something supernatural in him, contrary to human nature. Certainly not! Certainly not! Have people not already witnessed the [dire] consequences of a supernatural phenomenon attributed to ʻĪsā bin Maryam, which turned tens of millions of people into the fuel of Hellfire! Do you still cherish the spectacle that contrary to [normal] human practice, ʻĪsā should descend from heaven, angels accompanying him, and kill people with his breath and drops should drip from his body like pearls? In short, my interpretation of the dripping of pearl-like drops from the Promised Messiah's body, is correct.

The Holy Prophet, may peace and blessings of Allah be upon him, saw gold bangles on his wrists. Did it only mean 'gold bangles'? Similarly the Holy Prophet, may peace and blessings of Allah be upon him, saw cows being slaughtered; did it only mean 'cows'? No, not at all; rather, they meant something quite different. Similarly, for the Holy Prophet, may peace and blessings of Allah be upon him, to see the Promised Messiah as if he comes just after having his bath and the drops of the bath trickle down from his head like pearls, means that the latter would seek forgiveness and turn [to God] much and his contact with God would always remain refreshed as if he were bathing constantly, and the pure drops of pure penitence were dripping from his head like beads of pearls.

In another hadith, too, turning to God is likened to taking a bath. For instance, referring to the beauties of Prayer, the Holy Prophet,

may peace and blessings of Allah be upon him, has said, 'If there is a [running] stream in front of the door of one's home and he bathes in that stream five times a day, can there remain any dirt on his body?' The Companions [of the Holy Prophet[sa]] submitted, 'No.' At that he said, 'Similar is the case of the one who offers Prayer five times a day' (which comprehends repentance, seeking forgiveness, supplication, humility, submission, and praising and glorifying God). On such a person, too, no dirt of sinfulness can possibly remain, as if he bathes five times a day.

It is evident from this hadith that the Promised Messiah taking his bath also means the same thing; otherwise, what is particularly meritorious about a physical bath? For that matter the Hindus also take a bath in the morning every day, and drops [of water] after the bath drip too. What a pity! The literalists drag every spiritual phenomenon into a physical one and, like the Jews, they are unaware of [spiritual] secrets and verities.

The fact that both the Promised Messiah and the *Dajjāl* will perform circuits of the Ka'bah proves that this does not mean that they will physically perform circuits of the Ka'bah, for in that case we would have to concede that the *Dajjāl* will succeed in entering the Ka'bah or that he will become a Muslim. Both of these assertions go against the clear purport of *aḥādīth* [sayings of the Holy Prophet[sa]].

This hadith has to be interpreted, and the interpretation which God has made manifest to me is that a group of people will emerge in the Latter Days who will be called the *Dajjāl*. This group will be a bitter enemy of Islam, and, in order to completely tear down the edifice of Islam, it will go circuiting round the Ka'bah, which is the centre of Islam, like a thief. As against this, the Promised Messiah will also perform the circuit of the centre of Islam, which the Ka'bah symbolises.

The purpose of the Promised Messiah in performing the circuit of the Ka'bah would be to apprehend the thief named *Dajjāl,* and to safeguard the centre of Islam from his designs. We know that a thief goes around the houses at night and so does a watchman, but while the purpose of the thief is to rob and plunder a household, the purpose of the

watchman is to apprehend the thief and to have him securely locked behind bars so that people are safe from his mischief.

It is to this battle that the hadith refers. It says that in the Latter Days the thief known as *Dajjāl* will try his utmost to demolish the structure of Islam[1☆], while the Promised Messiah will carry his supplications to heaven in support of Islam, and all the angels will join him so that he will be victorious in the final battle. He will neither get tired, nor dejected, nor will he slacken his efforts, but will try his utmost to catch the thief. When his supplications reach their climax, God will see how his heart has melted in his love for Islam. Heaven will do what the earth cannot, and the victory that cannot be achieved by man will be won at the hands of angels.

In the Latter Days when this Messiah appears, great calamities shall descend, terrible earthquakes shall visit, and peace shall depart from the whole world. These calamities shall strike on account of that Messiah's supplications. Then, after these Signs, he shall be victorious. These indeed are the angels, [resting] on whose shoulders—figuratively speaking—the descent of the Promised Messiah has been prophesied. Who can dare imagine today that human efforts could remove this latter day trouble fomented by the *Dajjāl*—the mischief of which refers

1. ☆ **Footnote:** In the *Sūrah al-Fātiḥah*, [the opening chapter of the Holy Quran] God Almighty teaches us that the *Dajjāl* who is being warned about, is none other than the misguided Christian clerics of the Latter Days who have strayed from the path of Ḥaḍrat ʿĪsāas. It is because God teaches us this very prayer in the noble chapter that we beseech God lest we be like such Jews who were the recipients of wrath on account of disobeying and opposing ʿĪsāas, nor be like such Christians who abandoned the teaching of ʿĪsāas, made him into God, and adopted a lie which is greater than all lies; and in support of which they resorted to extreme deceit and sham. This is why in heaven they have been designated the *Dajjāl*. Had someone else been the *Dajjāl*, then refuge from him must have been sought in this verse, meaning that, و لا الدجّال—*wa lad-Dajjāl* [nor *Dajjāl*]; should have been used in place of وَلَا الضَّآلِّيْنَ ['nor of those who have gone astray']. Events too have borne out these meanings, because the final mischief which was warned against has come to pass in this age, which is the mischief of exaggeration of the Trinity. (Author)

to the machinations of the Christian clerics—who are ever engaged in promoting misguidance? No, not at all! On the contrary, the God of the heavens will dispel it Himself. He shall strike like lightning, emerge forth like a hurricane, and shake the world like a furious wind when the time of His wrath arrives.

But God is Independent. The fire of the stone of providence requires the striking of human supplications. But alas, how difficult is the task! Alas, how difficult it is indeed! We have to offer a sacrifice. Until we give that sacrifice, the breaking of the Cross shall not occur. No Prophet has ever succeeded until such sacrifice was given by him. It is this sacrifice to which the following noble verse [of the Holy Quran] refers:

وَاسْتَفْتَحُوْا وَخَابَ كُلُّ جَبَّارٍ عَنِيْدٍ[1]

Meaning that, the Prophets sought victory by putting themselves through the fires of spiritual exertion. What happened then was that every obstinate tyrant met destruction.

It is to this fact that the following couplet refers:

تا دلِ مردِ خدا نامد بدرد ہیچ قومے را خدا رُسوا نکرد

Until the heart of a man of God was filled with anguish,
No people were ever disgraced by God.

Also, it is a grave mistake to believe that breaking the Cross means that the crosses made of wood or gold and silver shall be broken; such crosses have always been broken in Islamic wars. Rather, it means that the Promised Messiah will demolish the doctrine of Crucifixion, after which the doctrine of Crucifixion will not thrive in the world and will never be restored up to the Day of Judgment. It will not be broken by human hand. Instead God, who is Almighty, shall annihilate this mischief in the same way He permitted it to emerge.

1. *Sūrah Ibrāhīm*, 14:16 [Publisher]

His eye watches everyone, and every truthful one and liar falls within His sight. He will not give this honour to anyone else, but the Messiah made with His hand shall be bestowed this honour. There is no one who can disgrace the one who is honoured by God. That Messiah has been raised for a great task. Therefore, that task will be accomplished at his hand. His rise will cause the decline of the Cross. The lifespan of the doctrine of the Cross shall end with his advent and people will grow disillusioned by the doctrine of the Cross on their own.

This is what is currently happening in Europe. As is obvious, the Christian cause is being run by paid clergymen while enlightened people are fast turning away from this doctrine. In short, the wind against the doctrine of Crucifixion has begun to blow across Europe and it is gathering strength and speed by the day. These indeed are the Signs of the Promised Messiah's advent. Those two angels that were destined to descend with the Promised Messiah are working against the doctrine of Crucifixion. The world is moving from darkness to light and the time is close at hand when the magic cast by the *Dajjāl* will be palpably broken, for its time is over.

The prophecy that he [the Promised Messiah] will kill the swine, means that he will overwhelm a wretched and foul-mouthed enemy and that such an enemy shall be destroyed on account of the Promised Messiah's prayer.

Furthermore, the prophecy that the Promised Messiah will have children signifies that God Almighty shall raise, from among his progeny, the one who will be his successor and will support the religion of Islam as has been foretold in some of my prophecies.

The prophecy that he will kill the *Dajjāl* means that with his advent the mischief of *Dajjāl* will start to decline and shall continue to subside on its own and the hearts of the wise will revert towards *Tauḥīd* [Oneness of God]. Let it be clear that the word *dajjāl* has been interpreted in two ways: First is that *dajjāl* signifies a group which supports falsehood and works with cunning and deceit. Second is

that *dajjāl* is the name of Satan who is the father of all falsehood and corruption. Hence, killing it means that the satanic mischief shall be eradicated so effectively that it will never rise again up to Doomsday as if Satan will be killed in this last battle.

And to interpret the prophecy that, after his demise, the Promised Messiah will be interned in the grave of the Holy Prophet, may peace and blessings of Allah be upon him, to mean that—God forbid—the grave of the Holy Prophet, may peace and blessings of Allah be upon him, will be reopened, is the error of the literalists. Such concepts are replete with insolence and disrespect. Rather, it means that the Promised Messiah will be so close to the Holy Prophet, may peace and blessings of Allah be upon him, in nearness of station that, after his death, he will achieve the rank of nearness to the Holy Prophet, may peace and blessings of Allah be upon him, and his soul shall meet the soul of the Holy Prophet, may peace and blessings of Allah be upon him, as if the two were in the same grave. This alone is the true meaning [of this prophecy]; if someone wants to interpret it differently, it is up to him.

Spiritual people know that after death physical proximity has no meaning. On the contrary, it means that everyone who has spiritual nearness to the Holy Prophet, may peace and blessings of Allah be upon him, his soul is brought close to the soul of the Holy Prophet[sa], as Allah the Almighty, says:

فَادْخُلِيْ فِيْ عِبٰدِيْ ۙ وَادْخُلِيْ جَنَّتِيْ [1]

Moreover, the prophecy that he will not be killed, points to the fact that the killing of *Khātamul-Khulafā'* [the Seal of the *Khulafā'*] is tantamount to defiling Islam. For the same reason the Holy Prophet, may peace and blessings of Allah be upon him, was saved from being killed.

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1. So enter you among My chosen servants. And enter you My Garden (*Sūrah al-Fajr*, 89:30–31). [Publisher]

137. ONE HUNDRED THIRTY-SEVENTH SIGN—This grand Sign relates to the *mubāhalah* [prayer duel] of Lekh Rām. Let it be clear that in the end of my book *Surmah Chashm-e-Āryah,* I had invited the Āryas to a *mubāhalah* and had written that the teaching attributed to the Vedas is not correct and that the Āryas are false in their repudiation of the Holy Quran. If they claim the teaching ascribed to the Vedas to be true or that the Holy Quran, God forbid, is not from God, then let them enter into a *mubāhalah* contest with me.

It was also written that the foremost person I challenged to a *mubāhalah* was Lālah Murli Dhar,[1☆] whom I had debated at Hoshiarpur. Next to him, my addressee was Lālah Jīvan Dās, Secretary of the Āryah Samāj, Lahore, and, after him, anyone from amongst the Āryas deemed to be respectable and scholarly was being addressed.

In response to this writing of mine, Pundit Lekh Rām engaged in a *mubāhalah* with me through his book *Khabṭ-e-Aḥmadiyya,* which he published in 1888 as is recorded at the end of the book. Thus, on page 344 of his book *Khabṭ-e-Aḥmadiyya,* he writes the following as the preamble for the *mubāhalah:*

Since our respected and esteemed Master Murli Dhar and Munshī Jīvan Dās have no time on account of their official duties, therefore, of my own volition and in response to their command, I have assumed charge of this task too. Thus, in keeping with a wise man's saying that a liar should be taken to the end of his tether, I accept Mirza Sahib's latest request (i.e. a *mubāhalah*) as well, and I hereby make the *mubāhalah* well known by getting it printed.

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1. ☆ It is obvious that it did not take much time to pen the few lines of the *mubāhalah,* for the essence of a *mubāhalah* is only this sentence that, naming oneself and the other party, one supplicates to God that whoever of the two of us is false be destroyed. Were Master Murli Dhar and Munshī Jīvan Dās too busy to write even these two lines? Rather, the fact of the matter is that they both were fearful to face the truth. However, Lekh Rām, on account of his bad luck, was impudent and [spiritually] blind, so he took upon himself their punishment due to his wanton impudence. Ultimately, after engaging in the *mubāhalah*, he passed away from this world on 6 March 1897, a Saturday. (Author)

Text of the Mubāhalah[1]

Text of the Mubāhalah by Lekh Rām

> I, Lekh Rām, a humble individual, son of Pundit Tāra Singh Sharma, the author of *Takdhīb-e-Barāhīn-e-Aḥmadiyya* and of the present treatise, hereby depose solemnly and in full possession of my senses that I have read the treatise *Surmah Chashm-e-Āryah,* cover to cover, not once but several times, fully understanding its arguments. What is more, I published their refutation in the present treatise according to *Sat Dharam* [the True Faith]. I was not at all impressed by the arguments of Mirza Sahib, nor are they related to the truth. I hold my Parmeshwar, who is the Universal Father, as witness and solemnly declare that, as the teaching enjoined in the four Vedas is the basis of guidance, I firmly believe that my soul and all souls are never subject to annihilation, that is non-existence never happened, nor will it ever happen to the souls. No one created my soul from nothingness.

(In other words, there is no one who created my soul; it has existed on its own since eternity).

> Rather, it has remained and shall forever remain under eternal providence of Parmātmā.[2☆] Similarly, my physical matter, i.e.

1. Parenthetical comments given within the text of this *mubāhalah* as well as its footnotes that follow are not from Pundit Lekh Rām [Publisher]

2. ☆ **Footnote:** What an absurd sentence this is that it has forever been and shall forever remain under the eternal providence of Parmātmā. It is self-evident that whereas the souls, as alleged by the Āryah Samāj, are self-existent since eternity, with all their strength and capabilities, what relationship do they possibly have with Parmeshwar's providence! Parmeshwar can neither increase nor decrease these powers, nor can He, for that matter, expropriate them in any form whatsoever. According to the Āryas all souls are their own 'Parmeshwars'. They are not under the least obligation to Parmeshwar. Therefore, it must be remembered that the claim of Lekh Rām and the rest of his religious fraternity that souls remain and shall continue to remain under

the eternal sovereignty of Parmātmā is nothing more than an artifice to cover up their erroneous creed, because human conscience constantly condemns him for such absurd beliefs.

If God is not the Creator of souls and their powers and of particles and their powers, then He cannot possibly be their God either. Also false is the assertion that even though we cannot call souls, in their virgin state, God's servant or creation as they were not created by Him, yet when He infuses souls into bodies, He becomes their God by this much of His action because the Parmeshwar who did not create souls and particles along with all their powers, cannot reasonably be said to be capable of putting them together. Also, joining some of them with others will not entitle Him to become the Parmeshwar. If that were so, He would be like the baker who procures flour from the bazaar, firewood from a timber shop, and fire from a neighbour and then bakes the bread. In such a case, there would be no proof at all of the existence of Parmeshwar because if souls with all their powers are self-existent since eternity, what is the argument to refute that the union and disunion of souls and particles has existed spontaneously since eternity, as contended by atheists? This is why the Āryah Samājists cannot offer any argument for the existence of their Parmeshwar, nor do they have any such argument. This, indeed, is the sum total of the Vedic wisdom which is taken pride in.

It is obvious that two kinds of arguments can possibly be advanced in support of the existence of God.

One kind of argument is established when His being is acknowledged as the fountainhead of all bounties and only He is accepted as the Creator of every being. As a consequence, it will necessarily follow that, whether the particles of the universe are considered or the souls or the material bodies—all these creations have a Creator.

The other method of knowing God is His ever fresh Signs that are manifested through the Prophets and Saints. The Āryah Samājists deny them too. Thus, they have no evidence for the existence of their Parmeshwar.

It is rather strange that though the Āryas so frequently refer to their Parmeshwar as *pitā* [father], as Lekh Rām has written just recently in his article about the *mubāhalah,* one wonders what kind of *pitā* He is. Is He the kind of *pitā* as when an adopted son addresses a stranger as his *pitā,* or is He the kind of *pitā* who is supposedly made through *Niyog,* when the wife of an Āryah, having destroyed her chastity, has illicit relations with another man, and thus the husband of that woman becomes the father of this child which is obtained through *Niyog?* For our part, we need not comment if the Parmeshwar of the Āryas is this kind of *pitā.* However, if He is the kind of *pitā* who is the Source of souls and particles of the universe with all their capacities, and which exist because of Him, then this view is against the principle belief of the Āryah. If you ask why is it against their principle, then let it be

> my elements or particles are eternal or self-existing, is under the sovereign control of Permātmā, and shall never become extinct; and no one else, is the Creator of the universe. I am not the master or the maker of the world like Permātmā; neither do I encompass it, nor am I omniscient. Rather, I am a humble servant of the All-Powerful One. But I have always existed in His knowledge and power. I have never ceased to exist; nor is there such a thing as non-existence. In fact, nothing is non-existent.
>
> Similarly, I acknowledge Veda's just teaching that *Muktī* or salvation is granted according to the deeds till *Maha-Kalpa*[1] after which, in accordance with the judgment of Parmeshwar, human shape has to be assumed once again.

(Meaning their salvation is not permanent, it is only for a fixed period.)

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clear that, according to the Āryah principles, all souls are eternal partners with Parmeshwar which were not created by Him. How then can we call the Parmeshwar their *pitā*? They have existed on their own as Parmeshwar has existed on His own.

But this principle is erroneous. Those with an insightful eye can understand that the potentialities, characteristics, and qualities that are present in the father are found in the son too. Thus, since the souls are from the hand of God and possess the same colour, reflectively, as is present in the being of God and this 'colour' becomes more and stronger as the servants of God advance, by means of love and devotion to Him, in piety and purity until divine light begins to manifest in such people reflectively. We see it clearly that the holy characteristics of God are latent in human nature that become manifest through self-purification. For instance, God is *Raḥīm* [Ever Merciful]; so does man, after self-purification, partake of the attribute of mercy. God is *Jawwād* [Generous]; so does man, after self-purification, partake of the attribute of generosity. Similarly God is *Sattār* [Concealer], God is *Karīm* [Benevolent], God is *Ghafūr* [Forgiver] so man too, after self-purification, partakes of all these attributes. Now who has invested the soul of man with these higher virtues? If God has done it, it proves that He is the Creator of souls. If someone alleges that they have existed on their own, sufficient for a reply is لَعْنَةُ اللّٰهِ عَلَى الْكٰذِبِيْنَ ['The curse of Allah be upon the liars']. (Author)

1. According to Hindu mythology, a *kalpa* is a period of time consisting of 4.32 billion years. [Publisher]

> Limited actions do not have unlimited reward.

(Actions are limited indeed but the intention of the sincere devotee is not limited; besides the limitation of the actions is not by his choice).

> I sincerely believe in all these teachings of the Vedas... I also believe that Parmeshwar does not at all forgive sins.

(What a strange Parmeshwar!)

> I do not rely on any intercession or recommendation.

(Meaning that the prayer offered by someone for another is not accepted.)

> I do not reckon God to be *Rāshī* or to be cruel.

(The word is *murtashī* which means one who accepts bribe, the word is not *rāshī*. This is an example of the scholarship of Lekh Rām; he writes *rāshī* instead of *murtashī*.)

> In accordance with the Vedic teaching, I perfectly and rightly believe that all four Vedas are certainly divine revelation. There is not an iota of error or falsehood or mythology in them. Permātmā—[God] reveals them for the guidance of all in every new world order. In the beginning when creation of mankind started, Permātmā revealed the Vedas to the souls of the four *Rishīs* or sages, namely: (1) *Shirī Agnī,* (2) *Shirī Vāyū,* (3) *Shirī Adityā,* and (4) *Shirī Angira*. He did so directly and not through Gabriel or any other courier.[1☆]

1. ☆ **Footnote:** A look at the bodily system shows that man hears by means of air, and sees by means of sunlight. Why are these two 'couriers' appointed to the bodily system although the physical and spiritual laws of God should be

> He did it Himself for He is not in the heavens or on the Throne, but is Omnipresent. I also believe that the Vedas alone are the scriptures of the most perfect and holy divine wisdom, that the entire world learnt excellence from the land of the Āryas, and that the Āryas alone are the first [and foremost] teachers of all. It is claimed by Muslims that 124,000 Prophets have appeared over the last five to six thousand years outside the land of Āryas and brought the Torah, Zubūr [Psalms], Gospel, and the Quran. After closely studying and understanding these scriptures... I consider all the religious teachings contained in them to be spurious and counterfeit to defame the true revelation... They have no proof in favour of their truth except greed or foolishness or the sword... Just as I consider other things that are opposed to the truth to be false, so do I believe the Quran

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mutually consistent. What a pity! The Vedic wisdom stands in contradiction to the laws of nature in every situation. Who says God is not Omnipresent? He, on the other hand, is not only Omnipresent but is also the Lord of the Throne. An ignorant person would not understand this fine insightful point. It is a point worth pondering that although everything in this world happens under Allah's command, yet in order to enforce His will, He has ordained certain means. Take for instance, a poison that kills a man and an antidote that benefits. Can we imagine that these two affect the human body on their own? No, not at all! On the contrary, they exert adverse or beneficial effect by the will of God. Thus, they too represent a type of angels. Indeed, each and every particle of the universe whereby a variety of changes takes place is an angel of God. And [our belief in] *Tauḥīd* [Oneness of God] is not complete, unless and until we acknowledge each and every particle to be an angel of God, because if we do not accept all causes that exist in this world to be the angels of God, we will have to admit that all these changes in the human body and in the universe are taking place on their own without the knowledge, intention, and approval of God Almighty. If so, we will have to admit that God is simply idle and unaware. Hence, this is the secret behind the belief in angels that without it, *Tauḥīd* cannot stand, and we have to concede that every object and every effect is beyond the will of God. This, indeed, is understood about angels that these are things that are functioning under divine command. Since this is a necessary and established law, why then should the existence of Gabriel and Michael be denied? (Author)

> and its principles and teachings that are against the Vedas, to be erroneous and false.

(لَعْنَةُ اللهِ عَلَى الْكٰذِبِيْنَ [The curse of Allah be upon the liars].)

> But my opponent is Mirza Ghulam Ahmad. He believes the Quran to be the Word of God and considers all its teachings to be correct and right. Just as after studying the Quran etc., I consider the Quran to be false, so does he, the totally illiterate and absolutely bereft of Sanskrit and Nagri, believes the Vedas to be false without studying or perusing them.[1☆]
>
> **O Parmeshwar! Do judge truly between the two of us; for a liar can never be honoured like a truthful one in Your presence!**
>
> Your eternal servant,
> Lekh Rām Sharma
> Sobha Sad, Āryah Samāj, Peshawar
> Presently Editor, Āryah Gazette, Ferozepur, Punjab

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1. ☆ **Footnote:** If I have not read the Vedas, at least Lekh Rām has mastered all four of them. Here too what more can be said than—لَعْنَةُ اللهِ عَلَى الْكٰذِبِيْنَ ['The curse of Allah be upon the liars']! A debate is [always] over principles. Whereas the Āryah Samājists have themselves published the Vedic principles, then every reasonable person has the right to discuss them and it is absolutely wrong [to allege] that I have not read the Vedas. I have read from end to end the translations of the Vedas published in this country. I have also perused Pundit Dayanand's *Ved Bhash* and for some twenty-five years, I have been constantly debating with the Āryas. To say that I know nothing about the Vedas is a blatant lie. If the Āryah Pundits have acknowledged Lekh Rām's Vedic scholarship, I am eager to see that certificate. On the contrary, his status is not one bit more than what God has said about him عجل جسد له خوار۔ ['He is just a lifeless body of a calf out of which issues a disagreeable sound.'] (Author)

Pundit Lekh Rām incorporated this *mubāhalah* prayer in his book *Khabṭ-e-Aḥmadiyya* on page 344 to 347. After this, the verdict which God has delivered from heaven and the way He has exposed the ignominy of the liar and the honour of the truthful one is what happened after 4 o'clock on Saturday, 6 March 1897.

Behold! This is the Verdict of God. The verdict which Lekh Rām sought from his Parmeshwar so that the difference between the truthful and the liar may become evident.



Photo of the dead body of Pundit Lekh Rām.

Remember that there are not one but two Signs in it:

1. First is that the death of Lekh Rām is itself a grand prophecy in which the day of his assassination was foretold, the manner of his death was foretold, the term was foretold, and the time was foretold.
2. Second is that no trace of the killer could be found despite every effort and search, as if he had ascended to the heavens or disappeared into the earth. Had the killer been arrested and hanged, the prophecy would have not retained its present value. In that case everyone could have said, 'Just as Lekh Rām was killed, so was his killer.' But the killer vanished in such a manner that one wonders whether he was human or an angel who had ascended to the heavens!

138. [ONE HUNDRED THIRTY-EIGHTH] SIGN—Bear in mind that acceptance of prayer is one of the primary Signs to know the status of the servants of God. In fact, there is no Sign like the acceptance of prayer because acceptance of prayer proves that a humble human is respected and honoured in the court of Allah. Although it is not necessary that prayer be accepted in every situation—at times the God of Honour of Glory pursues His own pleasure—nevertheless, there is no doubt that it is the unique Sign of the Elect of God that their prayers are accepted with great preponderance in comparison to others and no one can vie with them in the distinction of acceptance of prayer. I declare in the name of God Almighty that thousands of my prayers have been accepted. If I were to write them all, it would produce a massive volume. I have written about this earlier to some extent, and here again, I record the acceptance of some of those prayers.

Among others, one incident of the acceptance of my prayer is that a sincere follower of mine, Sayyed Nāṣir Shāh, now an overseer in Baramulla Kashmir, was very distressed under his superior officers. His promotion was being obstructed and, in fact, his service was in jeopardy. Once he firmly resolved to resign in order to spare himself the daily torture. I told him not to do so, but he was so fed up with

his employment that he begged repeatedly and humbly for permission, saying that his life was in the grip of a calamity. He insisted beyond the extreme and complained that the door to promotion was closed for him and he even feared lest he might suffer irreparable loss at the hands of some tyrant.

At this, I said to him, 'Be patient for a few days. I will pray for you and if you still face hardships, you are permitted [to resign].' Then, I prayed to the Almighty for him and begged the Lord of Honour for his success. The result was that, instead of the earlier situation of risking his job, he was unexpectedly promoted. Below I reproduce the letter from Sayyed Nāṣir Shāh, indicating the effect of the prayer on his [dire] condition. It runs as follows:

Letter of Sayyed Nāṣir Shāh

> To: *Your Holiness, the esteemed Master and Mentor!*
> *May your benign shade remain forever.*
>
> This humble one, Sayyed Nāṣir Shāh, after saying *may Allah's peace and His mercy and blessings be upon you* begs to report that Your Holiness's prayer has produced this effect that due to the blessing of Your Holiness's prayer an increase in rank and salary took place. I distinctly remember the words of Your Holiness when I, feeling dejected, had submitted that I would then resign from this employment, Your Holiness had observed with great kindness and compassion, 'Need not worry; I will pray. God has the power to turn these very enemies into your friends.' So Your Honour! God be praised that it transpired in accordance with those very words of Your Honour. The same enemies later became friends and supporters for me. God inclined their hearts towards me due to your Honour's prayer. Another great miracle took place due to the blessing of your Honour that the higher authorities had raised the objection against me that since Nāṣir Shāh has not graduated from college, nor does he carry any diploma or degree, he cannot

> possibly deserve an increment in rank. On the one hand was this objection and on the other your Honour's letter that you had prayed as much as possible. Indeed, your Honour, that was the day when papers concerning me were put up before the council. My boss spoke strongly for me. The strange part of it is that the erstwhile opponents of mine were the ones who supported my case genuinely and with good intentions sponsored my promotion, with the result that the resolution for my promotion was passed without any hindrance. Allah be praised for it! Ḥuḍūr, yesterday I sent a sum of fifty rupees by post. Kindly do accept it and pray for my safety from the vicissitudes of life and for my righteous end. *Āmīn*!
>
> Humbly Yours,
> Sayyed Nāṣir Shāh,
> Overseer, Baramulla, Kashmir

139. [ONE HUNDRED-THIRTY-NINTH] SIGN—Once Niẓām-ud-Dīn, a *mistrī* [master mason] and member of my Jamā'at, wrote to me from his residence in Sialkot that a dangerous criminal case had been filed against him and there was no ostensible chance of acquittal, that he was deeply fearful and his enemies wanted him to get entrapped and were very jubilant. He added that he had written to me after being despaired of obvious recourses. He further said he had pledged in his heart that he would send fifty rupees to me in gratitude to God Almighty in the event of his acquittal.

This letter of his was shown to a number of people and I supplicated earnestly and he was intimated about it. After a few days, his letter, accompanied by fifty rupees, came saying that God had rid him of that calamity. Then, after a few weeks, another letter came saying that the Government advocate had reopened the case on the plea that the [earlier] judgment was flawed and the Deputy Commissioner, after granting the plea of the advocate, had forwarded the English version of

the judgment, along with his recommendation, to the Commissioner. He wrote that this new attack was, therefore, more dangerous than the earlier one and was much more worrisome. He further said, 'In this state of anxiety, I have again promised to myself that if I survive the attack this time, I shall present another sum of fifty rupees as a token of my gratefulness. Please do pray fervently for me.'

This is a summary of the two letters following which supplication was made. After this, hardly a fortnight had passed when the letter of Niẓām-ud-Dīn Mistrī arrived which is reproduced below as is:

Letter of Niẓām-ud-Dīn Mistrī

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۔
نَحۡمَدُہٗ وَنُصَلِّی عَلٰی رَسُوۡلِہِ الۡکَرِیۡم ۔

[In the name of Allah, the Gracious, the Merciful. We praise Him and invoke His blessings upon His Noble Messenger.]

O our Messiah and Mahdi! The Incontrovertible Proof of God on Earth! May Allah's peace, mercy, and blessings be upon you.

For your sake alone, Allah the Almighty has once again shown mercy to me. Yesterday Commissioner Lahore rejected and returned the appeal of the opposing party. فالحمد للّٰہ والمنۃ [So Allah be praised and thanked for it]. My humble self will personally appear before [your Honour] to present the fifty rupees that I had previously pledged.

Your humblest servant,
Niẓām-ud-Dīn Mistrī
Sialkot City
Near Post Office

140. [ONE HUNDRED FORTIETH] SIGN—Sardār Khān, a brother of Ḥakīm [physician] Shāh Nawāz Khān, resident of Rawalpindi, wrote to me that his brother Shāh Nawāz Khān along with one of the

opposing party were required to produce security bonds in a court of law. Both the parties had appealed against it after which I was requested for prayer (by the former). As a result of the blessing of the prayer, Shāh Nawāz's appeal was accepted and that of the other party was rejected. Jurists had said that it was useless to appeal as both the parties had secured bails against each other. It was the effect of the prayer that the opposing party remained under bail while Shāh Nawāz Khān was released from it.

141. ONE HUNDRED FORTY-FIRST SIGN—I once received a succession of letters from Miyāń Nūr Aḥmad, teacher at the school at Co-operative Settlement Waryam Kamlana, Post Office Dab Kalan, Tehsil Shorkot, District Jhang, to the effect that a false case had been instituted against his friends Qāsim, Rustum, La'al and others by someone named Pathana Kamlana and that the case had taken a sinister turn, so I was requested to pray. Thus, when he insisted in every letter with great humility, my heart turned towards it because I, indeed, found their condition to be pitiable. I, therefore, supplicated a lot. At last, my prayer was accepted. Thus, on 12 September 1906, a letter from the same Miyāń Nūr Aḥmad came concerning the success in the trial. The letter is reproduced below:

Letter of Nūr Aḥmad

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۔
نَحۡمَدُہٗ وَنُصَلِّی عَلٰی رَسُوۡلِہِ الۡکَرِیۡم ۔

[In the name of Allah, the Gracious, the Merciful. We praise Him and invoke His blessings upon His Noble Messenger.]

Our holy Mentor and Master, the Promised Messiah, may peace and blessings be upon him. Peace be upon you and mercy of Allah and His blessings!

After humble salutation, I submit that the false suit that had been instituted by Pathana Kamlana against my poor friends

> Qāsim, Rustum, La'al, and others has been won on 31 August 1906 by God's grace with the blessing of your prayers. Please accept my congratulations. Glory be to God that the Sublime God accepted the supplications of His beloved Imam, exalted him, and our faith was enhanced. We can never adequately thank that Supreme Judge of all judges for His bounties.
>
> Your Obedient Servant,
> Nūr Aḥmad,
> Teacher at the School in the Co-operative Settlement,
> Waryam Kamlana,
> Post office Dab Kalan
> Tehsil Shorekot, District Jhang

142. [ONE HUNDRED FORTY-SECOND] SIGN—I received a telegram from a true friend of mine and a very sincere devotee, Seth 'Abdur-Raḥmān, merchant of Madras, that he was suffering from carbuncle; that is, from a deadly pustule caused by cancer. I was much concerned and anxious on account of his illness because Seth ['Abdur-Raḥmān] is a devotee of the foremost rank. It was about 9 AM and I was sitting in this state of grief and anxiety when I was abruptly overtaken by a light slumber and my head bowed down; suddenly I received a revelation from God, the Lord of Honour and Glory:

آثارِ زندگی۔

'Signs of life'

Afterwards another telegram was received from Madras that the condition was better and there was no cause for worry.

Later another letter written by his brother, the late Ṣaleḥ Muḥammad, arrived to the effect that Seth ['Abdur-Raḥmān] suffered from diabetes before it. Since the carbuncle in diabetes is almost

incurable, grief and anxiety dominated again and this grief reached an extreme. This grief was because I had found Seth [ʿAbdur-Raḥmān] to be extremely sincere and he had practically demonstrated, to the highest order, his sincerity and he had been helping our *Langar Khānah* [the Community Kitchen] with thousands of rupees only out of the sincerity of his heart with no interest other than earning the pleasure of God. He was so moved by sincerity and devotion that he would always send a large monthly sum for our *Langar Khānah*.

His faith was so steeped in love as if he were totally lost in love and sincerity. It was therefore but proper that I should have prayed a great deal for him. Ultimately my heart was overwhelmed to pray for him in a manner that was extraordinary and I continued to pray for him day in and day out with extreme concentration. It was then that God Almighty also brought about an extraordinary outcome and delivered Seth ʿAbdur-Raḥmān from such a deadly disease as if he were granted a new life.

Thus, he writes in his letter, 'In response to your prayer, God caused a great miracle to happen, for there was no hope for life at all; after the operation, the wound began to heal. Close to it, a new boil appeared which once again had put me in great fear and panic. But later it was found that it was not a carbuncle. In the end, after a few months, I recovered completely.'

I know it for certain that this is, indeed, bringing the dead back to life. Carbuncle and then diabetes and old age with it! Doctors are only too well aware that recovery from this terrifying condition is virtually impossible. Our God is Most Benevolent and Merciful, and among His attributes is the attribute of Revival [of the dead]. Last year, on 11 October 1905, a sincere friend of mine, Maulawī ʿAbdul-Karīm of blessed memory, died of the same disease—carbuncle, that is, malignant tumour. For him too I had prayed fervently, but not a single revelation held out any hope for him. Instead the following revelations were received repeatedly:

کفن میں لپیٹا گیا۔

1. Was wrapped up in a shroud.

۴۷ برس کی عمر۔ اِنَّا للّٰہ و انَّا الیہ راجعون۔

2. Forty seven years of age. Surely to Allah we belong and to Him shall we return.

ان المنایا لا تطیش سھامھا

3. The arrows of death do not miss.

When supplication was made even after this, I received this revelation:

یا ایھا الناس اعبدوا ربکم الذی خلقکم۔

4. Meaning that, O people! You should worship the God who created you; that is, deem Him alone as the Doer of all your tasks and trust Him.

تؤثرون الحیٰوۃ الدُّنیا

5. Do you adopt the worldly life?

The point here was that considering a person to be so indispensable that his death will cause irreparable loss is tantamount to *shirk* [associating partners with God] and to be so desperate for his life is a kind of worship. After this, I kept quiet and realized that his death was inevitable. So, he died on Wednesday at *ʿAṣr* time, on 11 October 1905. But God did not forget the anguish which rocked my heart during my prayers for him and was pleased to replace one loss with another success. For this Sign, He selected Seth ʿAbdur-Raḥmān. Although He took ʿAbdul-Karīm away from us, He returned ʿAbdur-Raḥmān back to us. He was afflicted with the same disease; he recovered through the prayers of this very servant, فالحمد للّٰہ علیٰ ذٰلک [So Allah be praised for all this].

It is my experience of hundreds of times that God is so Benevolent

and Merciful that when, in His wisdom, He does not accept a prayer, He accepts some other similar prayer in its stead. As God Almighty says:

مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ مِّنْهَآ اَوْ مِثْلِهَا اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ [1]

143. [ONE HUNDRED FORTY-THIRD] SIGN—After this, God Almighty blessed me with another joyous Sign, which is as follows: During those days, I once prayed that God may let me witness a fresh Sign. At that, as has been published in the newspaper *Badr* of 30 August 1906, I received this revelation:

آج کل کوئی نشان ظاہر ہو گا

Some Sign will soon appear.

The indication was that some Sign was destined to appear soon. Accordingly, the (Promised) Sign appeared in the following manner: On a number of occasions, I saw ill-boding dreams which clearly indicated that some calamity is to appear concerning the family of Mīr Nāṣir Nawab, who is my father-in-law.

Thus, once I saw a goat's leg hanging in the house, portending someone's death. And once I saw Dr. 'Abdul-Ḥakīm Khān, Assistant Surgeon, standing outside juxtaposed to the door near the room upstairs in which I live. Then someone, addressing me, says that Isḥāq's mother has invited 'Abdul-Ḥakīm Khān to come inside the house (Isḥāq's mother is the wife of Mīr Nāṣir Nawab and Isḥāq is their son). They all live in our house. On hearing this, I answered, 'I will never allow 'Abdul-Ḥakīm Khān to enter my home as it amounts to our insult.' At this, he disappeared from view and did not enter.

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1. Whatever Sign We abrogate or cause to be forgotten, We bring one better than that or the like thereof. Do you not know that Allah has the power to do all that He wills? (*Sūrah al-Baqarah,* 2:107) [Publisher]

It must be remembered that interpreters of dreams have written in the science of dream interpretation—and it has thus been repeatedly experienced—that if [in a dream] an enemy enters someone's house, it portends a catastrophe or death in that house. Since 'Abdul-Ḥakīm Khān is my sworn enemy these days and awaits day and night for my downfall, God Almighty made him appear in the dream as if he wanted to enter our home and Isḥāq's mother, Mīr Nāṣir Nawab's wife, invites him. The interpretation of such an invitation is stated to be that such a person invites disaster into his house primarily on account of the spiritual lapses on his part, of which God alone has the knowledge; meaning that, his present [spiritual] condition calls for a visitation of some calamity. Obviously man is not free from misdeeds and sins, and human nature, except for a special few, is not immune to mistakes; and the mistake asks for a [heavenly] warning. This experience is shared by the whole world. Hence, the interpretation of this dream was that some mistake on her part sought to invite the enemy into the house, but the intercession stopped it. In the dream I prevented 'Abdul-Ḥakīm Khān from entering the house; meaning that, the grace of God Almighty which accompanies me prevented the enemy from the occasion to exult.

Thus when, after receiving so many revelations, it became definitely clear to me that some trouble for the family of Mīr [Nāṣir Nawab] was in store, I started supplicating in earnest. It so happened that he, along with his son Isḥāq and the rest of the family, was about to leave for Lahore. I related these dreams to him and stopped him from going to Lahore. He said he would not go to Lahore at all without my permission.

Next morning Isḥāq, the son of Mīr [Nāṣir Nawab] suffered high fever and became very restless. Tumours appeared in his groin on both sides, and it became certain that it was plague, as plague had broken out in some villages of this district. It was then that I understood that this was the interpretation of the above-mentioned dreams, and profound grief developed in [my] heart. I told the family members

of Mīr [Nāṣir Nawab] that I was indeed supplicating, but they must repent and seek [God's] forgiveness much, because I had seen in the dream that they had invited the enemy to their house, which indicated some wrongdoing on their part. Although I knew that death was the eternal law of nature, yet it occurred to me that if someone died of the plague in my household an uproar of pronouncing me as a liar would develop, and, after that, even if I were to present a thousand Signs, they would be of no avail against this particular objection because I had already written and publicized hundreds of times and told thousands of people that all members of my household would remain safe from death by the plague. In short, I cannot describe the condition of my heart at that time. I immediately engaged myself in supplication. After the supplication, I witnessed a wondrous spectacle of divine providence that, within two to three hours, Isḥāq's fever miraculously subsided and no trace of the tumours was left. He not only sat up, but started moving, walking, playing, and running, as if he had never been ill! This, indeed, is giving life to the dead! I proclaim it on oath, that the raising of the dead by Ḥaḍrat ʿĪsā was absolutely nothing more than this. People can exaggerate his miracles now as much as they like, but this is what the reality was. He who really dies, passing away from this world and the Angel of Death taking his soul away, does not come back at all. Take note that Allah the Exalted says in the Holy Quran:

فَيُمْسِكُ الَّتِيْ قَضٰى عَلَيْهَا الْمَوْتَ[1]

144. [ONE HUNDRED FORTY-FOURTH] SIGN—Maulawī Ismāʿīl, a resident of Aligarh, was the first to gird his loins in hostility and, as I have mentioned in my book *Fatḥ-e-Islām,* he publicised concerning me that I prophesy with the help of geomancy and astrology and that I keep astrological instruments in my possession. I replied

1. And then He retains those against which He has decreed death (*Sūrah az-Zumar*, 39:43). [Publisher]

لعنة الله على الكاذبين ['The curse of Allah be upon the liars'] concerning him. And I wished chastisement from God Almighty for him as, while writing the book *Fatḥ-e-Islām,* I had published it and I had written the following [Quranic prayer challenge]:

> تعالوا ندع ابنآءنا وابنآءكُم و نسآئنا و نسآئكم و انفسنا و انفسكم ثم نبتهل فنجعل لعنة الله على الكاذبين۔
> [Come, let us call our sons and your sons, and our women and your women, and our people and your people; then let us pray fervently and invoke the curse of Allah upon the liars.]

Accordingly, about a year had elapsed since this *mubāhalah* [prayer duel] that he suddenly suffered some unexpected illness and died. In his book that he had published against me in rebuttal, he had written جآء الحقّ و زهق الباطل ['Truth has come and falsehood has vanished']. Thus did God make it manifest to all as to who is in the right that stood firm and who was false that ran away. Some sixteen years have elapsed since he died after this *mubāhalah.*[1☆]

145. [ONE HUNDRED FORTY-FIFTH] SIGN[2☆]—In his booklet, *Fatḥ-e-Raḥmānī,* that was published to refute me in 1315 Hijrah and was printed at the Ahmadi press, Ludhiana, Maulawī Ghulām Dastagīr Qaṣūrī prayed against me in the form of a *mubāhalah* this maledictive prayer of his on page 26 and 27 of the said book:

Mubāhalah of Ghulām Dastagīr

> اَللّٰهُمَّ يا ذا الجلال والاكرام يا مالك المُلك ['O our Allah, O Master of Glory and Honour, O Lord of Sovereignty]! Just as in response to the prayer and effort of a godly scholar, Ḥaḍrat Muḥammad Ṭāhir

1. ☆ Maulawī Ismā'īl, in one of his pamphlets, had prayed against me invoking my death, then soon after this curse he died and his curse recoiled upon himself. (Author)

2. ☆ This is being repeated to provide further details. (Author)

> [Gujarati], author of *Majma' Biḥārul-Anwār,* You destroyed the false Mahdi and fake Messiah (who was born in his time), similar is the prayer and petition of this humble one—Qaṣūrī, may God be on his side, who is exerting to the best of his ability in support of Your true religion—that You may enable the Mirza of Qadian and his companions to genuinely repent, but if that is not so decreed, then make them the object of this verse of the Holy Quran:
>
> فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِيْنَ ظَلَمُوْا ؕ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ[1]
>
> You have power over everything and acceptance of prayer is worthy of You. *Āmīn*.'

Again, in the footnote on page 26 of the aforementioned book, the Maulawī has written about me:

> تَبًّا لَه وَ لِاَ تْبَاعِه meaning: 'May he and his followers perish.'

Thus, I am still alive by the grace of God Almighty and the number of my followers is about fifty times greater than it was at that time.

As is obvious Maulawī Ghulām Dastagīr had left the decision regarding my truth or falsehood to the verse فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِيْنَ ظَلَمُوْا[2] which in this context means that the root of whosoever is unjust will be cut off, and it is no secret to any scholar that the application of the aforesaid verse is general and it affects the one who is the wrongdoer. Therefore, it was but necessary that the wrongdoer should be destroyed by virtue of this verse. Since in Allah's sight Ghulām Dastagīr Qaṣūrī was the wrongdoer, he did not even get the respite to see the publication of his

1. So the very roots of the people who did wrong were cut off; and all praise belongs to Allah (*Sūrah al-An'ām,* 6:46). [Publisher]

2. *Sūrah al-An'ām,* 6:46 [Publisher]

book, and died even before its publication; everyone knows that he died within a few days after his prayer.

Some ignorant *maulawīs* write that Ghulām Dastagīr did not do the *mubāhalah;* he had only prayed against the wrongdoer. But I say that when he had sought God's adjudication with my death[1☆] and had declared me to be the wrongdoer, why then did that malediction backfire upon him? Why did God single out Ghulām Dastagīr for death at such a critical time when people were eagerly awaiting the verdict from God; whereas he wished my death in his prayer in order to prove to the world that just as a false Mahdi and false Messiah had died as a result of Muhammad Tahir's malediction, so would I die as a result of his prayer? Why then was the effect of his prayer exactly the opposite?

It is true that a false Mahdi and a false Messiah had died as a result of Muhammad Tahir's malediction and emulating that same Muhammad Tahir, Ghulām Dastagīr had prayed against me. It is indeed a point to ponder as to what the effect of Muhammad Tahir's malediction was and what the effect of Ghulām Dastagīr's prayer was. Should you now assert that Ghulām Dastagīr died by chance, then you should also affirm that the false Mahdi, too, died by chance and that it was no miracle of Muhammad Tahir's! لعنة الله على الكاذبين [The curse of Allah be upon the liars!]

About eleven years have passed since the death of Ghulām Dastagīr. God killed him who was wrongdoer and ruined his house. Now speak up with justice! Who was uprooted and upon whom did the prayer befall? Says Allah the Almighty:

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1. ☆ Ghulām Dastagīr's intention about me was that I would die as a result of his malediction and that it would be the proof that I was a liar and fabricator; and like Muhammad Tahir it would prove the miracle of Ghulām Dastagīr. In this regard my God, addressing me said انّی مھینٌ من اراد اھانتك ['I shall humiliate him who designs to humiliate you']. In the end, Ghulām Dastagīr perished by the verdict of God and I am still alive by the grace of God and this is a magnificent Sign. (Author)

يَتَرَبَّصُ بِكُمُ الدَّوَآئِرَ ؕ عَلَيۡهِمۡ دَآئِرَةُ السَّوۡءِ[1]

Meaning that: O Prophet! These evil minded enemies wait for all kinds of calamities to befall you. They themselves will be overtaken by calamities.

Thus, according to this noble verse, it is the way of Allah that if anyone invokes a curse upon a truthful person, that very curse backfires on him. This way of Allah is evident from the explicit dicta of the Quran and *aḥādīth*. Now, tell [me], has Ghulām Dastagīr—after invoking this curse—died or not? Therefore, explain to me the mystery behind why a false Messiah fell dead from the malediction of Muhammad Tahir, yet the one who prayed against me fell dead himself. God extended my life so that I have remained alive for eleven years, yet He did not grant Ghulām Dastagīr even a single month's respite.

146. [ONE HUNDRED FORTY-SIXTH] SIGN—Nawab Muḥammad Ḥayāt Khān who was a Divisional Judge, had been suspended on a criminal charge. There seemed to be no possibility of his acquittal. That is when he requested me for prayer, and I did pray. Thereupon, God revealed to me that he would be acquitted. This news was communicated to him and to many others beforehand as was recorded in detail in *Barāhīn-e-Aḥmadiyya*. Eventually, he was acquitted by the grace of God Almighty.

147. [ONE HUNDRED FORTY-SEVENTH] SIGN—Once in March 1905, owing to sparse income, the budgetary position of the *Langar Khānah* [Community Kitchen] was rather lean; guests were coming in multitudes but its income was comparatively meagre. Therefore, supplication was made. On 5 March 1905, I saw in a dream that a person who appeared to be an angel, came in front of me and put a large sum of money in my lap. I asked his name. He said there was no name. I said he must have some name after all. He said his name was *Tichi*. In

1. *Sūrah at-Taubah*, 9:98 [Publisher]

Punjabi, *tichi* means 'appointed time' or 'the one who comes exactly at the time of need'. Thereupon I woke up.

After that, by God's grace, monetary donations poured in by post and by hand in such great abundance as was beyond expectation and imagination. Thousands of rupees were received. Anyone interested in verifying this only has to review the postal record from 5 March 1905 through the end of the year; he will see how much money was received.

It should be borne in mind that this is the way of God Almighty with me that most of the time He informs me beforehand through revelation or dream when I am about to receive cash or presents etc. Signs of this kind must number more than 50,000.

148. [ONE HUNDRED FORTY-EIGHTH] SIGN—Once it so happened that I was perusing the poetry of Niʿmatullāh Walī in which he has given the news of my advent through a prophecy, has even mentioned my name, and has foretold that the Promised Messiah would appear at the end of the thirteenth century [of the Hijrah]. Moreover, he has written this couplet concerning me:

مہدیٔ وقت و عیسیٰ دَوران ہر دو را شہسوار می بینم

Meaning that the one who is destined to come will be both the Mahdi and ʿĪsā; both names will apply to him and he will make claims of both kinds. At the time when I was reciting this couplet, exactly while reading, I received this revelation:

از پئے آں محمد احسن را تارکِ روزگار می بینم

Meaning that, I see that Maulawī Sayyad Muḥammad Aḥsan of Amroha has given up his employment that he had in Bhopal State so as to present himself to the Promised Messiah appointed by God and to strive in support of his claim. This was a prophecy that was very clearly fulfilled afterwards as the distinguished Maulawī Ṣāḥib, with great

resolve and determination, compiled a number of books in support of my claim, held debates with people and is still engaged in the same task. May Allah bless his work and reward him for this service. *Āmīn*.

149. [ONE HUNDRED FORTY-NINTH] SIGN—On page 522[1] of *Barāhīn-e-Aḥmadiyya,* the following prophecy is on record:

بخرام کہ وقت تو نزدیک رسید و پائے محمدیاں بر منار بلند تر محکم افتاد۔

[**Now, come forward and go forth, as your time is near. The time is now coming that the people of Muhammad will be lifted from the pit and their steps will be planted firmly on a strong tower.**]

More than twenty-five years have elapsed since the time when this prophecy from the God of Honour and Glory was published in *Barāhīn-e-Aḥmadiyya*. Its connotation was: 'The days of your good fortune are about to dawn which will exalt the glory and honour of the faith of Muhammad.' As all know, that was a time when I lay hidden and concealed in the corner of anonymity. I did not have a single person with me nor did anyone ever expect that I would be granted this station. Indeed, I myself was totally unaware of such future magnificence and glory. The truth of the matter is that I was nothing at all.

Later, God selected me entirely out of His grace and not because of any talent on my part. I was unknown—He made me known and He did it with such rapidity as the lightning that suddenly reveals its flash from one end to the other; I was ignorant—He granted me knowledge from His own; I did not have any financial capacity—He rained hundreds of thousands of rupees on me; I was alone—He subjected hundreds of thousands of people to me; and He manifested Signs in my favour both in heaven and on earth. I do not know why He did this for

1. This text appears in *Rūḥānī Khazā'in,* vol. 1, page 623, published in 2008. [Publisher]

me, for I see no merit in myself. I find it befitting my condition to recite this couplet of Sheikh Sa'dī[rta] in the presence of the Lord of Honour:

پسندید گانے بجائے رسند زِما کہترانت چہ آمد پسند

Those who were numbered among Your Elect reached their destination,
I wonder what merit You found in a person as humble as me.

My God helped me in every respect; everyone who stood up against me in enmity was forced to fall down. For each one who dragged me into the courts to penalize me, my Lord granted me victory in all those litigations; to each one who invoked a curse upon me, my Master reverted that very curse upon him. The ill-fated Lekh Rām, driven by his false hopes, made an announcement about me that I, along with all of my sons, would die within a period of three years. The final outcome was that he himself died issueless in accordance with my prophecy and no one was left in the world from among his progeny. So did 'Abdul-Ḥaqq Ghaznavī arise, who sought my destruction with his malediction by way of a *mubāhalah*. Well! All that success I enjoyed in every respect was after his *mubāhalah*. Hundreds of thousands became my followers and hundreds of thousands of rupees poured in. In almost all the world, I came to be known to the extent that people belonging to foreign lands entered my Jamā'at; I was subsequently blessed with a number of sons, but 'Abdul-Ḥaqq remained issueless which is tantamount to death.[1☆]

He failed to receive even an iota of blessing from God Almighty nor did he receive any honour afterwards and [the following verse] became fully applicable to him:

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1. ☆ Repeatedly addressing 'Abdul-Ḥaqq Ghaznavī after the *mubāhalah*, I have written in my book *Anwārul-Islām:* 'If you can escape the after-effects of the *mubāhalah* by your prayer, do try to see that a son is born to you so that you do not remain issueless, which otherwise will be considered to be one effect of the *mubāhalah*.' Therefore, after so much insistence, he must have made supplications after the *mubāhalah*. In the end he remained issueless. What greater Sign could there possibly be than this? (Author)

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ[1]

Then Ghulām Dastagīr Qaṣūrī arose. He was eager to earn fame among his people by praying against me. That is, as Muhammad Tahir had prayed against a false Messiah and Mahdi, who perished thereafter; similarly, he sought my destruction by praying against me. But, after this prayer against me, he was quickly destroyed in an unprecedented manner. No *maulawī* is able to explain the mystery that, whereas Muhammad Tahir's prayer killed the false Messiah of his time by praying against him, Ghulām Dastagīr himself died after praying against the Messiah of his time. This is an example of the silent help of God.

More tangibly, God Almighty has bestowed upon me such awe that no Christian priest can dare confront me. There was a time when those people publicly shouted at the top of their voices alleging that no miracle was performed by the Holy Prophet, may peace and blessings of Allah be upon him, and that the Holy Quran contains no prophecy, whereas, now, God has struck such fear in their hearts that they dare not face themselves in my direction, as if they have all departed from this world.

I declare in the name of God in whose hands rests my life that if a Christian priest chooses to face me for this confrontation, God will abase him and make him suffer such chastisement that will have no parallel and he will not have the power to demonstrate—with the help and power of his imaginary 'God'—what I demonstrate, and my God will rain down Signs for me from both heaven and earth. Truly do I say that this blessing has not been bestowed on people belonging to other faiths.

Therefore, is there any Christian cleric on the face of this earth—from the east to the ends of the west—who can demonstrate divine Signs in comparison with me? I have won the battle; no one can dare confront me. Indeed, this is what God Almighty had, by way of a prophecy, proclaimed twenty-five years ago:

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1. Surely, it is your enemy who is without issue (*Sūrah al-Kauthar*, 108:4). [Publisher]

بخرام کہ وقت تو نزدیک رسید و پائے محمدیاں برمنار بلند تر محکم افتاد۔

[**Now come forward and go forth, as your time is near. The time is now coming that the people of Muhammad will be lifted from the pit and their steps will be planted firmly on a strong tower.**]

God is my Witness that we, the followers of the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, firmly stand on a high minaret and everyone is under our feet!

150. [ONE HUNDRED-FIFTIETH] SIGN[1☆]—On pages 35 to 38 of my book *Nūrul-Ḥaqq,* Part II, which was published before the plague broke out in the country, is the following prophecy about the plague:

اعلم انّ اللّٰہ نفث فی روعی ان ھٰذا الخسوف والکسوف فی رمضان اٰیتان مخوفتان لقوم اتبعوا الشیطان ولئن ابوا فإن العذاب قد حان

(See page 35 to 38 of the book *Nūrul-Ḥaqq*).[2]

(Translation): God has breathed into my heart through His revelation that the solar and lunar eclipses are a prelude to a chastisement; namely, of the plague which is near.

Now for the sake of God, carefully study my book *Nūrul-Ḥaqq,* Part II and see how long before the plague broke out, it contains the prophecy about the coming of the plague. Can a human being have the power to make such a prophecy on his own? God Almighty says:

لَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ[3]

1. ☆ Repeated to provide further details. (Author)
2. This reference text appears in *Rūḥānī Khazā'in,* vol. 8, page 227–228, published in 2008. [Publisher]
3. *Sūrah al-Jinn*, 72:27–28 [Publisher]

Meaning that, to open the door of the unseen to someone to the extent that he dominates the unseen and the unseen is in his control, is the kind of access to the knowledge of the unseen that is not granted to anyone except the chosen Messengers of God, so that the doors of the unseen are opened to him with respect to quality and quantity.

True, even ordinary people may occasionally see a true dream or receive a true revelation—and even that is not free from darkness—but the doors to the unseen are not thrown open to them. This gift is granted only to the chosen Messengers of God.

151. ONE HUNDRED FIFTY-FIRST SIGN—When I wrote my book *Barāhīn-e-Aḥmadiyya,* which is the first of my books, the difficulty I faced was that I did not have any money to get it published. I was an obscure person and I did not know anyone. At that time, I prayed to God Almighty and then, I received the following revelation:

هزّ إليك بجذع النخلة تساقط عليكَ رطبًا جنيا۔

(See *Barāhīn-e-Aḥmadiyya,* page 226)[1].

(Translation): 'Shake the trunk of the date-palm tree, the fresh ripe dates will fall upon you.'

Therefore, in compliance with this directive, I wrote a letter first of all to Khalīfah Sayyad Muḥammad Ḥasan, a Minister of State of Patiala. As God had promised, He made him inclined towards me and he sent 250 rupees immediately and then contributed another 250 rupees a second time. Some others also provided monetary assistance. Thus was the book published against all hopes and the prophecy fulfilled. These incidents are such that there are not just one or two witnesses to them, but a large number of people, including Hindus, too.

The point to bear in mind is that the revelation of God,

1. This reference text appears in *Rūḥānī Khazā'in,* vol. 1, page 250, published in 2008. [Publisher]

هزّ اليك بجذع النخلة ['Shake the branch of date-palm tree'] is, in the Holy Quran, addressed to Ḥaḍrat Maryam [Mary][1☆] when she had grown very

1. ☆ I have written above in the text of this book that first God named me 'Maryam' in the book *Barāhīn-e-Aḥmadiyya* and then said that, having breathed into this 'Maryam' the spirit of truth, He named me 'Īsā. This was as if 'Īsā was born from a Maryam-like state. So was I named the Ibn-e-Maryam [the Son of Mary] in the Word of God. The Holy Quran, too, has a clue in this context and it constitutes a prophecy about me; meaning that Allah the Almighty compares certain persons from among the Ummah to Maryam in the Holy Quran and then adds that the Maryam became pregnant with 'Īsā. It is evident that no one, except me, in the Ummah claimed that God had named him 'Maryam' and then breathed into this 'Maryam' the spirit of 'Īsā. Since the Word of God cannot be false, it was but necessary that it should apply to someone from among the Ummah. See for yourself after deep reflection and search the world, you will not find anyone except me in the whole world to whom this verse of the Holy Quran applies. Hence this prophecy in *Sūrah at-Taḥrīm* applies specifically to me and the verse in question reads:

وَمَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِيْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهِ مِنْ رُّوْحِنَا

See *Sūrah at-Taḥrīm,* [66:13], Part Number 28

(Translation): The second example of the individuals of this ummah is that of Maryam the daughter of 'Imran who preserved her chastity and into her womb We breathed the spirit by Our authority; that is, the spirit of 'Īsā.

It is evident in the context of this verse that the Maryam of this Ummah can be compared to the first Maryam only if the spirit of 'Īsā is breathed into him as God Himself has mentioned the breathing of the spirit in this verse. It is but necessary for the Word of God to be fulfilled. Thus, in the entire Ummah, it is only me whom God first addressed as 'Maryam' in *Barāhīn-e-Aḥmadiyya* and later He said only about me that We breathed into this 'Maryam' the spirit by Our authority, and then, after breathing in the spirit, only I was named 'Īsā. As such, I am the one to whom this verse applies. And except for me no one in the 1,300 years has ever claimed that first God named him 'Maryam' and then breathed into Maryam the spirit by His authority transforming him into 'Īsā. Fear God and reflect upon it. When God said this in *Barāhīn-e-Aḥmadiyya,* I myself was totally unaware of this subtle point as I also recorded in *Barāhīn-e-Aḥmadiyya* my erstwhile belief that 'Īsā would descend from heaven. This belief of mine testifies that there is no fabrication on my part and that, before receiving guidance from God, I could not comprehend it at all. (Author)

weak after giving birth to her son and was in need of God Almighty's help for food. In the same way, *Barāhīn-e-Aḥmadiyya* was quite like an infant to me that was just given birth. There is a well-known idiom about writing that it is the product of one's nature; meaning, one's natural children. Thus, as *Barāhīn-e-Aḥmadiyya* was like a newborn baby for me, and at the time of its birth I was weak in my financial condition just as Maryam was weak, and I could not find food for its upbringing—meaning, its publication on my own—then, similar to Maryam, I was given the same command:

هزّ اليك بجذع النخلة
[Shake the branch of the date-palm tree.]

Thus, according to this prophecy, the funds for this book became available and the prophecy was fulfilled. This money was entirely unexpected because I was completely unknown and this was my first compilation. It is also worth remembering that in *Barāhīn-e-Aḥmadiyya,* God Almighty named me 'Maryam' before calling me by the name of 'Īsā and for quite some time this was my name in God's estimation. Later, God addressed me and said: 'O Maryam! I have breathed into you the spirit of truth.' Figuratively speaking, this 'Maryam' became 'pregnant' with the spirit of truth. And then God named me 'Īsā at the end of *Barāhīn-e-Aḥmadiyya*. In other words, when that spirit of truth which had been breathed into Maryam became manifest, it was given the name of 'Īsā. Thus, I was called Ibn-e-Maryam [the son of Mary] in the Word of God. This is the very meaning of the revelation:

الحمد لله الذى جعلك المسيح ابن مريم
[All praise belongs to Allah, who has made you Masīḥ Ibn-e-Maryam].

آنکہ گوید ابن مریم چوں شدی ہست او غافل زِ رازِ ایزدی
He who questions how I became Ibn-e-Maryam
Is oblivious to the hidden secrets of the Divine.

آں خدائے قادر و ربّ العباد در براھیں نام من مریم نہاد
The Almighty God, the Lord of His servants,
Himself named me Maryam in Barāhīn.

مدّتے بودم برنگِ مریمی دست نادادہ بہ پیرانِ زِمی
For long I remained in a Maryam-like state,
Without following the contemporary divines.

ہمچو بکرے یافتم نشو و نما از رفیق راہ حق نا آشنا
Like a virgin was I raised—
Unaware and unaccompanied—on the path of truth.

بعد ازاں آں قادر و ربّ مجید رُوح عیسیٰ اندراں مریم دمید
Later, God Almighty, the Lord of Grandeur
Breathed into Maryam the spirit of ʻĪsā [Jesus].

پس بہ نفخش رنگ دیگر شد عیاں زاد زاں مریم مسیح ایں زمان
With His breath new life was created:
The Messiah of the age was delivered by her.

زیں سبب شدابن مریم نام من زانکہ مریم بود اوّل گام من
This is the reason that I was named ʻson of Maryam',
For it was as Maryam that I took my first footsteps.

بعد ازاں ازنفخِ حق عیسیٰ شدم شد زِ جائے مریمی بر تر قدم
Thereafter, God infused me with the spirit of ʻĪsā,
And I was elevated beyond the status of Maryam.

ایں ہمہ گفت است ربّ العالمین گر نمی دانی براہین رابہیں
All this is the Word of God, the Lord of all the worlds,
Inscribed in Barāhīn for those who do not know.

حکمتِ حق رازہا دارد بسے نکتۂ مستور کم فہمد کسے
Divine wisdom is full of mysteries;
Its subtleties cannot be fathomed but by a few.

فہم را فیضانِ حق باید نخست کاربے فیضان نمی آید درست
There is no enlightenment without the grace of God;
Nothing can be set straight without His grace.

گرنداری فیضِ رحماں را پناہ ظلمتے در ہر قدم داری براہ
Unless you take refuge with God's grace,
Every step of yours will be shrouded in darkness.

فیضِ حق را با تضرّع کن تلاش ہاں مَروچوں تو سنے آہستہ باش
Seek the grace of God through humble supplication.
Do not run like wild horses but move with a gentle step.

اے پئے تکفیر ما بستہ کمر خانہ ات ویراں تُو در فکرِ دگر
O ye who so eagerly declare me a kāfir!
Your own house lies in ruins, yet you fret about others!

صدہزاراں کفر در جانت نہاں روچہ نالی بہرِ کفرِ دیگراں
Your life is full of a thousand transgressions.
Be away! Why do you shed tears for the faults of others?

خیز و اوّل خویشتن راکُن درست نکتہ چیں راچشم می باید نخست
Arise and reform yourself first.
The critic himself is most in need of vision.

لعنتی گر لعنتے برماکند او نہ برما خویش را رُسوا کند
Let the accursed, curse me;
He only condemns his own fate.

لعنتِ اہل جفا آساں بود لعنت آں باشد کہ از رحماں بود
Easy it is to bear the curse of the wicked,
For only the curse of God is worthy of fear.

152. [ONE HUNDRED FIFTY-SECOND] SIGN—Addressing me in a general sense, God had said:

اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَكَ

Meaning that: I shall humiliate him who designs to humiliate you.

This prophecy has been fulfilled against hundreds of my enemies. This book is not enough to accommodate all the details. A great many of these people remarked about me, 'He is an impostor and will die of the plague', but through God's power, they themselves died of the plague. There are a great many who put forth their 'revelation' that God had informed them [about me] that this man would die soon. Glory be to God that they themselves died shortly after such of their 'revelations'. Still others had prayed against me that I may soon die, but they themselves died very soon thereafter.

People might recall the revelation of Maulawī Muḥy-ud-Dīn of Lakhokay, who proclaimed that I was a disbeliever and had likened me to Pharaoh, and had published his 'revelations' about the torment that was to befall me. In the end, he himself died, and it has now been several years since he departed from this world. Maulawī Ghulām Dastagīr of Qaṣūr had similarly crossed all limits in hurling abuses at me. He had procured edicts of disbelief against me from Makkah. He, too, would pray against me day in and day out, and لَعْنَةُ اللّٰہِ عَلَی الْکٰذِبِیْنَ ['The curse of Allah be upon the liars'] was his routine invocation. But that was not all.

As I have just pointed out above, he also became eager to pray against me in a vain effort to emulate Sheikh Muhammad Tahir, the author of *Majmaʿul-Bihār* so that his miraculous power be proven. During the time of the author of *Majmaʿul-Bihār,* some foul-natured people had claimed to be the Mahdi and the Masīḥ out of sheer imposture. Since they were iniquitous, God Almighty granted Muhammad Tahir's prayer and destroyed them in the very lifetime of Muhammad Tahir. Therefore, Ghulām Dastagīr became inspired by reading this tale and thought that he, too, should pray against 'this false Mahdi and Masīḥ' so that my death would prove his 'miraculous power'. But he failed to remember the following couplet of Sheikh Saʿdī:

ہر بیشہ گماں مبر کہ خالی است شائد کہ پلنگ خفتہ باشد

Think not every jungle uninhabited;
Tread easy, it may be that a leopard sleeps.

Had I been an impostor, I would have certainly died in response to such a prayer that was offered with great concentration and fervour, and Miyāń Ghulām Dastagīr would have been considered Muhammad Tahir, the Second. But since I was truthful, Ghulām Dastagīr fell prey to the revelation of God Almighty:

اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَكَ

[I shall humiliate him who designs to humiliate you.]

And the eternal disgrace which he had wished for me, backfired upon his own self.

This incident alone would have been sufficient to remove the veil of negligence, had any *maulawī* been God-fearing. It is incumbent upon everyone who seeks the truth to reflect upon the fact that a false Masīḥ and Mahdi was killed as a result of Muhammad Tahir's prayer, but when Miyāń Ghulām Dastagīr, in his imitation—nay rather, to demonstrate his likeness—prayed against me even mentioning this

in his book *Fatḥ-e-Raḥmānī,* and at the time of praying against me, he wrote in his book *Fatḥ-e-Raḥmānī* these words concerning me تَبًّا لَهٗ وَ لاتباعه which mean that I and all my followers be destroyed; thereupon he died within a few weeks and the mark of disgrace that he wished for me by asking for my death, was sealed as his own eternal fate. Will someone answer me whether this is a mere coincidence or if it came to pass by the will of God Almighty? I am still alive by the grace of God Almighty but more than eleven years have passed since the death of Ghulām Dastagīr. What do you all think now? Did God dislike the false Masīḥ and Mahdi of Muhammad Tahir's time, bearing enmity to him, while God looked upon the 'false Masīh' born in the time of Ghulām Dastagīr with affection and honoured him to the extent that he killed Ghulām Dastagīr during his lifetime and—returning his own curse to him—made him drink from the cup of death and cast this stigma of disgrace upon him until the Day of Judgment?

Had I died as a consequence of the prayer of Ghulām Dastagīr against me and had Ghulām Dastagīr continued to live up until now, would my enemies—indeed, the enemies of Islam—not have clamoured and proclaimed my falsehood with the beat of a kettledrum? Then why are the elders of the Ummah so tongue-tied now? Is this their righteousness? And [strange indeed it is] to say that this was not a *mubāhalah!* Suppose this is not a *mubāhalah,* but it still is a prayer against me in imitation of Muhammad Tahir; in contrast to it is my revelation:

اِنِّیْ مُهِیْنٌ مَّنْ اَرَادَ اِهَانَتَكَ

[I shall humiliate him who designs to humiliate you.]

How is it that I was not adversely affected by this malediction but a clear effect was shown by God Almighty's revelation:

اِنِّیْ مُهِیْنٌ مَّنْ اَرَادَ اِهَانَتَكَ

[I shall humiliate him who designs to humiliate you.]

And that very malediction was made to descend upon Ghulām Dastagīr in keeping with the Quranic verse:

عَلَيْهِمْ دَآئِرَةُ السَّوْءِ[1]

The man who wished to be the like of Muhammad Tahir, God made him the like of the false Masīḥ. After his death, blessing upon blessing was showered upon me. Hundreds of thousands of people became my followers and three sons [of mine] were born subsequent to his death. Hundreds of thousands of rupees poured in and God granted me fame with honour virtually across the entire globe. Perhaps our opponents will now claim that the false Masīḥ and Mahdi who died as a consequence of Muhammad Tahir's malediction was actually a coincidental death, not the effect of Muhammad Tahir's prayer. Thus, how far can we answer such claims? They might as well become atheists—as it already appears—and proceed to say that Ghulām Dastagīr's death was a coincidence.

کیوں نہیں لوگو تمہیں حق کا خیال دل میں اُٹھتا ہے میرے سو سو اُبال
Why do you care not for truth, O people?
It torments my heart greatly.

اِس قدر کین و تعصّب بڑھ گیا جس سے کچھ ایماں جو تھا وہ سڑ گیا
Malice and prejudice have increased so much
That it has caused to rot whatever little of faith remained.

کیا یہی تقوےٰ یہی اسلام تھا جس کے باعث سے تمہارا نام تھا
Was this the very righteousness—the very Islam—
For which you were renowned?

1. Let evil befall them instead (*Sūrah at-Taubah*, 9:98). [Publisher]

In short, the divine revelation:

اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَكَ
[I shall humiliate him who designs to humiliate you.]

was powerfully manifested at hundreds of places and is still being manifested. What is the secret behind the Omnipotent supporting me to this extent? The secret is only that He does not desire His beloved to fail.

چہ شیریں منظری اے دِلستانم چہ شیریں خصلتی اے جانِ جانم
How beautiful You are, O Captivator of my heart!
How lovely are Your attributes, O Love of my life!

چو د یدم رُوئے تو دل در تو بستم نماندہ غیر تو اندر جہانم
Ever since I beheld Your face, I have given You my heart;
Besides You, no one else exists in my world.

تواں برداشتن دست از دو عالم مگر ہجرت بسوزد استخوانم
I can renounce both the worlds,
But any separation from You burns my bones.

در آتش تن بآسانی تواں داد زہجرت جاں رود باصد فغانم
It is easier to consign one's body to fire,
But any separation from You terrifies me out of my wits.

153. [ONE HUNDRED FIFTY-THIRD] SIGN—By adding the words لَعْنَةُ اللّٰهِ عَلَى الْكٰذِبِيْنَ ['The curse of Allah be upon the liars'] in the margins of my book *I'jāz-e-Aḥmadī,*[1] Maulawī Muḥammad Ḥasan of Bheiṅ

1. This is a misprint: *I'jāz-e-Aḥmadī* must be replaced by *I'jāzul-Masīḥ* because Maulawī Muḥammad Ḥasan had recorded لعنت اللّٰہ علی الکاذبین ['The curse of Allah be on liars'] on the margin of *I'jāzul-Masīḥ*. [Publisher]

entangled himself into the *mubāhalah*. Hardly a year had elapsed since He wrote these words that he passed away from this world in a state of great anguish. He died in the prime of his life. I have in my possession the *mubāhalah* written by his own hand. Whosoever wishes to see it can do so.

154. [ONE HUNDRED FIFTY-FOURTH] SIGN—In his book *Saif-e-Chishtiyā'ī* Pīr Mehr 'Alī Shāh of Golra dubbed me a plagiarist; meaning that, in his opinion I had copied my subject matter from the works of others. God punished him for this calumny insofar as he himself was found guilty in a court of law for plagiarizing the notes of Muḥammad Ḥasan Bheiń during the course of Karam Dīn's litigation, where the evidence was presented under oath. Thus, the Sign of God Almighty appeared by the fulfilment of the revelation:

اِنِّیْ مُهِیْنٌ مَّنْ اَرَادَ اِهَانَتَكَ

[I shall humiliate him who designs to humiliate you.]

155. [ONE HUNDRED FIFTY-FIFTH] SIGN—It was also a Sign of God Almighty that after 1882 He prevented the publication of the final part of *Barāhīn-e-Aḥmadiyya* for twenty-three years for the fulfilment of His Word that He might make *Barāhīn-e-Aḥmadiyya* as a Sign; for, it contained a number of prophecies that were yet to be fulfilled, and there were such promises about me as had not yet been realized. It was necessary that the fulfilment of all those Signs and those promises be shown in that very book so that the book *Barāhīn-e-Aḥmadiyya* would become worthy of its name. Had *Barāhīn-e-Aḥmadiyya* been completed before the fulfilment of those prophecies, it would have been an imperfect book. This is why God, whose works are all based on wisdom and appropriateness, was pleased to will that the printing and publication of the remaining portion of *Barāhīn-e-Aḥmadiyya* be postponed until the prophecies recorded in *Barāhīn-e-Aḥmadiyya* were fulfilled; because that book, as its name *Barāhīn-e-Aḥmadiyya* suggests, has been

written so that it would make manifest the proofs that Islam possesses, and the foremost among its convincing arguments are heavenly Signs which have nothing to do with the human power. Therefore it was essential that as many heavenly Signs be recorded in it as would suffice to clinch the argument vis-à-vis the enemy. As it was promised to document three hundred heavenly Signs in *Barāhīn-e-Aḥmadiyya,* God was pleased to will the fulfilment of those words. The opponents, out of ignorance, continued to clamour and falsely accuse me to have stopped the publication of *Barāhīn-e-Aḥmadiyya* forever to misappropriate people's money; however, what I have described is the very wisdom for the delay in the publication of *Barāhīn-e-Aḥmadiyya*. I am certain that no reasonable person would deny this, but only those will who are bereft of faith and honesty.

وَسَيَعْلَمُ الَّذِيْنَ ظَلَمُوْٓا اَيَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ[1]

Allah the Almighty says in the Holy Quran:

وَقَالَ الَّذِيْنَ كَفَرُوْا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْاٰنُ جُمْلَةً وَّاحِدَةً ۚ كَذٰلِكَ ۚ لِنُثَبِّتَ بِهٖ فُؤَادَكَ[2]

Meaning that, the disbelievers ask why the Holy Quran did not descend all at once. It had to be this way so that We would comfort your heart from time to time, and so that those truths and verities which are connected to time should be manifested only at their own time, because it becomes difficult to understand something before its due time.

Due to this wisdom, God revealed the Holy Quran over a period of twenty-three years so that during that period the promised Signs would also become manifest. Therefore, I believe that before twenty-three

1. And the wrongdoers will soon know to what place of return they shall return (*Sūrah ash-Shuʿarā',* 26:228). [Publisher]

2. *Sūrah al-Furqān*, 25:33 [Publisher]

years are completed for the delay in the book *Barāhīn-e-Aḥmadiyya,* its fifth volume will be published in the country; and God Almighty has alluded to twenty-three years in *Barāhīn-e-Aḥmadiyya* as well, for God says:

> يَا أَحْمَدُ بَارَكَ اللّٰهُ فِيْكَ۔ اَلرَّحْمٰنُ عَلَّمَ الْقُرْآنَ، لِتُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ، وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ۔ قُلْ إِنِّيْ أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِيْنَ۔
>
> O Ahmad (this is the figurative name of this humble one)! God has infused you with blessing. The Gracious God has taught you the Holy Quran; meaning that, you are not indebted to any of your contemporaries. God is your Teacher. God has taught you the Holy Quran so that you may warn those whose forefathers were not warned and so that God's argument be completed and the way of the sinners becomes manifest. Proclaim to them that I have been appointed by God and I am the foremost to believe in this matter.

And because the teaching of the Holy Quran to the Holy Prophet, may peace and blessings of Allah be upon him, was completed in a twenty-three year period before this, it was therefore necessary in order to establish a resemblance, that now the period for teaching the Holy Quran should also have been fixed at twenty-three so that all the Signs that were promised could be fulfilled. Rūmī also speaks of this:

> مُدّتے ایں مثنوی تاخیر شد سالہا بائیست تاخوں شیر شد
>
> *The composition of this Mathnavī has been delayed;*
> *Time is needed for the blood to turn into milk.*

156. [ONE HUNDRED FIFTY-SIXTH] SIGN—I have previously written this Sign in the closing pages of *Tadhkiratush-Shahādatain*. The Sign is that in October 1903 I had decided to write a booklet about the martyrdom of Ṣāḥibzādah ʻAbdul-Laṭīf and Sheikh ʻAbdur-Raḥmān—who were put to death with the utmost cruelty. I had proposed

Tadhkiratush-Shahādatain as the title of the booklet. However, it so happened that I began to suffer from renal colic. I had intended to finish the booklet by 16 October 1903, for it was necessary to go to Gurdaspur to appear in a criminal case which one of my opponents had filed against me. At that time, I supplicated before God, 'O my Allah! I want to write a booklet about the blessed martyr 'Abdul-Laṭīf and renal colic has started. Grant me cure.'

I had once before suffered from renal colic for ten continuous days and had come to the verge of death on account of it. On this occasion, too, I feared the same. I told the members of my family that I would pray and they should say *Āmīn*. Then, in this state of severe pain, I prayed for the cure, and they said *Āmīn*. So I say under oath in the name of God Almighty, oath in whose name is greater than all evidence, that I had not yet completed my prayer when I was overtaken by drowsiness and I received the revelation:

سَلامٌ قَولًا من ربّ رحيم

[Peace is the word from the Merciful Lord.]

I immediately communicated this revelation to the members of my family and to all those present at the time. Allah, the All-Knowing is well aware that before six o'clock in the morning I recovered fully and I completed half the book the same day. فالحمد لله على ذٰلك [So Allah be praised for all this]. See the last part of *Tadhkiratush-Shahādatain*.

157. [ONE HUNDRED FIFTY-SEVENTH] SIGN—The martyrdom of Ṣāḥibzādah Maulawī 'Abdul-Laṭīf is also a Sign of my truth, for, ever since God created the world, it has never happened that a person should knowingly sacrifice his life for the sake of an impostor, charlatan, and liar; put his wife through the misery of becoming a widow; be willing to make his children orphans; and embrace death by stoning for himself. True, there are hundreds of people who are killed unjustly, but

when I proclaim here the martyrdom of Ṣāḥibzādah Maulawī ʻAbdul-Laṭīf to be a grand Sign, it is not because he was killed unjustly and was martyred; rather, it is because he demonstrated such steadfastness at the time of his martyrdom that there cannot be any greater miracle than that.

On three different occasions, the Amir counselled him gently that if he would only renounce the oath of allegiance to the man from Qadian who claimed to be the Promised Messiah, he would be freed, and, indeed, he would be honoured even more than before; otherwise, he would be stoned to death. But every time he replied: 'I am a man of learning and have experienced the world. I have entered into his *baiʻat* [pledge of allegiance] by way of enlightened conviction. I know him to be better than the whole world.'

He was kept in prison for many days and was gravely tortured. He was tied from head to foot with a heavy chain. He was then counselled time and again and was promised honour if he renounced his *baiʻat,* for he had a long-standing relationship with the State of Kabul, and possessed privileges in the state due to his services. But he repeatedly said: 'I am not insane. I have found the truth. I am absolutely convinced that the Messiah who was to come is none other than the one in whose hands I have pledged *baiʻat*.'

Then, despairing of him, they put a string through his nose, and led him in chains to the ground for stoning. Just before stoning him to death, the Amir once again advised him, 'There is still time for you to revoke the *baiʻat* and renounce.' He replied, 'This shall never be. Now my end is near. I would never prefer the life of this world over my faith.'

It is reported that after witnessing such perseverance on his part, hundreds of people were awestruck and their hearts trembled and they declared: 'How unshakeable is this faith! We have never seen anything like it.' And there were many who said, 'If the man, to whom he pledged allegiance had not been from God, Ṣāḥibzādah ʻAbdul-Laṭīf

could never have shown such perseverance.' Thereafter, this innocent man was stoned to death but he did not let out so much as a sigh. For forty days his dead body lay in the pile of stones. His last words were that he would not remain dead more than six days. In response to this, the Amir posted a guard at the place of his stoning for fear that it was some sort of trickery. But what he meant by this statement was that within six days his soul would be raised to Heaven with a new body.

Ponder over it with honesty and fairness. Can the people belonging to a Movement which is based on nothing but fraud, deceit, lies, and fabrication, demonstrate such steadfastness and courage that they willingly agree to be crushed by stones without any regard for their children and wives? They surrender their lives with such courage and refuse to give up this path despite repeated promises of freedom contingent upon breaking their covenant.

Similarly, Sheikh 'Abdur-Raḥmān was slaughtered in Kabul. All the while he remained resolute and did not offer to break his *bai'at* in exchange for his freedom. This is the very Sign of a true religion and a true Imam that when someone attains full cognition of him and one's heart and soul is satiated with the sweetness of faith, such persons do not fear death in this path. Of course, those whose faith is superficial and faith has not entered into the fabric of their being, like Judas Iscariot, can turn apostate for a petty temptation. There are quite a few instances of such unholy apostates in the time of each Prophet. God be thanked that I am accompanied by a large Jamā'at of sincere followers, each one of whom is a Sign in my support. This indeed is the grace of my God. ربّ انّك جَنّتی و رحمتك جُنّتی و أیاتك غذائی وفضلك ردائی [Lord, You are my Paradise, and Your mercy is my shelter, and Your Signs are my food, and Your grace is my attire].

An Ode by the Author

اِنّی مِنَ الرَّحْمٰن عبد مُکْرَم سمّ معاداتی وسِلمی اَسْلم
I am a humble servant honoured by the Gracious Lord;
Opposition to me is poison whereas peace with me is a haven of safety.

انّی انا البُستان بُستان الهُدیٰ انّی صدوق مصلح متردم
I am the garden of guidance;
I am truthful and a reformer and redeemer.

من فرّ منی فرّ من ربّ الوریٰ انّی انا النهج السلیم الاقوم
One who flees from me, flees from the Lord of all the creation;
For I am the straight path—the path to safety.

روحی لتقدیس العلیّ حمامة او عندلیب غارد مترنم
My soul is like a dove, a symbol of divine glorification;
Or it is a sweet-singing melodious nightingale.

ما جئتکم فی غیر وقت عابثا قد جئتکم والوقت لیل مُظلم
I have not come to you untimely, nor is my coming idle or meaningless;
I came at a time when it was akin to a pitch-black night.

یا ایّها الناس اترکوا اهواءکم توبوا و انّ اللّٰه ربّ ارحم
O people! Abandon your greed and avarice—
Be penitent, for Allah is the Lord, Most Compassionate.

ربٌّ کریم غافر لمن اتقٰی طوبٰی لمن بعد المعاصی یندم
God is so Benevolent, He forgives the God-fearing;
How lucky is the one who repents after committing a sin!

یا ایّها النّاس اذکروا أجالکم ان المنایا لا تُرَدّ و تهجم
O people! Be mindful of your death;
When death strikes, it does not relent, but seizes suddenly.

يا لائمىٰ انّ المكارم كلّها فى الصدق فاسلك نهج صدقٍ ترحم
O ye who are so fond of maligning me. [Beware!] All virtue lies in truthfulness.

Therefore, embrace the truth and you will be secure.

السعى للتوهين امرٌ باطل اِنَّ الْمُقَرّبُ لا يُهَانُ و يُكرم
Any attempt to humiliate me is vain;

For He does not permit anyone close to Him to suffer humiliation.

جاءتك أياتى فانت تُكذِّبُ شاهدتَ سلطانى فانت تحكّم
My Signs have come to you, but you have rejected them;

And you have witnessed the arguments in my favour yet you behave arrogantly.

هل جاءك الابراء من ربّ الورىٰ ام هل رئيت العيش لَا يتصرم
Have you received intimation of your acquittal from the Lord of all creation;

Or have you somehow perceived that your life will never end?

ان كنت ازمعت النّضال فانّنا نأتى كما يأتى لصيدٍ ضيغم
If you are intent on waging war,

I will pounce upon you like a lion hunting its prey.

لا نتقى حرب العدا و نضالهم والقلب عند الحرب لا يتجمجم
I am not afraid to fight my enemies or to face their bows and arrows;

My heart does not shy away from entering the field of battle.

انظر الى عبد الحكيم و غيّه يَغْوى كسَرْحانٍ و لا يتكلّم
Look at ʿAbdul-Ḥakīm and his misguidance;

He does not speak but howls like a wolf.

كبرٌ يُسعّر نفسه بضرامه ما مَدّ هٰذا الكبر الا الدرهم
Arrogance fuels the flames of his ego;
This arrogance was given birth by his [temporal] wealth.

الفخر بالمال الكثير جهالة غيم قليل الماء لا يتلوّم
Pride in affluence equates to ignorance;
Akin to a cloud which cannot retain the little water it has.

جهد المخالف باطل فى امرنا سيف من الرحمٰن لا يتثلّم
The efforts of our opponents are futile against us;
Ours is the sword [of the Gracious God] that will never face any detriment.

فى وجهنا نور المهيمن لائحٌ ان كان فيكم ناظر متوسّم
The light of God shines on my countenance;
If only one of you had the eyes for it!

ما قُلْتَ يا عبد الحكيم بجنبنا الّا كخذف عند سيف يصرم
O ʿAbdul-Ḥakīm! The words you have spoken in my opposition
Are like a stone hurled against a sharp sword.

وَاللّٰهِ لَا يُخْزىٰ عزيز جنابه وَاللّٰه لا تُعطى العلاء و تُرجم
By God, the friend of God will never be disgraced;
By God, you will never succeed and you shall be rejected.

هٰذا من الرحمٰن نَبأٌ محكم فاسمع ويأتى وقته المتحتّم
This is a strong and incontrovertible tiding from God.
Listen! The time of its fulfilment is close at hand.

والله يُنْقَضُ كلّ خيط مكائد لَيْن سحيل او شديد مبرم
By God! All threads of deception will be cut asunder;
Regardless of whether the deception is mild or strong.

كفِّر و ما التكفير منك ببدعة رسم تقادم عهده المتقدّم
You may call me a kāfir for there is nothing new in this denunciation;
It is an age-old tradition still being practiced.

قد كُفِّرتْ من قبل صحب نبيّنا قالوا لئامٌ كفرةٌ و هُمْ هُم
The Companions[ra] of our Prophet[sa] were also declared disbelievers;
It was said they were accursed apostates, but their greatness remains what it is.

تب من كلام قلت واحفد تائبًا والعفو خلقى ايّها المتوهم
Seek repentance for your slanders, and hasten to me with repentance;
O ye who doubt! I am ever ready to forgive.

ان كنت تتمنّى الوغا فَنُحارِبُ بارز فانّى حاضر متخيّم
If you wish to fight, I am ready to fight;
Come out in the fray—my tent is pitched in the field of battle.

نطقى كسيفٍ قاطع يُردى العدا قولى كعالية القنا او لهذم
My words cut like a sword and spell death for our enemies;
My words are sharp like a pointed spear or a grinding jaw-bone.

كم من قلوب قد شققتُ غلافها كم من صدور قد كلمتُ واكلم
Many are the hearts whose veils I have torn off;
Many are the bosoms that I have wounded, and do now.

حاربتُ كلّ مُكذّبٍ و بِاٰخرٍ للحرب دائرةٌ عليك فتعلم
I have fought everyone who denied my truth;
In the end you have been involved in the battle and will soon know.

لی فیك من ربٍّ قدیرٍ اٰیةٌ ان کنت لا تدری فانا نعلم
In you, there is a Sign for me from my Lord—
You may not know it but we know it.

قد قلتَ دجّالٌ و قلتَ قد افترىٰ تهذی و فی صف الوغٰی تتجشّم
You called me a dajjāl and imputed lies to me;
You tell lies and engage in battle over nothing.

والحکم حکم اللّٰه یا عبد الهوىٰ یُبْدیْك یومًا ما تسر و تکتم
Only God's will shall be done, O slave of your ego!
The day will come when He shall openly expose what you are trying to conceal.

الحق درع عاصم فیصوننی فاحذر فانی فارس مُسْتَلْحِمُ
Truth is the upstanding armour which shall protect me.
Beware! I am a riding warrior in hot pursuit.

158. [ONE HUNDRED FIFTY-EIGHTH] SIGN—Let it be clear that what transpired in Kabul after the martyrdom of Maulawī Ṣāḥibzādah ʻAbdul-Laṭīf is also a Sign from God in my favour. Since I was grievously humiliated by the assassination of this ill-treated martyr, the wrath of God drew the sword of His fury against Kabul. A severe epidemic of cholera broke out in the city after the assassination of this ill-treated martyr, and most of those who took part in the assassination conspiracy against this ill-treated martyr fell victim to it. Wailing for the fatalities started even in the houses of the Amir of Kabul. Thousands of people who were rejoicing over this assassination fell prey to this death. It is said that this cholera epidemic struck with a ferocity that was never before witnessed in Kabul. Thus, the following revelation was fulfilled in this case also:

اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَكَ

[I shall humiliate him who designs to humiliate you].

بنگر کہ خونِ ناحق پروانہ شمع را چنداں اماں نہ داد کہ شب راسحر کند

Look! The innocent blood of the moth
Did not even give the candle enough respite to see the dawn.

159. [ONE HUNDRED FIFTY-NINTH] SIGN—On page 58 of my book [Ḍamīmah] *Anjām-e-Ātham*[1] is recorded the prophecy in respect of Maulawī ʿAbdul-Ḥaqq Ghaznavī which runs as follows:

After the *mubāhalah* with ʿAbdul-Ḥaqq, God Almighty blessed me with prosperity in every respect, increased the number of my followers to thousands, convinced hundreds of thousands of my scholarship, blessed me with the birth of another son raising the number [of sons] to three in conformity with the revelation, and then repeatedly revealed to me about a fourth son. I assure ʿAbdul-Ḥaqq that he will not die until he hears of the fulfilment of this revelation. If he amounts to something, he should delay this prophecy by supplication.

Refer to page 58 of my book [Ḍamīmah] *Anjām-e-Ātham*. This is the prophecy that was made about [the birth of] my fourth son. Then, two and half years after this prophecy, the fourth son was born during the very lifetime of ʿAbdul-Ḥaqq. He was named Mubārak Aḥmad who, by the grace of God Almighty, is alive till now. In case ʿAbdul-Ḥaqq has not yet heard about the birth of this son, I hereby communicate it to him.

What a magnificent Sign it is that has been proven true on both counts: ʿAbdul-Ḥaqq remained alive until the birth of the son, and the son was born as well. Furthermore, no malediction by ʿAbdul-Ḥaqq concerning this was accepted and he could not stop the birth

1. This reference text appears in *Rūḥānī Khazā'in,* vol. 11, page 342, published in 2008. [Publisher]

of this promised son of mine through his malediction. Indeed, I was blessed with three sons instead of one, but ʿAbdul-Ḥaqq, on the other hand, suffered the fate that, even after the passage of twelve years, not a single child was born into his household after the *mubāhalah*. And it is obvious that, to become issueless after the *mubāhalah* and not to bear so much as a single child despite the passage of twelve years and to remain utterly deprived of offspring, is also a Sign of God's wrath and tantamount to death as Allah the Almighty says:

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ[1]

Bear in mind that, due to this very slander, no son was born to ʿAbdul-Ḥaqq, rather he remained issueless, barren, and bereft of this blessing and his brother died, thus, after the *mubāhalah,* instead of the birth of a son, even his dear brother entered the valley of death.[2☆]

At this point, fair-minded people should consider and—fearing God Almighty—reflect whether this knowledge of the unseen is within the capability of a human being that he should make a fabricated prophecy that he will certainly have a fourth son born to him and it is certain that, until then, a particular person shall remain alive and, thereafter, it should transpire exactly like that.

Is there any precedence of this in the world that God supported an impostor such that He made him appear truthful on both counts; that is, gave him the fourth son along with letting his enemy live until that time in accordance with the prophecy? Bear in mind that, one

1. Surely, it is your enemy who is without issue (*Sūrah al-Kauthar*, 108:4). [Publisher]

2. ☆ In my book *Anwārul-Islām* I had also, by way of a prophecy, indicated to ʿAbdul-Ḥaqq that he would remain deprived of children; he should try to do his best to disprove this prophecy of mine and ward off the consequences of the *mubāhalah*. As a result, he is still issueless and by today's date—i.e. 28 September 1906—even after the passage of thirteen years since the *mubāhalah*, he is still deprived of a child. (Author)

blessing that was given to me—out of the hundred other blessings of the *mubāhalah*—is that God granted me three sons after the *mubāhalah;* namely: (1) Sharīf Aḥmad, (2) Mubārak Aḥmad, and (3) Naṣīr Aḥmad. Now, if it is an error on my part to claim that 'Abdul-Ḥaqq is issueless, let him announce how many sons were born to him after the *mubāhalah* and their whereabouts or, at the least, show us any earlier son.[1☆] What is it then, if not the result of the curse!

Moreover, I have repeatedly pointed out that just as 'Abdul-Ḥaqq remained deprived of every blessing after the *mubāhalah,* I, in contrast to him, was granted every favour of God such that there is no blessing—material or spiritual—that I did not receive: my progeny increased in that they became five instead of two, my wealth increased in that hundreds of thousands of rupees came, my honour increased in that hundreds of thousands of people pledged *bai'at* with me, and my support from God increased in that hundreds of Signs appeared for my sake.

160. [ONE HUNDRED SIXTIETH] SIGN—At this moment I am holding a letter from Maulawī 'Abdur-Raḥmān Muḥy-ud-Dīn of Lakhukay, written with his own pen which has just been handed over to me by my friend, the learned, the distinguished Maulawī Ḥakīm Nūr Dīn and I consider it a Sign from my God Almighty. Therefore, I reproduce below the copy of the actual letter signed by the above-mentioned *Maulawī.* Later, I will show how it is a Sign for me. The letter is as follows:[2]

1. ☆ In accordance with the prophecy which has been published in *Anwārul-Islām*, no son has been born in 'Abdul-Ḥaqq's house to this date for in my book *Anwārul-Islām* I have clearly prophesied: 'No matter how hard 'Abdul-Ḥaqq tries or supplicates, he would remain deprived of male child.' Thus did it happen. (Author)

2. The photocopy of the original prayer appears on pages 532–533. [Publisher]

Letter of 'Abdur-Raḥmān Muḥy-ud-Dīn

بسم اللّٰہ الرحمٰن الرحیم—حامدًا وَ مصلّیًا

[In the name of Allah, the Gracious, the Merciful. We praise God and invoke His blessings.]

After this, 'Abdur-Raḥmān Muḥy-ud-Dīn submits to all Muslims that this humble one prayed thus: 'O the All-Knowing! Apprise me of the status of Mirza'. During sleep, I received this revelation ان فرعون و هامان و جنودهما كانوا خاطئين۔ و ان شانئك هو الابتر ['Verily, Pharaoh and Hāmān and their hosts were mistaken. Surely, it is your enemy who is without issue'].[1☆] In reply

1. ☆ Quite a number of people also perish on account of failing to understand their dreams. This prayer of Maulawī 'Abdur-Raḥmān Muḥy-ud-Dīn was meant to find out whether the Mirza [meaning me] was really a *kāfir,* as declared by Maulawī Nadhīr Ḥusain of Delhi, and his student Maulawī Abū Sa'īd Muḥammad Ḥusain of Batala and the rest of their hosts. What is his status in the sight of God?

Thereupon, in its response (If we assume Muḥy-ud-Dīn's revelation to be true), God said ان فرعون وهامان و جنودهما كانوا خاطئين Therefore, I would interpret this revelation to mean that, in this revelation God Almighty designated the two *maulawīs*, who were the founders of *takfīr* (adjudging me as disbeliever) as Pharaoh and Hāmān and said that both of them and their followers were wrong in their *takfīr.* Metaphorically speaking, the first to issue the edict of *kufr* was designated as the Pharaoh and the one who inscribed the edict as Hāmān and the other thousands of *maulawīs* who followed them in the Punjab and India in this *takfīr* of theirs were designated as their hosts. Had Maulawī Muḥy-ud-Dīn not been so unfortunate, this meaning [of the revelation] was quite clear; for these were the people who had followed the way of the Pharaoh and Hāmān that they resolved to annihilate me without investigation and raised a storm against me. An additional argument for it is that in [my book] *Barāhīn*, some twenty-six years ago, by way of a prophecy, both these had been named the Pharaoh and Hāmān. Thus, on page 510 and 511 of *Barāhīn-e-Aḥmadiyya* the following passage is recorded:

واذ يمكر بك الذى كفر✱ اوقِدْ لِیْ یا هامان لعلی اطلع علٰی الٰهِ موسٰی وانّی لاظنّهٗ من الكاذبين۔ تبّت يدا ابی لهب و تب۔ ما كان لهٗ ان يدخل فيها الّا خائفا۔ و ما اصابك فمن اللّٰه الفتنة هٰهُنَا فاصبر كما صبر اولوالعزم۔ الا انّها فتنة من اللّٰه۔ ليحبّ حبّا جمّا۔ حبًّا من اللّٰه العزيز الاكرم عطاءً غير مجذوذ۔

(See *Barāhīn-e-Aḥmadiyya,* p. 510, 511 [*Rūḥānī Khazā'in,* vol. 1, p. 609, 610])

Translation: 'Recall the time when a Pharaoh would denounce you as *kāfir** and ask his companion Hāmān, "Set ablaze the fire of excommunication; namely, compose such a fiery edict the sight of which would turn people into deadly enemies of this man and believe him to be a disbeliever so that I may see whether the God of this Mūsā [Moses] assists him or not. For my part, I consider him a perjurer." Abū Lahab lost both his hands with which he wrote the edict and he too perished. He should not have dabbled except with care and caution in this matter. However, the hardship you suffer will be from God. This edict will cause a huge uproar against you. Therefore, be patient the way the resolute Prophets were patient. Remember, this mischief vis-à-vis apostasy will be caused by God with intent to bless you with His great love. This is the love vouchsafed by the Benevolent Lord who is exceedingly Mighty and Exalted. This is a bounty which shall never be withdrawn.'

Now note it carefully with open eyes that here God has designated me Mūsā and the *mustaftī* [one who sought the fatwa] and the *muftī* [one who issued the fatwa] have been likened to Pharaoh and Hāmān. Maulawī Muḥy-ud-Dīn disclosed this revelation in 1312 Hijrah as is written in his letter. Thus, in accordance with the well-known [Arabic] proverb, 'That which precedes possesses superiority', this revelation [of mine] is more trustworthy. Again, another revelation in support of this is recorded in my book *Izāla-e-Auhām* on page 855 [*Rūḥānī Khazā'in,* vol. 3, page 565, ed. 2008]. It is as follows:

نريد ان ننزل عليك اسرارًا من السّماء و نمزّق الاعداء كل ممزّق و نرى فرعون و هامان وجنودهما ما كانوا يحذرون۔

Meaning that, We intend to send unto you heavenly Signs, with which We will crush your opponents. We will show Pharaoh, Hāmān and their hosts Signs of Our might, which they had always feared to witness. See how God named those people 'Pharaoh' and 'Hāmān' who were the first to denounce me as a *kāfir.* This book was published in 1891 CE, therefore, this revelation too precedes Muḥy-ud-Dīn's by four years, for his letter containing this revelation was dated 1312 Hijrah, and this book was published in 1891 CE. Therefore, the preference has to be given to what is first. In his letter he has clearly referred to me as Pharaoh, and my brother Nūr Dīn as Hāmān. And he sees himself in the role of Mūsā. How surprising that the 'Pharaoh' and 'Hāmān' are still alive while the self-styled Mūsā has passed away. For this divine analogy to be fulfilled, he should have died after our death, but instead he died himself. Will anyone answer this? (Author)

* Remember, this revelation of God has two readings, both *kafara* and *kaffara.* Interpreted as *kafara* it would mean someone who would at one time have

Mirza Sahib said that this revelation was subject to interpretation and that it did not contain his name and, [with] great emphasis claimed that I shall never be vouchsafed a revelation mentioning him by name.

Letter of 'Abdur-Raḥmān Muḥy-ud-Dīn

Both the revelations mentioned above were received in the month of Ṣafar. When Mirzā's answer came, thereafter, in the month of Ṣafar, I received the revelation during the sleep مرزا صاحب فرعون i.e. Mirza Sahib [is] the Pharaoh. Allah be praised for this, now Mirzā's claim is falsified too and Mirza Sahib reached his aim. When I had received the first revelation, as soon as I woke up, the interpretation crossed my mind that the Pharaoh is Mirza Sahib and Hāmān is Nūr Dīn. It was a duty on my part, in the interest of all the Muslims, to inform them about it:

ہُن تُوں بھی حق کہن دے اُتّے لک بنّھیں بھراوا اہلِ نفاق بلائیں بُریاں لوکاں دین بُھلاوا

O Brother, you too now gird up your loins to speak the truth;
For, hypocrites are an evil visitation and mislead the people.

The servant,
'Abdur-Raḥmān Muḥy-ud-Dīn of Lakhukay
Signed in his own hand on
21 Rabi'ul-Awwal 1312 Hijrah

This is the letter of Maulawī 'Abdur-Raḥmān Muḥy-ud-Dīn and was returned, after it was copied, to my Honourable Maulawī Ḥakīm Nūr Dīn. He will keep it safe; and whoever wishes may see it.

In this 'revelation' he has designated me, in his opinion, as 'Pharaoh'

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confidence in me and would think well of me and would later turn away and deny me. This description applies very well to Maulawī Muḥammad Ḥusain of Batala who declared such confidence in me in his review of *Barāhīn-e-Aḥmadiyya* that he was ready to sacrifice his parents for my sake. (Author)

as he himself has explained in this letter. It is surprising, though, that God should have addressed me so respectfully that instead of calling me 'Mirza', He has addressed me as 'Mirza Sahib'. Perhaps they should learn etiquettes from God Almighty. The second wonder is that, despite my request that my name should appear in the revelation, God was too shy to mention my name and the overpowering effect of the shame prevented Him from uttering my name. Am I named Mirza Sahib! Is there no one else in the world called Mirza Sahib?

And the third surprise is that according to the 'revelation', I am supposed to be the Pharaoh and Muḥy-ud-Dīn becomes a surrogate of Mūsā. As such, I should have died during the lifetime of 'Mūsā', not that 'Mūsā' himself should have died [in the lifetime of 'Pharaoh']. Muḥy-ud-Dīn was continuing to pray against me and he had witnessed a number of 'revelations' concerning my death. How is it that all those 'revelations' reverted to him instead, and it was he who died instead of me! Is it not strange that he who was declared by him to be the Pharaoh is still alive and is the one speaking—nay rather, he progresses by the day—but the one who considered himself to be the like of Mūsā, had passed away from this world many years ago and he cannot be found anywhere in the world? What kind of Mūsā was he who departed this world while Pharaoh was living! Furthermore, another revelation of Muḥy-ud-Dīn was اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ meaning that, your maligner shall be destroyed and he shall remain issueless and shall die issueless. This revelation, in his opinion, indicated my perdition and destruction and death as issueless.[1☆]

1. ☆ This is not the sole effect of the *mubāhalah* that Maulawī Muḥy-ud-Dīn, after this prayer of his اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ himself died and so did his eighteen year old son. I have sent some ladies and learnt through them that his wife herself says that after this curse, their household turned upside down. Maulawī Muḥy-ud-Dīn soon died on the way from Makkah to Madinah; and they faced such financial straits and hardships that they now survive only by begging—they bring flour from certain villages as charity and fill their bellies, but they starve on the day that flour does not come. His widow said, 'A veritable night has now descended upon us.' (Author)

Thus, Allah be praised that I am still alive. Miyāṅ Muḥy-ud-Dīn died some ten years ago and, after this 'revelation' of his, three more sons were born to me. If after this revelation, Muḥy-ud-Dīn too was blessed with any son who is still alive, I pledge that I shall pay one hundred rupees in cash to his wife; otherwise, it is obvious that this revelation of his fits his own self. I have heard from a reliable source that after this revelation no son was born to him. On the other hand, an adult son [of his] passed away. Only one son is still alive. In short, this revelation, which was in the manner of a *mubāhalah,* recoiled on his very self and its meanings as revealed by the events are just that the first to die is indeed the Pharaoh, and the one who is the surrogate of Mūsā is the subject of the other revelation, namely اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ which means that, during his very lifetime, his enemy would die issueless, would remain bereft of all bounties and blessings, and would be totally uprooted.

Had Maulawī 'Abdur-Raḥmān Muḥy-ud-Dīn not published both of these revelations, and had it not been his intent—as is clear from the very beginning of his letter—to humiliate me before the eyes of the entire nation of Islam and to make me be perceived as a 'Pharaoh' and, subsequent to my death, make people persist in cursing me eternally as an impostor and liar, God Almighty would not have caused him to die so soon; but by publicly announcing his revelation, he beguiled the entire world through means of this revelation to perceive that I am an infidel, a hypocrite, and accursed; that I should die in his lifetime along with all of my sons; that all of my affairs should be obstructed; and that he should be established as a man of God and a man of miracles. It is obvious that God Almighty does not tolerate such disgrace with regard to someone who is truly faithful and does not desire that a pure movement be ruined, because, in that case, He Himself would be the enemy of His movement. So God Almighty was pleased with the decision that He destroyed and ruined him [Muḥy-ud-Dīn] instead, and no son was born to him after this prayer; on the contrary, one of the sons, which he already had, also died.

Thousands of people know that I have already published this revelation from God Almighty that:

اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَكَ

[I shall humiliate him who designs to humiliate you.]

Therefore, is there any ambiguity in the fact that Abdur-Raḥmān Muḥy-ud-Dīn did not leave any stone unturned to humiliate me? He declared me to be Pharaoh, he made the prophecy about my extermination, and forecast the death of my progeny that all shall die. Thus, had I died prior to him, there is no doubt that all his friends would have considered my death to be his miracle. Had my children also died, two miracles of his would have been celebrated. But God Almighty blessed me with three more sons after this revelation of his. Moreover, He exposed the humiliation of Muḥy-ud-Dīn by killing him in my lifetime in keeping with His promise:

اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَكَ

[I shall humiliate him who designs to humiliate you.]

That is not all. After his revelation اِنَّ شَانِئَكَ ھُوَ الْاَبْتَرُ He granted me three more sons, but He kept his wife issueless and, thus, showed thereby the proof of my honour to the world.

Who can be more jealous for His faithful servants than God Almighty? He demonstrated His jealousy for me. Alas! ʻAbdur-Raḥmān Muḥy-ud-Dīn—despite his claim to being a *maulawī* and a recipient of revelation—did not fear God in the least and completely failed to heed the warning:

لَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ [1]

1. ...follow not that of which you have no knowledge (*Sūrah Banī Isrā'īl*, 17:37). [Publisher]

Thereupon, he was seized by the promise of God Almighty:

اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَكَ
[I shall humiliate him who designs to humiliate you.]

Therefore, it is a great Sign for me that the man who presented a revelation for my destruction, perished and died himself. As ʻAbdur-Raḥmān Muḥy-ud-Dīn belonged to a family of scholars and held sway over thousands—on top of which he also claimed to be a lineal descendant of saints and the recipient of revelation—and he was quite renowned and popular in those regions, God did not desire that people should suffer ruin on account of his words. This is the secret why God, after his revelation in accordance with which he awaited my death and destruction, caused him to die instead, and showered hundreds of blessings upon me; and even cut off the line of his descendants after the revelation اِنَّ شَانِئَكَ ھُوَ الْاَبْتَرُ—yet blessed me with three more sons after his revelation.

What happened to his revelation اِنَّ شَانِئَكَ ھُوَ الْاَبْتَرُ? Had his revelation been fulfilled and had he survived and I died instead, and had he been blessed with children and I been left issueless, who can doubt that hundreds of thousands would have celebrated him as a miracle worker? Already his was a family of ancestral saints; therefore, by such a miracle, Lakhukay Wala [resident of village of hundreds of thousands] would have become true to its name and hundreds of thousands [of miracle seekers] would have swarmed to Lakhukay Wala. That is why God, in a single instant, made him—as the Punjabi proverb goes—'From hundreds of thousands to zero.' Even the performance of Hajj [the Pilgrimage] did not benefit him and he died in transit from Makkah to Madinah, for the *Khānah Kaʻbah* cannot save the unjust.

This is the practice of God Almighty in relation to me that He eventually seizes the one who overzealously pursues his intention to humiliate me or, manifests a Sign for me in some other way in opposition to him. He invariably does at least one of these two things, or

manifests His Sign of authority in both respects. Therefore, since ʻAbdur-Raḥmān Muḥy-ud-Dīn issued a public circular to disgrace me before all the Muslims in the Punjab and asserted that I was an impostor, a liar, an infidel, a non-believer, a Pharaoh; and not only this, he also appended the revelation that God would ruin and kill me, and my children, too, would die, and none of them would survive. On account of his transgression, he became worthy of suffering disgrace in accordance with the divine revelation:

اِنِّیْ مُھِیْنٌ مَّنْ اَرَادَ اِھَانَتَكَ

[I shall humiliate him who designs to humiliate you.]

So what could be a greater disgrace than his dying in my very lifetime? If, in accordance with his revelation, I was the 'Pharaoh', it would be expected that I should die in his lifetime; not otherwise. Moreover, his revelation had this stipulation that I would remain issueless. God was pleased to grant me three more sons after his death. This, too, bode his humiliation because it transpired contrary to his revelation.

I have written that whenever anyone intends to humiliate me, God Almighty sometimes shows my Sign in some other form too. This is illustrated by the incident that, when Ātham died after the stipulated period, ignorant people raised a hue and cry that he did not die within the appointed time—despite the fact that he had fulfilled the condition laid down in the revelation because he had retracted in the presence of some sixty to seventy witnesses from calling the Holy Prophet[sa] the *Dajjāl* [Antichrist]. Still those whose nature was not pure did not refrain from raising objections. Thereupon God Almighty showed the Sign of the assassination of Lekh Rām for my help and support.

Similarly, when my first son passed away, ignorant *maulawīs* and their associates, as well as Christians and Hindus, expressed much jubilation. They were repeatedly reminded that the announcement of 20 February 1886 contained this prophecy that some sons [of mine] would also die. It was, therefore, necessary that some son should have

died young. Even then, those people did not desist from raising objections. Thereupon, God Almighty gave me the tidings of another son. Thus, page seven of my *Sabz Ishtihār* [Green Announcement] has this revelation about the birth of that other son: 'The second Bashīr shall be granted who is also named Maḥmūd. He has not been born until now which is the first of September 1888, but he shall, most certainly, be born within its stipulated time period in keeping with the promise of God Almighty. Heaven and earth can move, but it is not possible for His promises to be held off.' This is the wording on page seven of the *Sabz Ishtihār,* in accordance with which a son was born in January 1889, who was named **Maḥmūd** and who, by the grace of the Exalted, is still alive and is in his seventeenth year.

161. [ONE HUNDRED-SIXTY-FIRST] SIGN—When Lekh Rām was murdered, the Āryas became suspicious about me that some disciple of mine had killed him. As a result, my home was searched. Some *maulawīs,* out of their hostility, published in their periodicals that the one who made the prophecy should be interrogated about the murder. At that time, I received the revelation from God Almighty:

سلامت بر تو اے مردِ سلامت

[Security for you, O man of security.]

The announcement containing this revelation was published. After this, despite the intense efforts on the part of the opponents, God Almighty saved me from accusations of the enemies and kept me safe from their deceit, tricks, and schemes. فالحمد للہ علیٰ ذٰلك [So Allah be praised for all this]. Many members of my Jamā'at are witness to this.

162. [ONE HUNDRED SIXTY-SECOND] SIGN—When Dr. Martyn Clark instituted a murder case against me, one of the Signs concerning that case was that God forewarned me of this hidden calamity, that such a case was about to be instituted, but then He also informed me

that in the end, I would be acquitted. When the calamity became evident in accordance with this prophecy and Dr. Martyn Clark filed the murder case against me, and witnesses testified, and the case took an ominous turn, I received the revelation:

مخالفوں میں پھوٹ اور ایک شخص متنا فس کی ذلّت اور اہانت

Disagreement among your opponents and the humiliation and disgrace of one who is prone to rivalry.

Therefore, by the grace of God Almighty it so happened that the opponents became divided and ʻAbdul-Ḥamīd, who was the informant in the murder case and had originally deposed that he had been sent [by me] to kill [Dr. Clark], confessed the true scenario after being separated from the other opponents, as a result of which I was acquitted. Also, a 'distinguished' prosecution witness had to suffer humiliation and disgrace in the court and in this way this prophecy was fulfilled. It is an occasion to be thankful that there are more than three hundred witnesses to this prophecy and the prophecy of the acquittal.

163. [ONE HUNDRED SIXTY-THIRD] SIGN—A *maulawī,* while writing footnotes to the book *Nibrās* written by the author of *Zamurrud,* prayed against me in the following words مرزا غلام احمد و حزبہ کسترھم اللہ تعالی Meaning that, may God break this man, Mirza Ghulam Ahmad, and his group.

But he had not yet completed his footnotes when that Maulawī, Nūr Aḥmad, along with his helping brother, Nūr Muḥammad—both of whom were sons of Maulawī Khuda Yār—passed away. [On the other hand,] God granted me three more sons.

164. [ONE HUNDRED SIXTY-FOURTH] SIGN—Once a man from the Shiʻahs, who made himself known as Sheikh Najafī, came to Lahore and began to stir an uproar against me and demanded a Sign. Through the publication of an announcement dated 1 February 1897, I promised

him that within forty days God Almighty would show some Sign of mine. Accordingly, the forty days had not yet ended, when on 6 March 1897, the Sign of the death of Lekh Rām of Peshawar was manifested. At this, the Sheikh Najafī disappeared without a trace. See my public Announcement dated 1 February 1897.

165. [ONE HUNDRED SIXTY-FIFTH] SIGN—On the morning of 11 April 1900, the day of *ʿĪdul-Aḍḥā* [the Festival of Sacrifices], I received a revelation:

آج تم عربی میں تقریر کرو تمہیں قوت دی گئی

Deliver an address in Arabic today, you have been bestowed the capacity.

And this revelation was also received:

کلام افصحت من لدن ربّ کریم

[This discourse has been made eloquent by the Noble Lord.]

Meaning that, God has bestowed eloquence upon this discourse. Accordingly, this revelation was communicated right away to my dear, the Late Maulawī ʿAbdul-Karīm, my dear Maulawī Ḥakīm Nūr Dīn, Sheikh Raḥmatullāh, Muftī Muḥammad Ṣādiq, Maulawī Muḥammad ʿAlī M.A., Master ʿAbdur-Raḥmān, Master Sher ʿAlī B.A., Ḥāfiẓ ʿAbdul ʿAlī, and many other friends.

Then, I stood up after *ʿĪd* Prayer to deliver the *ʿĪd* sermon in the Arabic language. And God Almighty knows that a power was given to me from the unseen and such an eloquent address in Arabic was proceeding forth from my mouth extemporaneously that was quite beyond my capability. I cannot imagine that, except through special divine revelation, anyone in the world can deliver extempore, without writing it down on a piece of paper, a speech that comprises many sections, with this degree of eloquence and clarity.

When this Arabic address, which has been named *Khuṭbah Ilhāmiyyah* ['The Revealed Sermon'], was delivered to the people, an audience of perhaps two hundred was present at the time. Holy is Allah! It seemed as if a fountain had begun to flow from the unseen, and I knew not whether I was the one who was speaking or it was an angel addressing through my tongue, because I was aware that I had no part in this address. Preformed sentences kept proceeding from my mouth and every sentence was a Sign for me. All of these sentences have been preserved in published form under the name of *Khuṭbah Ilhāmiyyah*. One will appreciate, by reading this booklet, whether it is in the capacity of any human being to stand up and, entirely extemporarily, deliver such a long speech in the Arabic language without thinking or contemplating. This is a literary miracle that God showed, and no one can present its like.

166. [ONE HUNDRED SIXTY-SIXTH] SIGN—I have suffered from two ailments for a long time. The first is migraine, due to which I used to become very restless and horrifying complaints would develop. I suffered from this illness for nearly twenty-five years and then, along with it, I was afflicted with dizziness. Physicians opine that these disorders ultimately lead to epilepsy. Accordingly, my elder brother, Mirzā Ghulām Qādir, after suffering from this very ailment for about two months, fell victim to epilepsy and this is what he died of. Therefore, I continued to supplicate that God Almighty may safeguard me against these ailments.

On one occasion, I perceived in a vision that an evil spirit in the form of a black animal with four feet which had the height of a sheep having long hair and big claws, was about to attack me. It was instilled in my heart that this, indeed, was epilepsy. I struck its chest forcefully with my right hand and said, 'Go away! You have no part in me.' Hence God knows that all those dangerous complaints subsided and that severe pain completely disappeared; I only suffer from occasional dizziness so that the prophecy relating to the two yellow sheets [i.e. illnesses] may not be affected.

The second disease from which I have suffered for nearly twenty years is diabetes. This Sign has been mentioned earlier too. Even until now I need to pass water about twenty times every day and sugar has been detected in the tests of urine. One day it passed through my mind that, according to the experience of physicians, the end result of diabetes is either epiphora in the eye or carbuncle, the appearance of a cancerous growth, which is fatal, whereupon I received the revelation about epiphora:

نزلت الرحمة على ثلث العين و على الاخريين

Meaning that, mercy has been brought down upon three organs, the eye and two other organs.

When the concern about carbuncle crossed my mind, I received the revelation:

السَّلام عليكم
[Peace be on you.]

Thus, it has been a lifetime that I have been protected from these calamities. فالحمد لله [So all praise belongs to Allah].

167. [ONE HUNDRED SIXTY-SEVENTH] SIGN—About thirteen years ago, I had received the following revelation concerning Sa'dullāh of Ludhiana, a new convert to Islam:

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ
[Surely, it is your enemy who is without issue.]

See *Anwārul-Islām,* p. 12, in the Announcement entitled 'A Prize of 2,000 rupees.'

At that time Sa'dullāh had a son who was about fifteen or sixteen years old. Since this revelation, although thirteen years have passed, not

even a single child has been born to him. As for his first son, he is unable to procreate in accordance with the above-mentioned revelation. Thus, the evidence of the prophecy of him remaining issueless is manifest and the indications that the lineage will be cut off are present.[1☆]

168. [ONE HUNDRED SIXTY-EIGHTH] SIGN—God Almighty had revealed to me that there would be heavy rains so much so that rivulets would flow through people's homes and they would be followed by terrible earthquakes. So, prior to these rains, that divine revelation had been published in the newspapers *Badr* and *Al-Ḥakam*. Accordingly, it transpired exactly that way and, on account of heavy rains, many villages were laid waste and that prophecy was fulfilled. But the second part of it—that is, the terrible earthquake—is still awaited. Hence we should await.

169. [ONE HUNDRED SIXTY-NINTH] SIGN—When we were in our garden in the spring of 1905, I had received a revelation concerning one of the people of my Jamā'at who was with us in the garden:

> خدا کا ارادہ ہی نہ تھا کہ اُس کو اچھا کرے مگر فضل سے اپنے ارادہ کو بدل دیا
>
> God had not determined to heal that person but He changed His determination out of His Grace.

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1. ☆ If the first son of Sa'dullāh, who was already born before the revelation اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ and is now about 30 years of age, is not impotent, then why has he not been married despite being this old and having the (financial) means? Nor do they seem to be worried about his marriage. This clearly proves that there is something wrong. It is incumbent on Sa'dullāh to repudiate this prophecy, either to produce an offspring in his own house, or prove the manhood of his son by arranging for him to marry and procreate. But, let him remember, he will never achieve any of these two things. Since the Word of God has called him 'issueless', and it is not possible for the Word of God to be false, he will, no doubt die an issueless man, as has indeed been shown by the present indications. (Author)

After this revelation, it so happened that the wife of Sayyed Mahdī Ḥusain, who was in our garden and is included in our Jamā'at, became gravely ill. She was already sick due to fever and the swelling that was on her face, feet, and all over her body; she was very weak and was pregnant. Later, after her delivery that took place in the garden, her condition became precarious and the sign of hopelessness became evident. I kept praying for her and ultimately, by the grace of God Almighty, she received a new lease of life. Brother Ḥakīm Maulawī Nūr Dīn, Maulawī Muḥammad 'Alī M.A., Muftī Muḥammad Ṣādiq, and Sayyed Mahdī Ḥusain himself and all of the friends who were there with me in the garden are witnesses to this. The next day after my supplications, the followings words flowed from the tongue of Sayyed Mahdī Ḥusain's wife by way of revelation from God Almighty تو اچھی تو نہ ہوتی مگر حضرت صاحب کی دعا کا سبب ہے کہ اب تو اچھی ہو جائے گی۔ ['Indeed, you would not have recovered but it is due to the supplication of Ḥaḍrat Ṣāḥib that now you shall recover'].

170. [ONE HUNDRED SEVENTIETH] SIGN—As reported in [the newspaper] *Al-Badr,* number 24, volume 2. This prophecy, as I have written, was already recorded in the newspaper *Al-Badr* prior to its fulfilment and was, subsequently, fulfilled in exact conformity and is as follows:

It was night-time, which was the night following the day of 28 June 1903; i.e. the night after, which was Monday, 29 June 1903. I was overwhelmed by the thought as to what would be the outcome of these cases filed by Karam Dīn against me or those filed by the members of my Jamā'at against Karam Dīn. Under this overwhelming thought, my condition moved towards divine revelation and the following Word of God descended upon me. It is reproduced below along with its interpretation as it was published beforehand in the newspaper *Al-Badr.* It reads:

اِنَّ اللّٰہ مَع الذین اتَّقَوْا وَالَّذِیْنَ ھم مُّحْسِنون۔ فیہ اٰیات للسَّائِلین۔

[Verily, Allah is with those who are righteous and those who do good. In this there are Signs for questioners.]

Its interpretation, that I was made to understand, was that out of the two contending parties, God shall be on the side of the one, and bestow success and triumph upon the ones, who are righteous, meaning that they do not lie, do not transgress, do not slander, do not torment God's creatures unjustly with deceit, falsehood, and chicanery; eschew every evil and adopt rectitude and justice; and treat His servants with sympathy, benevolence, and goodness out of the fear of God. They are the true well-wishers of mankind. They are not impelled by violence, cruelty, or wickedness; rather, they are ready to do good to everyone. Therefore, the end result is that the verdict will be delivered in their favour. Thus, for the benefit of those who are wont to ask as to which of the two groups is in the right, not one but a host of Signs will appear.والسّلام علٰی من اتّبع الهدٰی۔ [And peace be upon those who follow the guidance]. See the newspaper *Al-Badr,* No.24, vol. 2.

After this, the cases that were filed by Karam Dīn were dismissed and he was penalized; the prophecy of God Almighty was fulfilled such that all the features that are defined by God Almighty for the one who would succeed as spelled out in this prophecy became our lot. فالحمد للّٰه علٰی ذٰلك [So Allah be praised for all this].

171. [ONE HUNDRED SEVENTY-FIRST] SIGN—Today is Wednesday, 26 September 1906; I have received a letter from village Dulmial, District Jhelum, mentioning the occurrence of a great Sign. The writer of this letter is Ḥakīm Karam Dād who is a respectable landlord of district Jhelum and lives in the village Dulmial, District Jhelum, Tehsil Pind Dadan Khan. Along with this letter, he has sent a solemn declaration in the way of *mubāhalah* by one named Faqīr Mirzā that contains his prophecy about my death, which has the attestations of *lambardars* [chiefs of the village] and others recorded on it. Therefore, first is reproduced below Ḥakīm Karam Dād's letter followed by the letter from the aforesaid Faqīr who considers himself a saint and seer. The manner in which that prophecy of the Faqīr was fulfilled is also given at the end. Since all the residents of village Dulmial know about this

incident, everyone, if he is not fully satisfied about this incident, has the right to go to the village Dulmial and find out for himself by inquiring of the villagers to testify on oath. No one would dare to conceal well-known events.

Now I reproduce below the letter of Ḥakīm Karam Dād and later I will record the declaration of Faqīr Mirzā and the end result of this prophecy. And I acknowledge my gratitude to the All-Powerful and Gracious God who grants me victory in every field.

Letter of Ḥakīm Karam Dād

Letter of Ḥakīm Karam Dād

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۔
نَحۡمَدُہٗ وَنُصَلِّی عَلٰی رَسُوۡلِہِ الۡکَرِیۡم ۔

[In the name of Allah, the Gracious, the Merciful.
We praise Him and invoke His blessings upon His Noble Messenger.]

To,

The most respected Promised Messiah and Promised Mahdi, Ḥaḍrat Mirza Ghulam Ahmad—upon him be peace and blessings. May Allah's peace, mercy, and blessings be upon you.

God Almighty has shown, in our village, two mighty Signs for the truth of Ḥuḍūr. Every child here knows about them. Of them, the first Sign is about one named Mirzā here who thought himself to be a recipient of divine revelation and visions. On the morning of 7 Ramadan AH 1321, he, with some fifteen to twenty persons belonging to his mosque in tow, came to the residence of Ḥāfiẓ Shahbāz, an Ahmadi, and announced: 'I have come to compete with you and these gentlemen are my witnesses.' I, the

humble writer of the letter, asked: 'Faqīr Ṣāḥib! In what particular respect do you want to compete?'

Faqīr Ṣāḥib: 'Do you believe Mirza Ghulam Ahmad of Qadian to be the Promised Mahdi and Messiah?' The writer: 'Yes'. Faqīr Ṣāḥib: 'That man is a liar in this claim.' The writer: 'What proof do you have in support of your claim that he is liar?' Faqīr Ṣāḥib: 'My proof is that I am the recipient of divine revelation; I have had the honour of repeatedly seeing the Holy Prophet, may peace and blessings of Allah be upon him [in visions]; and I was informed that I am one of the earliest of the devotees of Mahdi Ākharuz-Zamān [the Guided One of the Latter Days]. Because a long time has passed since Mirza Sahib's claim and I am still opposed to him, therefore, on the basis of my own revelation, I consider this man to be an impostor. Furthermore, I have also been shown a sign pertaining to the time of the Mahdi's advent that, I was shown a light that has appeared in the East and, having reached the West, has spread all over. But I haven't so far observed this light either so as to help me accept Mirza Sahib.'

The writer: 'Faqīr Ṣāḥib, this revelation and the vision of yours, indeed, affirm and support Ḥaḍrat Mirzā Ṣāḥib's claim. Why then do you consider him an impostor as your own revelation proves that the Mahdi's advent shall take place in the Punjab, otherwise, how can you ever be one of his earliest devotees? If it is accepted that the advent of the Mahdi is to take place in Arabia, in that case your number would come much later. Either you would go to the west on hearing about the advent of the Mahdi or your spiritual pull would draw the Mahdi to the Punjab. In either case, you could not achieve the status of being the first. As for the light you have seen its interpretation is that Qadian lies in the East; and it is on account of the teaching of the Honourable Mirzā Ṣāḥib, that the light of Islamic *Tauḥīd* [Oneness of God] is spreading in the countries

of the West. You should, therefore, enter the fold of Ḥaḍrat Mirzā Ṣāḥib's devoted followers.' Faqīr Ṣāḥib: 'No, I will not because last night I saw myself standing close to the throne of God and I was told that by the 27th of this Ramadan, Mirza Ghulam Ahmad of Qadian would be visited by a terrible calamity. I wonder if it is death or some humiliation resulting in the disarray of his mission and his name and fame would be wiped out and the entire world shall witness this state. If this prophecy of mine turns out to be false, I am ready to suffer any kind of punishment. You should get this prophecy of mine published in the newspapers *Al-Ḥakam* or *Al-Badr* and get a written declaration from me. If you do not do so, then let all present hear that you people are following an impostor.' On the insistence of those present, I, the writer of this letter, got this claimant of revelation to write an affidavit which is the following:

Affidavit of Faqīr Mirzā Containing his Prophecy

Mubāhalah of Faqīr Mirzā included in the letter of Ḥakīm Karam Dād

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ
نَحۡمَدُہٗ وَنُصَلِّیۡ عَلٰی رَسُوۡلِہِ الۡکَرِیۡمِ

[In the name of Allah, the Gracious, the Merciful.
We praise Him and invoke His blessings upon His Noble Messenger.]

I, Mirzā son of Faiz Bakhsh,[1☆] caste Awān resident of Dulmial, area Kahun, Tehsil Pind Dadan Khan, District Jhelum, hereby sign this solemn declaration in the presence of the witnesses

1. ☆ This original declaration signed by Faqīr Mirzā carrying attestations, seals, and thumb imprints of reliable and respectable witness, has been sent to me by Ḥakīm Karam Dād Ṣāḥib, that is kept under safe custody so that it can be shown to everyone who entertains doubt. (Author)

whose names are given below, to the effect that many a time in my dreams I saw the Holy Prophet, may peace and blessings of Allah be upon him, and I have even been to *'Arsh-e-Mu'allā* [the Highest Throne] itself. It was disclosed to me that Mirza Ghulam Ahmad of Qadian is false in his claim. I was also informed through revelation that the Movement of Mirza Ghulam Ahmad would disintegrate by 27 Ramadan AH 1321 and that humiliation of an extreme degree would arrive which shall be witnessed by the entire world.

If this prophecy is not fulfilled, meaning, if Mirzā's present Movement and triumphant march persist until 27 Ramadan AH 1321, or register progress, I am ready to accept punishment of every kind. All those named below have the right to stone me to death, if they so wish, or determine any other punishment. I shall not object at all nor will my heirs have the right to obstruct those who will punish me, by invoking excuses of any kind. I, therefore, hereby write these few lines as an affidavit to be a document and leaving no room for any subsequent denial on my part; to make truth distinct from falsehood in the entire world; and to help people draw a lesson from this episode. For the residents of this town in particular, it is a spectacle of tremendous benefit and admonition. Thus, this verdict will become manifest in the space of a single month.

Written on 7 *Ramaḍānul-Mubāra*k (AH) 1321.

The humble servant:
Faqīr Mirzā son of Malik Faiz Bakhsh, resident of Dulmial,
Thumb impression

[Witnesss]	*[Residence]*	*[Remarks]*
Malik Sher son of Quṭb	Dulmial	*Signed by Karīm Baksh*
Malik Fateḥ Muḥammad	〃	*Signed by himself*
Ḥāfiẓ Shahbāz	〃	〃
Ḥawāldār Muḥammad Khān	〃	
Malik Muḥammad Bakhsh son of Jalāl	〃	
Malik Samand Khān son of Muḥammad Khān	〃	
Malik Dost Muḥammad son of Shakūr	〃	
Malik Aʻẓam	〃	
Malik Sākhī Dittah son of Malik Lāl	〃	
Malik Khudā Bakhsh son of Imām	〃	
Malik Muḥammad ʻAlī son of Bahāo Bakhsh	〃	
Malik Ghībā son of Bakhtāwar	〃	
Malik Allah Dittah son of ʻUmar	〃	
Malik ʻAbdullah son of Shāhūlī	〃	
Malik Ghulām Muḥammad, son of Doulah	〃	
Malik Nūr Muḥammad son of Durāb	〃	
Malik Madad son of Mu'izadullah	〃	
Malik Ghulām Muḥammad son of Subedār Aḥmad Jān	〃	
Malik Bahādur son of Karam	〃	
Rājah Lambardar Dulmial	〃	
Karam Dād, Aḥmadī, may Allah forgive him	〃	

Bahaola Lambardar Dulmial and other
residents of Dulmial
(STAMPED)

Comments of Ḥakīm Karam Dād continued from here.

The verdict deciding between truth and falsehood delivered in the presence of all witnesses.

A false claimant to divine revelation is soon removed from the world by Allah the Almighty. It is an immutable law of God. Mirzā, the signatory of the above declaration had, having denied the Promised Messiah, peace be upon him, prophesied his death and destruction on the basis of his vision. He perished due to the chastisement of plague in the same month of Ramadan when the declaration was written exactly one year later, that is, he died on 7 Ramadan 1322. Earlier his wife had died too and it was his own household that was destroyed. Therefore, our village folk should learn a lesson from this and should believe in the truth of our holy master.

Written dated 7 Ramadan AH 1322.

This humble writer—[Ḥakīm Karam Dād], sent the above declaration for publication to the late Bābū Muḥammad Afḍal, Editor *Al-Badr* at Dārul-Amān [Qadian]. The latter sent it back with the note that he does not accept such articles for publication in his newspaper. This prophecy became known all around this place too, and people started saying, 'Let us see who wins! Will it be the Mirzā of Qadian or the Mirzā of Dulmial?' Indeed, our opponents even started praying after the congregational prayers for the success of their Faqīr Mirzā. One day it so happened that a Hindu sergeant was reading to Faqīr Mirzā the newspaper *Sirājul-Akhbār* which told that Ḥakīm Faḍl Dīn was so gravely ill that he had to be carried on a charpoy to the court at Gurdaspur. On hearing this news, the 'recipient' of revelation, happily declared, 'Now the time has come for the destruction of the Mirzā of Qadian and its signs have started to appear.' But the poor fellow did not know that his

own destruction was close at hand, for a short while later the forces of plague camped in that area. The so-called recipient of revelation was proudly confident that, due to his presence, his entire neighbourhood would remain immune from the plague.

When the next Ramadan arrived, the plague broke out in his neighbourhood. At that time, the following four persons were in his household; firstly, the [so-called] *mulham* [recipient of revelation] himself, secondly the wife of the *mulham,* thirdly his daughter and fourth his son's wife. First the wife of the *mulham* died of plague; then on the evening of the fifth or sixth of Ramadan, 1322, Faqīr Mirzā himself contracted a severe case of the plague and became tongue-tied at the same time. On account of intense swelling and suffocation, it looked as if blood was dripping from his eyes. Ultimately, exactly one year later, on the day the prophecy was made, i.e. on 7 Ramadan 1322, he perished. The two girls who were left behind also fell ill seriously after a few days. I, [the present writer, Ḥakīm Karam Dād], was summoned for treatment. On seeing their dire condition, I was scared. I advised those who were nursing them to take their sister away as the wrath of God was visiting that dwelling. This they did and she recovered after a few days. The daughter of the *mulham,* died in the same house and joined her father the next day. So the household of the Mirzā of Dulmial, instead of the Movement of Ḥaḍrat Mirzā Ṣāḥib of Qadian, perished on 7 Ramadan instead of 27 Ramadan.

The second Sign is that 'Aṭā Muḥammad, son of Ṣubedār Ghulām Muḥammad Khān, was bitten by a rabid dog and died of the infection from the dog's virus. The same rabid dog had also bitten 'Abdul-Majīd, the son of the present writer.[1] It so happened that the local residents brought a Sayyed who would halt the plague by setting up a circle. However, I did not join

1. Ḥakīm Karam Dād [Publisher]

in that circle. Early next morning my son 'Abdul-Majīd fell ill. The slightest sound or noise caused terrible convulsions. His face would turn blue due to asphyxiation from the spasm of respiratory muscles and appeared as if his breathing would stop at any time.

Since all had witnessed the condition of the Ṣubedār's son, everyone said that the boy was about to die. I, the writer, too considered the boy medically as good as dead. On the other hand, I observed the taunting remarks of the opponents that it was the consequence of ignoring the elders and not joining in the circle. In short, this stress made me miserable. Thereupon I fell prostrate and began to pray, saying: 'O Merciful God, who helps the helpless and humble, and who has mercy on the sinner! You know that my enemies are jubilant today simply because I believe your Messenger and Emissary Ḥaḍrat Mirza Ghulam Ahmad to be the Promised Messiah and Mahdi. Therefore, O God, my Lord! Grant You health to this boy, so that this corpse, by his revival, may be a Sign for the truth of the Messiah of Muhammad.' After this prayer, those alarming signs began to subside, until, in a few days, he was restored to full health, *alḥamdulillāh* [all praise belongs to Allah].

This Sign has been witnessed by everyone in our village. Even the worst of our opponents dare not deny that; indeed, all the symptoms peculiar to this disease were present in the illness of my dear son 'Abdul-Majīd. To be bitten by the rabid dog and then the death of the son of the Ṣubedār with the same symptoms due to the infection from the same dog—all this had been directly witnessed by the people of the village. Yet they are so steeped in bias and bigotry that they never cease to oppose us. O God's dear Messenger! Allah has been so Merciful to me, the sinful, and, out of sheer grace has He demonstrated, in my own house, the miracle of restoring the dead to life. Do pray that Allah Almighty may grant us and the rest of our brethren

> to be your obedient servants to the end of our days and may be with you on the Day of Resurrection and Judgement. *Āmīn*.
>
> Written by, your humble servant
> Karam Dād,
> From (Village) Dulmial, District Jhelum

172. [ONE HUNDRED SEVENTY-SECOND] SIGN—Once during a vision, it was revealed to me that an official summons has come in my name requiring me to appear in a court to testify in some case, that I have gone to that court and that the presiding officer is an Englishman who proceeded to take down my deposition without asking me to take oath as required under the law. And the entire deposition was recorded without the oath. After that the vision ended, I immediately communicated this vision of mine to many of my friends including Khwājah Kamāl-ud-Dīn B.A. Pleader, and brother Ḥakīm Maulawī Nūr Dīn, and Muftī Muḥammad Ṣādiq, and Maulawī Muḥammad ʻAlī, M.A. Then, on the same day, or the second or the third day, a summons in my name from the Deputy Commissioner, Multan for a testimony did come. When I reported in the Deputy Commissioner's court to testify, the Deputy Commissioner started to take down my deposition but forgot to administer the oath. He remembered about the oath only after the entire deposition had been recorded. Sheikh Raḥmatullāh, a businessman, and Maulawī Raḥīm Bakhsh, Private Secretary to the Nawab of Bhopal and many others are witnesses to this latter part of the episode.

173. [ONE HUNDRED SEVENTY-THIRD] SIGN—When Charāgh Dīn, a resident of Jammu, broke allegiance from me and joined hands with my opponents, he did not just rest content with abuses, but claimed his own revelation and divine discourse. Furthermore, he publicly announced that he had received the revelation through the word of God Almighty that this person—referring to me—was the *Dajjāl*. Thereupon, in the footnote on page twenty-three of my book,

Dāfi'ul-Balā'i wa Mi'yāru Ahlil-Iṣṭifā' ['Defence Against the Plague and a Criterion for the Elect of God'], I published the revelation I had received concerning Charāgh Dīn, which is as follows:

انّی اذیب من یریب
[I shall punish him who doubts.]

And in Urdu, I received the following revelation concerning him:

میں فنا کر دوں گا میں غارت کر دوں گا میں غضب نازل کروں گا اگر اُس نے یعنی چراغ دین نے شک کیا اور اس پر یعنی میرے مسیح موعود ہونے پر ایمان نہ لایا اور مامور من اللہ ہونے کے دعویٰ سے توبہ نہ کی

'I shall annihilate him; I shall destroy him; I shall send down My wrath if he—that is, Charāgh Dīn—doubts and does not believe him—that is me, being the Promised Messiah—and does not repent of his claim to be the apostle of God.'

This prophecy was made three years before the death of Charāgh Dīn as is evident from the date of the publication of the booklet *Dāfi'ul-Balā'.* I do not recall at this time if I have already recorded this prophecy or not. If it has already been written, then this Sign has already been recorded in this book. It was necessary to record this Sign here again for elaborating the second prophecy. Anyway, three years after this prophecy, Charāgh Dīn died and his death was caused by the disease of divine wrath; meaning, the plague. This is the very reason why this prophecy is recorded in the booklet about the plague; that is, *Dāfi'ul-Balā'.* Another Sign closely related to this prophecy is Charāgh Dīn's own *mubāhalah* [prayer duel]. Therefore I record that Sign separately below along with this prophecy and it is as follows.

174. [ONE HUNDRED SEVENTY-FOURTH] SIGN—This Sign concerns Charāgh Dīn's *mubāhalah,* the details of which are as follows: Charāgh Dīn repeatedly received satanic revelations concerning me that this

person is the *Dajjāl,* and about his own self he received the 'revelation' that he had been commissioned by God Almighty to destroy this *Dajjāl,* and that Ḥaḍrat 'Īsā [Jesus Christ] had given him his staff with which to kill this *Dajjāl*. This greatly increased his arrogance. He compiled a book and named it *Mināratul-Masīḥ* ['The Minaret of the Messiah']. In this book he repeatedly emphasized that I was, in fact, the Promised *Dajjāl*. And then a year after the compilation of *Mināratul-Masīḥ,* he compiled another book to prove that I was the *Dajjāl* and he reminded people again and again that I was the very *Dajjāl,* the news of whose advent was contained in the *aḥādīth*.

Since the time for the wrath of God Almighty had drawn close for him, he incorporated the *mubāhalah* prayer in this second book, and he sought my destruction by praying in the presence of God. After declaring that I was mischief itself, he prayed to God—designating me as 'mischief'—to rid the world of this 'mischief'. It is magnificent divine providence and an occasion for warning that, when he handed the script of the *mubāhalah* over to the printer, those copies had not yet been set on the printing stone, when both of his sons—and there were only two—died after contracting the plague; and two or three days after the death of the boys, ultimately he, having contracted the plague, left this world on 4 April 1906, thus making it clear to the public who the truthful one is and who the liar is. It is learnt from those present at the time he was near his end, that he was complaining, 'Now even God has become my enemy!' Since his book containing that *mubāhalah* has since been printed, I reproduce below the aforesaid *mubāhalah* prayer for the benefit of those who fear God Almighty. It is with the sole intent that even if a single person is guided, even then—God Almighty willing—I will be blessed. Moreover, since the original script written by Charāgh Dīn in his own hand contains a directive to the scribe to write it in bold letters, I accept his wish and get it scribed in bold letters, even though I disagree with him on the other issues. That was his will expressed one day before his death; so, what is the harm if I comply with his will? Here is the prayer of his *mubāhalah*.

Mubāhalah prayer of Charāgh Dīn

The Prayer [of Charāgh Dīn][1]

O my God! O my God! I bear witness with the sincerity of my heart that You alone are the Creator, the Master and the Provider of the heavens, the earth, and of all else therein. In the heavens, the earth, and every particle besides, Your command alone is valid and in force; and You know the beginning and the end of all, of their inside and their outside; You hear the prayers of all and provide for their needs; not a particle in the heavens and the earth can move without Your command. The Prophets and saints, kings and beggars, angels and devils, indeed, all who exist have been created by You, depend upon You, and seek Your grace and are fearful of Your wrath. Indeed, You alone are the Creator, Master, and God of all the creation that is on earth and in the heavens, that is overt and covert, and that is spiritual and material. There is none except You in the heavens and in the earth or elsewhere who is worthy of being worshipped and trusted or loved.

All deities invented by people whether they are idols or spirits, angels or devils, heavenly bodies or terrestrial bodies are all false, and are all Your creation and dependent. None of them is worthy of being worshipped, trusted, or loved. Rather, You are the only God who is, among the heaven and the earth and besides, worthy of worship, trust, and love; who is the Eternal, Everlasting, and Living God. You have no father, no son, no spouse, no courtier, and no adviser or helper. Instead, You alone by Yourself are the Creator of all, their Master and Sovereign Lord, who is the Source of

1. ☆ This is a translation of text that Charāgh Dīn, resident of Jammu, wrote with his own hand. A facsimile was made of his handwriting which appears on pages 507–512. [Publisher]

all that is good and is free from all defects. Therefore, You alone are the One and Only God who is worthy of every glorification, praise, and adulation.

All these bounties that we have, physical or spiritual, external or internal, are from You and we too belong to You alone. Furthermore, I bear witness that all Your Messengers and all heavenly Scriptures, in general, and Your true and charming beloved Muhammad, may peace and blessings of Allah be upon him, the Seal of the Prophets, and Your Holy Word, the Holy Quran in particular, are all true; and that salvation is limited to Islam. I also bear witness that the Resurrection, the Reckoning, the accountability Balance, Heaven and Hell, the final audience with the Divine, etc. are all true and correct. Also, after death we shall all be resurrected and rewarded and punished in accordance with our deeds.

Now, O God! My Lord! In all humility, lowliness, begging, and imploring, do I hereby respectfully beseech in Your exalted and holy court for You know that I am the one whom You have chosen according to Your Own will and pleasure and out of Your Own grace and kindness and not because of any entitlement, from among the rest of mankind, for the service and support of Your holy and true faith—Islam. You have singled me out for this service. You alone have helped me build the spiritual minaret on which Ibn-e-Maryam [the son of Mary] was destined to descend. You alone appointed me to the service of proclaiming the descent of ʻĪsā and for proving the superiority of Islam over Christianity.

Also, out of the treasure of Your mercy, You have bestowed upon me the knowledge which can dispel the mutual differences between the Christians and the Muslims or the Holy Quran and the *Injīl* [Gospel] and make for

unity and rapprochement between the two. Yes, of course, the coming of Ibn-e-Maryam was a spiritual secret which, for a very long period, remained hidden from the people of the world and was meant only for these Latter Days. It is with this, that You shall finally establish the truth of Islam to Your own creation and help Islam become dominant over all religions. Therefore, O my God, You are aware and are watching that I am implementing this command of Yours in accordance with Your own instructions; and, consistent with Your pleasure, I am carrying the argument to its completion by disclosing to the world the hidden secret regarding the advent of Ibn-e-Maryam.

But O my God, You are Yourself aware and are watching that there is one in the world who claims to be a Prophet, a Messenger, and the Messiah. He claims that he is the one who is the last among the Prophets; and that, in accordance with the prophecies, the descent of Ibn-e-Maryam has found fulfilment in his person; that Signs from the heavens and the earth appear in his support, and that even the plague and earthquakes have happened in his support in order to destroy his opponents.[1]★

He further says: 'I am the personification of the providence of God and salvation is restricted to following me alone. And one who does not recognize me is an infidel, is accursed, and his good deeds are unacceptable; he will suffer chastisement in the world and be accursed in the Hereafter.' He also says that during the spring this year or in some other

1. ☆ This is a significant remark made by Charāgh Dīn about me, to the effect that God will destroy my opponents by means of the plague and the earthquake. Charāgh Dīn, therefore, in keeping with this remark of his own, died of plague. It would be no surprise, therefore, that some opponent should die because of the earthquake. (by the Author—[The Promised Messiah[as]])

spring, a terrible earthquake shall appear causing a great revolution on earth and people in the world at large will get ready to enter the Movement of the Mahdi.

O my God, the hearts of those in the world are in a quandary. Truth remains far from clear and Your creation has fallen victim to the worship of falsehood. Your faith is in jeopardy. Your beloved Muhammad, the Messenger of Allah, may peace and blessings of Allah be upon him, is being insulted and his station of being the Prophet and the Messenger has been wrested. Islam has been abrogated and declared ineffectual and the foundation of a new faith has been laid. That is, no Muslim, however sincere, God-fearing, and righteous, can remain a Muslim unless and until he believes Mirza of Qadian to be Prophet and Messenger; all his attempts at serving the Faith are futile and useless. Similarly, O my God, the station of Your exalted Prophet, Masīḥ Ibn-e-Maryam, on whom be peace, has also been wrested and his lofty station is being desecrated and it is being alleged that he, the Word of God and the Holy Spirit, was a sinner and that he himself is superior to him.

Now, therefore, O my God, cast a glance from on high and save the honour of Your faith—Islam—and of Your Holy Ones. Show the hand of Your succour for their victory and remove this mischief from the face of this earth.[1★] Also direct the attention of the people of the world towards the truth and grant them the strength to obey; and sharpen their wits for understanding the deep designs of this claimant to Prophethood; and save the people of the world from all the afflictions of the heavens and the earth; that is, the plague, earthquakes etc. Grant them peace and tranquillity in every

1. ☆ That is to say, destroy this man who claims to be the Promised Messiah. (by the Author—[The Promised Messiah[as]])

way, for You are the Omnipotent, the Forgiver, and the Merciful. It is Your prerogative alone to forgive the mistakes of Your servants. We are only humble and weak humans and are not immune from mistakes, and are ever prone to make mistakes and supplicate You alone for forgiveness.

After this, O God of mine, I also beseech You and my soul humbly implores Your lofty and Holy Presence and my eyes are turned towards You alone waiting for Your succour for bringing home to the people of the world the truth of this movement which has been initiated in accordance with Your will and pleasure with a view to helping Your holy faith Islam and establishing the bona fides of Your holy Prophets. Enlighten their vision and grant them the strength to follow the truth so that Your glory becomes manifest and Your writ is established on earth the way it is established in the heavens, for God, my Lord, You are well aware and behold that I am a humble and frail human; I can say nothing without Your help. It is Your prerogative alone to influence the hearts, to enlighten their inner vision with a view to recognizing the truth. Therefore, if Your help is not available to me, I shall be left unsuccessful, quite like the liars are left.

Therefore, O my Lord God, do show the helping hand of Your providence vis-à-vis this movement; cause it to fulfil the purpose for which it has been initiated; make truth manifest to the followers of other faiths in general and to those of Islam in particular and grant them the strength to follow this [message], for You are All-Powerful and each particle in the heavens and on the earth is under Your dominion. Not a single particle can move without Your command.

Therefore, You do what You are pleased to will; to You, nothing is improbable and impossible; Your promises are true and Your will is immutable; Your grace is eternal and Your might is perfect. It is only with Your command that the

> **heavens and the earth continue to exist; You alone make the light of the morning appear after the dark of the night; You alone make the sun set in the west to rise in the east; You alone bring about revolution in the world; You seat some upon royal thrones and some upon ashes and You alone can decide between the truth and falsehood. Be our help in this case Yourself, make truth manifest and save mankind from death in misguidance and guide them to the straight path. *Āmīn,* again *Āmīn!***

This [above] is the wording of the *mubāhalah* of Charāgh Dīn in which, by declaring me the opposing party to him and designating me as the *Dajjāl,* he seeks the verdict of God Almighty; and, referring to me as 'mischief', prays for my death and seeks my destruction, and prays to God to show the hand of His might. So, all praise belongs to Allah that one day after this *mubāhalah,* God Almighty did indeed show the hand of His might. The text of this *mubāhalah* had not yet been set on the printer when, on 4 April 1906, plague destroyed him along with both of his sons. Such indeed are the works of God; such are the miracles of God. فاعتبروا یا اولی الابصار۔ [So take a lesson, O ye who have eyes]!

175. [ONE HUNDRED SEVENTY-FIFTH] SIGN—Once a letter from Pundit Shiv Narāyan Agnīhotrī, Editor, *Barādar-e-Hind,* was to come from Lahore in which he had written that he would compose a refutation of the third part of *Barāhīn-e-Aḥmadiyya* which contains revelations. It so happened that, before the letter arrived, God Almighty informed me of this letter in a vision that same day; indeed, at that very moment when he was in the process of writing the letter in Lahore. During the vision, the letter appeared before me and I read it. At the same time and on the same day, before the arrival of the letter, I communicated the contents of the letter to the Āryas whose names have already been mentioned a number of times. The next day, one Āryah from among them went to the Post Office to collect the letter which

was duly produced from the postal bag in his very presence and, when read out, was found to have more or less the same contents which I had narrated earlier on. At this, those Āryas were struck with extreme surprise and wonder. They are still alive and can testify truthfully if required to do so under oath.

176. [ONE HUNDRED SEVENTY-SIXTH] SIGN—When I wrote the booklet *I'jāzul-Masīḥ* ['Miracles of the Messiah'] in eloquent Arabic, I published the announcement, upon receiving the revelation from God Almighty, that no *maulawī* would be able to produce its equal in eloquence and fluency. At this, one named Pīr Mehr 'Alī, resident of Golra, announced his extravagant boast that he would compose a comparable essay. Thereupon, I received the following revelation from God Almighty:

منعه مانع من السماء

Meaning that, a Prohibitor from the heaven prohibited him from presenting its match.

Thence, he became so speechless and dumbstruck that, although he continued to utter nonsense in Urdu like commoners, he could not—to this day—compose the equal of the Arabic booklet.

177. [ONE HUNDRED SEVENTY-SEVENTH] SIGN—There were two houses adjoining my house, which were not in my possession and so an extension was needed due to the shortage of space. On one occasion, I was shown in a vision that there was a large platform on that parcel of land. I was shown in a dream that a long corridor shall be built on that place, and I was also shown that the eastern section of this parcel of land prayed for the construction of our building and the flat land of the western section has said *Āmīn* ['May it be so'] to that. Accordingly, this vision was communicated immediately to hundreds of those belonging to my Jamā'at and was also recorded in

newspapers. Subsequently, it so happened that both the houses came into my possession through purchase and inheritance. Houses for guests were built in some parts of that space. It was unimaginable that they would ever come into my possession; no one could imagine that it would ever happen. See the newspaper *Al-Ḥakam,* no. 46, 47 vol. 7[1] and *Al-Ḥakam* no. 3, volume: 8.

178. [ONE HUNDRED SEVENTY-EIGHTH] SIGN—Once Khalīfah Sayyed Muḥammad Ḥasan, Minister of the State of Patiala, wrote a letter to me at a time of anxiety and difficulty for him and requested me to pray for him. Since he had rendered services to our Movement on several occasions, I prayed for him. Thereupon, this revelation was received from God:

چل رہی ہے نسیم رحمت کی جو دُعا کیجئے قبول ہے آج

The breeze of mercy is blowing,
All your supplications will be accepted today.

After this prayer, God Almighty, out of His grace, removed those difficulties of his and he wrote a letter of gratitude. That letter, which must be present in my files, is itself the evidence of this episode. And there are many other people who are witnesses; indeed, this revelation of mine had become known to hundreds of people. The late Nawab Ali Muhammad Khan, the Chief of Jhajhar, had also recorded it into his memoirs.

179. [ONE HUNDRED SEVENTY-NINTH] SIGN—In the case brought against me by Maulawī Karam Dīn at Gurdaspur, the aforesaid Karam Dīn insisted that the word لئیم *la'īm* meant 'bastard' and that the word کذّاب—*kadhdhāb* meant 'one who always tells lies'. These very meanings

1. In first edition, volume number was not given. It was added in the later editions. [Publisher]

were accepted by the first court. In those days, I received the revelation from Allah the Almighty:

معنیٔ دیگر نہ پسندیم ما

[We do not approve of any other meaning.]

I understood this as indicating that this interpretation would not be upheld by the second court—and so it happened. In the court of appeals, the Divisional Judge rejected all these pleas and held that the words *kadhdhāb* and *la'īm* were appropriate for Karam Dīn; rather, he was deserving of even stronger words. Thus, the Divisional Judge did not approve of the far-fetched meanings [of the terms] presented by Karam Dīn which had been accepted in the lower court.

See the newspaper *Al-Ḥakam* no. 17, volume 8[1], dated 24 May 1904 CE which carries this revelation.

180. [ONE HUNDRED EIGHTIETH] SIGN—Once in 1902, I received this revelation:

یریدون ان یطفؤا نورك۔ و یتخطفوا عرضك۔ وانّی معك و مع اهلك۔

Meaning that, the adversaries will intend to put out your light and disgrace you but I shall stand by you and by those who are with you.

During those very days I saw [in a vision] that I was in an alley that was closed ahead and the alley was so narrow that only a single person could pass through it with difficulty. In the last part of this closed alley beyond which there was no path, I stopped alongside the wall. When I lifted my gaze to look at the way back, I noticed that three huge and ferocious oxen, which were bloodthirsty, were standing there and blocking the way; one of them charged towards me to attack me.

1. In the first edition, the volume number was not given. It was added in the later editions. [Publisher]

I pushed it aside with my hand. Then the second one attacked, which I also pushed aside with my hand. Then the third one charged with great force and ferocity creating the impression that escape was absolutely impossible. But when it came closer to me, it stopped and stood alongside the wall and I passed by it having rubbed against it. In the meanwhile Allah the Almighty revealed a few words upon my heart which I kept reciting while running. And they are:

رَبِّ كُلُّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِیْ وَانْصُرْنِیْ وَارْحَمْنِی۔

[Lord, everything is in Your service. Then Lord, guard me from the mischief of the wicked and help me and have mercy on me.]

Simultaneous to seeing this [vision] it was conveyed to me that some adversary would initiate litigation [against me] and he will have three lawyers. This revelation and the vision were publicized well before the filing of that suit, having been recorded in the newspaper *Al-Ḥakam* in 1902 CE; that, is *Al-Ḥakam* number 24. Thereafter, Karam Dīn filed a legal complaint against me at Jhelum and I was summoned to appear [in the court]. It was a criminal proceeding and was a difficult case. As was revealed in the vision, he had three lawyers. Ultimately, in accordance with the promise of God, his complaint was dismissed. See the newspaper *Al-Ḥakam,* 1902 CE, number 24, volume 6.[1☆]

1. ☆ A detailed prophecy has been published about Maulawī Karam Dīn beforehand in the newspaper *Al-Ḥakam* the summary of which is that in a criminal case, the lower court would decide against me and then later I would be acquitted by the appellate court. Accordingly, when Karam Dīn brought a criminal case against me at Gurdaspur, I was fined Rs500/ by the lower court that is, by Ātma Rām's Department. Later, I was honourably acquitted when that verdict was dismissed by the appellate court; that is, the Office of the Divisional Judge. The ruling judge also observed that the terms کذّاب—*kadhdhāb* [liar] and لئیم *la'īm* [sordid] used about Karam Dīn were appropriate, and Karam Dīn deserved these epithets; rather, he deserved them if even harsher words were used about Karam Dīn; such words caused no defamation. This prophecy was published well before time. (Author)

181. [ONE HUNDRED EIGHTY-FIRST] SIGN[1☆]—God Almighty gave me the news that a daughter would be born in my household and would die. She was named [by God] *Ghāsiq;* that is, the one who would become hidden, hinting the fact that she would die in infancy. Thus, the girl was born in accordance with the prophecy and died in infancy in accordance with the prophecy. See the newspaper *Al-Ḥakam* no. 4, vol. 7.

182. [ONE HUNDRED EIGHTY-SECOND] SIGN—Maulawī Muḥammad Faḍl, an Ahmadi, and a resident of Chunga, Tehsil Gujar Khan, District Rawalpindi writes:

Letter of Muḥammad Faḍl, Resident of Chunga

> One day in May 1904, after offering the Friday prayer, I was sitting in the mosque in the company of some people including Ahmadis and non-Ahmadis, when one Faḍl Dād Khān, a *lambardar* of Chunga, belonging to my own tribe and a relative of mine, came to the mosque.
>
> At the instigation of a certain person, he began to rebuke me and other Ahmadis. He said that we should not offer our prayers in the mosque and that we had defiled the mosque. Then, mentioning some ancillary issues that Ahmadis and non-Ahmadis differ in, he started quarrelling with me.
>
> I tried to remonstrate with him with the help of reason and record and exposed how untenable his stance was, but he persisted in his denial. I felt that, because of his incitement, the common people were getting agitated against Ahmadis, and I noted that he was not relenting from creating trouble and agitation.
>
> At that time great anguish and anxiety stirred up in my heart and I wondered what could be the way to resolve this

1. ☆ This Sign has been recorded earlier too. It has been entered here again for further elaboration. (Author)

situation as a grave disturbance was about to start on account of this person. Thereupon, addressing him, I said, 'Look, if I am false in the matters that I am stating, let God Almighty kill me prior to you and if you are false, let God Almighty kill you!' Faḍl Dād answered me in as many words, 'May God kill you!'

Then, I left the mosque immediately and the people dispersed. After a few days, this man (i.e. Faḍl Dād Khān) developed a serious case of abdominal pain and, within ten months, died on 24 March 1906 and, through his death, left behind a Sign of the truth of the Ahmadiyya Movement. Those who were present on the occasion of the *mubāhalah* remained terrified and overawed for some time and I myself heard some of the opponents acknowledging that this man's death was indeed a Sign.

Yours humbly,
Muḥammad Faḍl Ahmadi,
Village Chunga,
Tehsil Gujar Khan, District Rawalpindi,
30 September 1906

[Witnesses]	*[Remarks]*
Niẓām-ud-Dīn, tailor	*Witness to the mubāhalah contest and the death of Faḍl Dād Khān—Thumb impression*
Faḍl Khān	*The statement given above is true. Signed.*
Walī Khān	*The statement given above is true. Signed.*

183. [ONE HUNDRED EIGHTY-THIRD] SIGN—The above-mentioned Muḥammad Faḍl Aḥmadī, a resident of Chunga, writes:

Letter of Muḥammad Faḍl, Resident of Chunga

> A man named Karīmullāh, Inspector Post Offices, Gujar Khan, stopped in Chunga in June 1904 at the house of Miyāṅ Ghulam Nabī, Sub-Postmaster of Chunga, and I called upon him thinking he was a respectable and educated person. Then, upon seeing me, he began making unbecoming remarks about the Elect of God and Noble One—i.e. Your Holiness—then raised objections against you couched in extremely foul language, and started a debate with me. A large number of people from the village gathered. I answered his objections in a civilized manner but he started mocking and deriding you and, addressing me, announced that I would sustain grave harm within forty days and I would suffer a great loss and all would witness.
>
> I replied, 'Your prophecy is simply absurd. My refuge is with my God, but you should keep in mind that God will punish him whoever is insolent towards the Promised Messiah.' After announcing this, I left that rotten gathering. Only after a few days, it was heard that there had been a burglary in the Inspector's house and that much of his cherished property was stolen. Soon thereafter, there was a spate of complaints against him by people belonging to the Inspectorate of Gujar Khan. Consequently, he was transferred to a frontier district.
>
> I remain your humble servant
> Muḥammad Faḍl Aḥmadī,
> Resident of Chunga, Tehsil Gujar Khan,
> District Rawalpindi
>
> Witness: *Nizām-ud-Dīn, Tailor*
> Witness: *Shāh Walī (Signed)*
> Witness: *Faḍl Khān (Signed)*

184. [ONE HUNDRED EIGHTY-FOURTH] SIGN—Once a letter was received from Patiala, from Sayyed Muḥammad Ismā'īl, my wife's real brother, who is currently an Assistant Surgeon, that his mother had passed away, and it was also written at the end of the letter that Isḥāq, his younger brother, too had died and it was urged that we should come at once. It so happened that the letter came at a time when my wife was ill with high fever and I was afraid that if she were informed of the contents of the letter her life would be put at risk. At that time my heart felt great anguish. In that anguish I was informed by God Almighty that the report about the death was incorrect. I informed the late Maulawī 'Abdul-Karīm, Sheikh Ḥāmid 'Alī, and many others. After this, I sent Sheikh Ḥāmid 'Alī, who is my attendant, to Patiala. Then I came to know that the news was contrary to the facts.

It is a moment to reflect that—with the exception of God Almighty—no one knows about the matters belonging to the unseen. This information that God Almighty gave about the unseen refuted the contents of the letter.

185. [ONE HUNDRED EIGHTY-FIFTH] SIGN—Some Signs are such that there is not even a minute's delay in their fulfilment. They are fulfilled instantly. In these particular cases it is rare to get an eyewitness. This is that kind of a Sign in which one day, after the morning Prayer, I fell into a state of vision and during that time I saw in that state of vision that my son, Mubārak Aḥmad, had come in from outside when his foot slipped on the floor mat that was lying near me, and he had fallen down; he was badly hurt and his whole shirt was covered with blood.

I mentioned this vision to Mubārak Aḥmad's mother who was standing nearby. Just as I finished telling her, Mubārak Aḥmad came running from one side. As he reached the mat, his foot slipped. He was badly hurt and his shirt was drenched with blood. Thus, this prophecy was fulfilled within one minute.

An ignorant person might assert that no reliance can be placed

upon the testimony of a wife. Such a one does not realize that everyone protects his faith and refrains from lying after taking an oath in the name of God.

What is more, most of the witnesses to the miracles of the Holy Prophet, may peace and blessings of Allah be upon him, were his friends and his wives. That kind of assertion would falsify all those miracles too. The witnesses to most of the Signs are these very people because they alone have the privilege of keeping constant company. How can the enemies have the fortune to witness such Signs that are foretold through a prophecy on one hand and are fulfilled instantaneously on the other hand? The enemy keeps a distance—both in heart and in body.

186. [ONE HUNDRED EIGHTY-SIXTH] SIGN—Similarly, about three years ago, I was shown in a vision one morning that my son, Mubārak Aḥmad, had run up to me in great confusion and disorientation. He was extremely restless and disoriented and said, 'Abba, water!' I intimated this vision not just to my family members but to many others as there were about two hours before its occurrence. Thereafter, we went to our garden right away. It was about 8 o'clock in the morning and Mubārak Aḥmad was also with us. He was about four years old at the time and started playing with some other young children in a corner of the garden. I was standing under a tree at that time and I saw Mubārak Aḥmad running fast towards me in great perturbation and when he reached me, all that he could utter was, 'Abba, water!'; and then he seemed to become semi-unconscious.

The well was at about fifty steps from there. I picked him up and carried him in my arms, as rapidly as I could, running to the well and poured some water into his mouth. When he regained consciousness and was somewhat better, I asked him about the cause of this incident. Thereupon, he told me that, at the suggestion of some of the children, he had swallowed a large quantity of ground salt and became delirious.

His breathing was obstructed and he almost choked. Thus, God healed him in this manner and the prophecy of the vision was fulfilled.

187. [ONE HUNDRED EIGHTY-SEVENTH] SIGN—My elder brother, whose name was Mirzā Ghulām Qādir, remained sick for sometime with the illness from which he ultimately died. On the morning of the day when he was destined to die, I received the revelation:

جنازہ

Funeral.

Although there were no signs of his impending death, I was made to understand that he would die the same day. I communicated this prophecy to my close companions who are still alive. Then, close to the evening my brother passed away.

[Concluding Observations]

For the sake of brevity, I have mentioned only a few witnesses of all of the prophecies that have been recorded here. However, by the grace of God Almighty, there are thousands of witnesses in whose presence these prophecies were made and fulfilled; indeed, the number of witnesses amounts to many hundreds of thousands for some of the prophecies.

I had intended to record as many as 300 Signs in this book, and to record all those Signs that are noted in my books *Nuzūlul-Masīḥ, Tiryāqul-Qulūb,* etc. and some new Signs so as to make the total of 300. But for three days, I have been sick. And today, 29 September 1906, I am so overwhelmed by illness and am so weak and frail that I have become unable to write. God willing, these 300 Signs or more than that will be recorded in *Barāhīn-e-Aḥmadiyya,* Part 5. In the end, I deem it necessary to write that if someone is not satisfied with these Signs, and such a person happens to be from among those who claim to receive revelation, there is another avenue open to him that, in opposition to me, he should continue to publish his revelations for a period of one year in two newspapers of his people, and, on the other hand, I should publish all that is revealed to me by God Almighty of the matters of the unseen in two newspapers of my Jamāʿat. The condition which is binding upon both parties is that each of the revelations published in the newspapers should be such that every one of them should consist of matters of the unseen and should be such matters of the unseen that are beyond human capability. And then, after one year,

it will be determined through judges which side enjoys dominance and preponderance, and which prophecies of each party have been fulfilled. If after this test, my opponent party dominates and I am not proven to be dominant, I will be considered false; otherwise, it will be incumbent upon the people that they should, fearing God Almighty, give up the practice of rejection and denial and not ruin their afterlife by opposing one who has been commissioned by God.

It should be borne in mind that their objections prove, if anything, that their hearts are replete with the dust and darkness of prejudice and their eyes are covered by the veils of malice and jealousy. Take, for instance, the repeated assertion that the prophecy concerning Deputy Ātham was not fulfilled. Is it an objection based on honesty that the prophecy concerning Ātham was not fulfilled? Is it not true that more than eleven years have passed since Ātham died and now there is no trace of him on the earth? That he did retract is borne out by as many as seventy witnesses when, right in the midst of the debate, he refrained from referring to the Holy Prophet, may peace and blessings of Allah be upon him, as the *Dajjāl*. Furthermore, he continued to weep for as many as fifteen months. This prophecy was conditional as the prophecy had these words: provided he does not incline toward the truth. Since he retracted—and that, too, in the presence of witnesses, many of whom are still alive—is it a sign of any purity of heart not to desist, even until now, from raising objections?

Similarly, out of sheer prejudice and ignorance, they object that the prophecy regarding Ahmad Baig's son-in-law has not been fulfilled. With a surprising lack of honesty, they do not so much as mention the name Ahmad Baig when raising this objection, nor what happened to him. Out of sheer mendacity, they highlight only one limb of the prophecy, while concealing the other; deliberately deceiving people. The truth of the matter is that this prophecy comprised of two limbs: one limb concerning Ahmad Baig and the other concerning Ahmad Baig's son-in-law. Ahmad Baig, in keeping with the [terms of] the prophecy, died within the prescribed time frame. Great shock was

suffered by the hearts of his heirs as a result of his death and they were filled with fear. Of course it is part of human nature that if two persons are the objects of the same calamity (that is impending) and one of them dies due to the descent of that calamity, then the person who is still alive, as well as his heirs, become extremely frightened and apprehensive. Since this prophecy—like the prophecy about Ātham—was conditional,[1☆] those people became deeply frightened and worried at the death of Ahmad Baig and they supplicated, gave alms and charity, and some of them wrote letters to me full of deep humility and respect which are still in my possession. As a result, God Almighty delayed the fulfilment of this prophecy in accordance with its condition.

But the pity of it is that these people who raise a clamour about Ahmad Baig's son-in-law on every occasion and mention it in periodicals and newspapers, never mention the prophecy in a comprehensive fashion with decency and honesty. They fail to mention in any publication that this prophecy had two limbs; one of which—namely, Ahmad Baig's death—had been duly fulfilled within the prescribed time frame. On the contrary, on every possible occasion and opportunity—indeed, in every meeting, magazine, and newspaper—they always lament about Ahmad Baig's son-in-law and not about the one who actually died. Such 'decency' and 'honesty' is the exclusive prerogative of the present-day *maulawīs*.

Another similar objection they raise is that the humiliation of Maulawī Muḥammad Ḥusain and his associates was foretold in one of the prophecies but he has not been humiliated. What a pity!

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1. ☆ This Prophecy contained the conditional revelation which was printed and published at the time, namely ایّتها المرأة توبی توبی فان البلاء علی عقبك meaning: 'Woman, be penitent, be penitent, for the calamity is about to befall your daughter and the daughter's daughter.' Accordingly, her daughter was visited by the calamity that her husband, Mirza Ahmad Baig, died; but after Ahmad Baig's death, her daughter's daughter, on account of fear, supplication, and almsgiving, was saved from the visitation by this calamity until such time as is in the knowledge of God Almighty alone. (Author)

These people do not realize that what is humiliating for one category [of people] may not be so for others. Is he not the same Maulawī Muḥammad Ḥusain who had so [boastfully] said, 'I am the one who elevated this man and now I will be the one to bring him down'? Now, did he bring me down? Is Maulawī Muḥammad Ḥusain not the one who had claimed that I did not know even a single tense of Arabic? But, whereas I wrote some twenty books of prose and poetry in Arabic and he [Muḥammad Ḥusain] was challenged to write comparably, he could not write even one single book in Arabic up to par with me. Is Maulawī Muḥammad Ḥusain not the same one whom, when I extended an invitation to sit down with me and write an exegesis of the Holy Quran in Arabic, was found wanting in this competition? In similar vein are his domestic acrimonies and humiliation upon which I would rather not dwell. So, despite all these things, did he suffer no humiliation! And no one knows what is destined for the future, because there is no time frame with regard to a prophecy of warning; indeed, it can even be averted through penitence and remorse.[1☆]

Besides, it should also be remembered that the prophecies about which our opposing *maulawīs* raise such hue and cry are no more than three or four. These are prophecies of warning and it is not necessary, according to the decisive dictum of the Holy Quran and hadith, for the prophecies of warning to be fulfilled. The reason is that they portend the coming of a calamity and 124,000 Prophets are unanimous in that

1. ☆ Allah the Almighty says in the Holy Quran وَاِنْ يَّاْتِكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَاِنْ يَّاْتِكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِىْ يَعِدُكُمْ meaning: 'If this Messenger is a liar, he himself will perish; but if he is truthful then some of his prophecies of warning shall befall you' [*Sūrah al-Mu'min,* 40:29]. It is not said here that 'all' shall be fulfilled. Thus, God has clearly stated here that it is not necessary for 'all' the prophecies of warning to be fulfilled; rather, some can be averted. If this was not the purport of the Divine Word, God Almighty would have said instead وان يك صادقًا يصبكم كلّ الذى يعدكم ['but if he is truthful then "all" that which he threatens you with will surely befall you']. However, God did not say this. (Author)

every calamity can be averted through charity, alms, prayer, and humble and tearful supplication.

Even a simpleton can understand that a calamity that God has intended to send down, and the knowledge concerning it is limited to God alone and no Prophet is informed about it, is simply designated a calamity. But when the Prophet is informed about that calamity, the same is known as a prophecy of warning. Thus, if the fulfilment of a prophecy of warning is essential under all circumstances, then it must be conceded that a calamity must strike in all circumstances,[1☆] whereas I have just explained that a calamity can be averted by resorting to charity, almsgiving, and prayer, etc. All Prophets have a consensus on this. Therefore, these mean assaults that these people, known as *maulawīs,* hurl upon me, are indeed a cause for extreme surprise and one wonders: Do these people ever read the Holy Quran and do they ever study the hadith!? Are they yet unaware of the prophecy of Prophet Yūnus [Jonah] which is detailed in the book *Durr-e-Manthūr?* It had no condition attached to it, yet all of those people were saved from punishment because of their repentance. And when Yūnus, despite being a Prophet of God, wondered why his prophecy had not been fulfilled and why those people had not perished, he tasted chastisement by way of warning and, because of this objection on his part, he suffered great afflictions.

If that pure-hearted Prophet suffered so much grief as the consequence of his objection, then what will be the plight of these people

1. ☆ The calamity about which God warns through a Prophet or a Messenger or a *Muḥaddath,* deserves more to be averted than that about which no warning is given, for warning implies that God Almighty intends to avert that calamity if one repents, seeks forgiveness or supplicates, or gives in alms and charity. If a warning prophecy cannot be averted, it will have to be conceded that a calamity can never be averted. This would be against the accepted principles of faith. Moreover, in that case, it will amount to belief that charity, alms, repentance, and supplication are of no avail at the time when the calamity has descended. (Author)

who repeatedly raise objections against conditional prophecies and refuse to relent? Had they but only the fear of God within their hearts, they would have learned a lesson from the prophecy of Yūnus and would not have exhibited such impudence and insolence. Had they but any seed of righteousness within them, they would have realized that the prophecies against which they raise objections are merely two or three in number in comparison to the prophecies which—slapping their faces with fulfilment—number hundreds; nay rather, thousands and hundreds of thousands! Quite the contrary, this was a moment [for them] to reflect upon which side had the majority![1]☆

Can they prove that the kind of objection they level against these prophecies, or against some error of interpretation, are not to be found in the prophecies of the other Prophets? Do they not know that, leaving all other Prophets aside, even our Holy Prophet, may peace and

1. ☆ In this book, I have recorded 187 Signs of God Almighty. These are the Signs which have nothing dubious about them. Rather, most of these prophecies were published in books and newspapers beforehand. Their eyewitnesses are still alive in thousands. All these are such phenomena that transcend human capacity. If you try to search for such a corpus of divine Signs and prophecies in the Books of any of the Israelite Prophets of the past, I hereby declare with authority that you will not find its parallel in the life of any of the Israelite Prophets. Supposing such Signs to be there [on record] where will you find their eyewitnesses? A mere report can never equal an eyewitness account. Christians repeatedly quote the miracles regarding Ḥaḍrat Masīḥ raising the dead, but there exists no proof of even one single incident. No deceased has ever returned and intimated the experiences of the Hereafter or revealed the truth about Heaven and Hell or published any book containing an eyewitness account of the wonders of the other world or testified to the existence of angels. On the contrary, by the 'dead' are meant those who resembled the physically or spiritually dead who were granted, as it were, a new life through prayer. The same is true about 'Īsā creating birds. Had he actually created birds, the world would have turned towards him, obviating any possibility of crucifixion. Would the Christians, who are so keen on converting Ḥaḍrat 'Īsā into God, miss such a huge divine sign? Rather, they would have made a mountain out of a molehill. It is so evident that this episode which is related in the Holy Quran is not to be taken in any literal sense. Rather it means something minor which had no great importance of its own. (Author)

blessings of Allah be upon him, who was the noblest and most exalted of them all and was *Khātamul-Anbiyā'* [the Seal of the Prophets], was not immune to this type of error of interpretation? Was the journey to Ḥudaibiyyah not the error of interpretation? Was it not an error of interpretation to consider Yamāmah or Ḥijr as the possible places to migrate to? Were there not other errors of interpretation? To list them all would only prolong the list. It does not behove a Muslim to cast such mean aspersions which even implicate the Holy Prophet, may peace and blessings of Allah be upon him. Rather, it is the hallmark of those who are truly enemies of Islam.

Another folly on their part is that, in order to instigate the ignorant masses, they allege that I have laid claim to Prophethood although this is an utterly malicious accusation on their part. No claim has been made to the Prophethood that is known to be barred by the Holy Quran. The only claim is that in one aspect I am a follower [of the Holy Prophet] and, in another, through the grace of the Prophethood of the Holy Prophet, may peace and blessings of Allah be upon him, I am a Prophet. And by Prophet is only meant that I receive the honour of converse and address of God Almighty plentifully.

The truth is what the Revered reformer of Sirhind [Mujaddid Alf-e-Thānī] has recorded in his *Maktūbāt:*

> Though some individuals from among this ummah [i.e. the Muslims] are honoured with converse and address with the Divine and will continue to be so honoured until the Day of Judgment, yet the individual who is so honoured with this converse and address abundantly and to whom the unseen is disclosed abundantly, is called a Prophet.

Now let it be clear that it has been prophesied in the *aḥādīth* [sayings] of the Prophet that there will appear among the ummah of the Holy Prophet, may peace and blessings of Allah be upon him, one who will be called 'Īsā [Jesus] and Ibn-e-Maryam [the son of Mary] and will be

designated a Prophet; that is to say, he will be so honoured with such plentiful converse and discourse [with God] and so plentifully will the news of the unseen be disclosed to him as cannot be manifested to anyone except a Prophet as is said by the Almighty Allah:

فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ[1]

Meaning that, God does not grant anyone complete authority and mastery over His domain of the unseen, that can be achieved in abundance and clarity, except the one who is His chosen Messenger.

And this is an established fact that the degree to which God Almighty has conversed and addressed me and the degree to which He has disclosed matters of the unseen to me, is a bounty that has not been granted to anyone except me in the last 1,300 years of Hijrah up to this very day. Should anyone challenge this, the onus of proof lies upon him.

In short, I am the only one of this ummah to be honoured with so great a share of divine revelation and knowledge of the unseen, and such a great share of this bounty has not been bestowed upon any of the *auliyā'* and *abdāl* and *aqṭāb*[2] among the Muslims who have passed before me. Therefore, for this reason I alone have been distinguished for the title of Prophet. None of the others deserve this title because the plenitude of revelation and news of the unseen is the prerequisite for it and that prerequisite was not found in them.

It was indeed necessary for it to occur so that the prophecy by the Holy Prophet, may peace and blessings of Allah be upon him, be fulfilled with clarity. Had the other righteous ones who passed before me partaken of the converse with the Divine and knowledge of the unseen to the same measure, they too would have deserved to be

1. *Sūrah al-Jinn*, 72:27–28 [Publisher]

2. These terms are used to honour the *auliyā'ullāh.* [Publisher]

designated Prophets.[1☆] In such a case, a breach would have occurred in the prophecy of the Holy Prophet, may peace and blessings of Allah be upon him. The wisdom of God Almighty, therefore, stopped these holy men from partaking of this bounty to the full extent in order to fulfil the prophecy recorded in the authentic *aḥādīth,* that such a person will only be one.

Bear in mind that I have, only by way of specimen, recorded a few of the prophecies in this book, but, in fact, there are several hundred thousand prophecies and their series has not yet ended. The Word revealed to me by God is so copious that if it were recorded in its entirety, it would run into no less than twenty *ajzā'*[2] [parts]. Here I end this book at this much and wish from God Almighty that He may bless it with His blessings and draw towards me hundreds of thousands of hearts by means of this. *Āmīn*. [و اٰخر دعوانا ان الحمد للّٰہ ربّ العٰلمین۔ In the end, our prayer is, 'All praise be to Allah, the Lord of the worlds'].

THE END

1. ☆ It was laid down in the Word of God that the second part of this ummah will be the Jamā'at of the Promised Messiah. This is, indeed, why God Almighty mentioned this Jamā'at by singling it out from the rest as He says وَاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ [*Sūrah al-Jumu'ah,* 62:4]; meaning that, there is also another sect as part of the ummah of the Holy Prophet Muhammad[sa], that are still to come in the Latter Days. And authentic hadith records that at the time of revelation of this verse, the Holy Prophet, may peace and blessings of Allah be upon him, patted [Ḥaḍrat] Salmān the Persian's back and said لو كان الإيمان معلّقًا بالثريا لناله رجلٌ من فارس ['Even if the faith had left (the earth) for the Pleiades, a man of Persia would bring it back']. It was a prophecy about me. As recorded in *Barāhīn-e-Aḥmadiyya*, as a testimony to the authenticity of this prophecy, God vouchsafed the same hadith to me in the form of revelation. According to the revelation, there was no specified person before me to whom this hadith applied. The revelation of God singled me out. فالحمد للّٰہ علٰی ذٰلك [So Allah be praised for all this]. (Author)

2. A *juzw* comprises sixteen pages. [Publisher]

POEM

چوں مرا حکم از پےَ قومِ مسیحی دادہ اند مصلحت را ابن مریم نامِ من بنہادہ اند
Since I have been commanded to address myself to the followers of the Messiah,
So have I been wisely designated Ibn-e-Maryam.

آسماں بارد نشان اَلوَقت می گوید زمیں ایں دو شاہد از پےَ تصدیق من استادہ اند
The heavens rain Signs and the earth proclaims the time;
These two are the witnesses testifying to the truth of my claim.

بے ضرورت نامدم نے آمدم درغیر وقت در من از جہل و تعصّب قوم من اُفتادہ اند
My coming is neither needless nor ill-timed;
Out of ignorance and prejudice have my people opposed me.

سوئے من اے بد گماں از بد گمانی ہا مبیں فتنہ ہا بنگر چہ قدر اندر ممالک زادہ اند
O the one who doubts! Do not look at me with distrust;
Instead, behold the mischief and disorder rampant in the world.

چوں زمیں بکشود یارانِ صد در فسق و فساد پس درے از بہرِ آں از آسماں بکشادہ اند
Friends, since the earth has opened a hundred doors to sin and disorder,
Little wonder, therefore, a door to the heavens has also been flung open.

Transcribed by: humblest of the humble, Ghulam Muhammad of Amristar
October 1, 1906

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ[1]
نَحۡمَدُہٗ وَنُصَلِّیۡ عَلٰی رَسُوۡلِہِ الۡکَرِیۡمِ[2]

MAY ALLAH HELP HIM WHO IS TRUTHFUL

Āmīn

Many people must be aware that for about twenty years, Dr. ʻAbdul-Ḥakīm Khān has been among my followers. For some days past, he has been estranged from me and has turned into a bitter enemy. In his booklet *Al-Masīḥ-ud-Dajjāl* he designates me a liar, pretender, Satan, Antichrist, mischief-monger, and consumer of illegitimate income. Moreover, he calls me dishonest, greedy, selfish, corrupt, liar, and one who lies in the name of God. There is not a single fault which he has not ascribed to me, as if there has never been a compendium of all these evils except me since the beginning of the world. But, this was not all that he did. He toured the major cities of the Punjab like Lahore, Amritsar, and the rest, delivering public lectures and invariably ascribing all kinds of misdeeds to me, ridiculing me, and declaring me to be dangerous to the world; more dangerous than even the Devil.

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1. In the name of Allah, the Gracious, the Merciful. [Publisher]
2. We praise Him and invoke blessings upon His Noble Messenger[sa]. [Publisher]

In short, I have suffered greatly at his hand, the details of which need not be given here. What is more, Miyāṅ ʻAbdul-Ḥakīm did not rest content with all this. He also publicly announced in each lecture, in the presence of hundreds of people that God had revealed to him: 'During the next three years, this man [i.e. me] would die on account of his being a liar and an impostor.'

I exercised patience in the face of these prophecies he made, but today, 14 August 1906, my learned friend Maulawī Nūr-ud-Dīn received a letter which, after hurling all kinds of abuses and faults upon me, states that God Almighty had informed him on 12 July 1906 about my demise to the effect that I shall die within a period of three years from this date.

Now that things have reached such a pass, **I too for my part** do not consider it inappropriate to publish what God has revealed to me about him, which in fact constitutes a blessing for the people. If, for a fact, I am a liar in the estimation of God and if I have been lying in His name day in and day out for twenty five years, without any fear of His majesty and glory; if my dealings with Allah's creatures are characterized by misappropriation of people's wealth through dishonesty and deceit; and if I torment Allah's creation with my own misconduct and selfishness, then under such circumstances, I deserve punishment more than all the evildoers put together so that people are saved from my mischief. But if I am not what ʻAbdul-Ḥakīm Khān takes me to be, I trust that God will not cause me to die in a manner that there should be a curse before me and a curse behind me. I am not hidden from God's view. Who knows me better than Him?

I therefore reproduce below the **two prophecies,** i.e. Miyāṅ ʻAbdul-Ḥakīm Khān's prophecy about me and mine about him and leave the judgment of it all to the Almighty.

Prophecy about me by Miyāṅ ʿAbdul-Ḥakīm Khān, Assistant Surgeon, Patiala

Which he writes in his letter addressed to brother Maulawī Nūr Dīn, is the following in his own words:

Prophecy by ʿAbdul Ḥakīm Khan

> On 12 July 1906 I received the following revelations against Mirza: ʿMirza is extravagant, a liar and a cheat. The mischievous shall be decimated in the presence of the truthful. The prescribed time frame has been conveyed as three years.'[1]☆

Against this is the Prophecy Conveyed to me by God Almighty about Miyāṅ ʿAbdul-Ḥakīm Khān, Assistant Surgeon, Patiala in the following words:

> خدا کے مقبولوں میں قبولیت کے نمونے اور علامتیں ہوتی ہیں۔ اور وہ سلامتی کے شہزادے کہلاتے ہیں۔ ان پر کوئی غالب نہیں آسکتا فرشتوں کی کھینچی ہوئی تلوار تیرے آگے ہے۔ پر تو نے وقت کو نہ پہچانا نہ دیکھا نہ جانا۔ ربّ فرّق بین صادق و کاذب۔ انت تریٰ کلّ مصلح و صادق۔
>
> [Those accepted by God carry with them incidents and Signs of such acceptance. They are known as the Princes of Peace.[2]☆

1. ☆ Miyāṅ ʿAbdul-Ḥakīm Khān does not reproduce here the exact divine words. Instead he simply says the prescribed time frame is three years! (Author)
2. ☆ The expression used by God Almighty that they [the Elect of God] are known as the Princes of Peace is His reply in contradiction of ʿAbdul-Ḥakīm's remark who after declaring that I am an impostor and a mischief-monger, announces that the mischievous one will perish in opposition to the truthful one. In other words, according to him, he is righteous and I am mischievous. In order to contradict this, the Almighty says that the Elect of God are the Princes of Peace; they are immune from an ignominious death and punishment. Otherwise, the world would perish and there would be no difference left between the truthful and liars. (Author)

No one can overcome them. The drawn sword of angels is in front of you,[1] ❁ but you have not recognized nor seen nor appreciated the needs of time.[2] ✺ O my God, do create a distinction between the truthful and the liar. You recognize every reformer and truthful one.][3] ❄

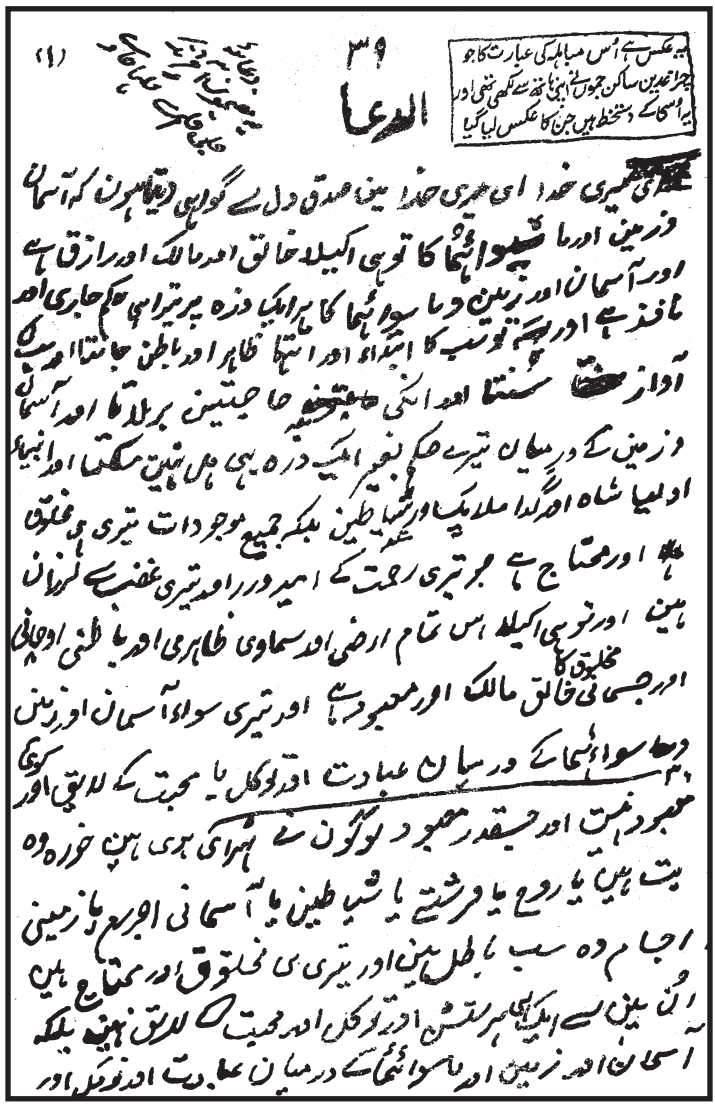
Issued by: Mirza Ghulam Ahmad of Qadian,
The Promised Messiah,
16 August 1906, 24 Jamadiuth-Thānī 1324 Hijrah

Printed at Anwar Ahmadiyya Press, Qadian, Dārul-Amān

1. ❁ This sentence is addressed to 'Abdul-Ḥakīm Khān and the drawn sword of the angels means heavenly retribution which shall not be caused by man. [Author]
2. ✺ Meaning that, you did not care to reflect whether the ummah of the Holy Prophet[sa] needed the *Dajjāl* or a Reformer and Mujaddid during this age and at this critical point in time. [Author]
3. ❄ 'O my God! Do You demonstrate the difference between the truthful one and the liar! You know who is the truthful and the reformer.' This revealed sentence negates 'Abdul-Ḥakīm Khān's claim that he is the one who is truthful. Allah says that you are not the one who is truthful; I shall single out the truthful one from the liar. (Author)

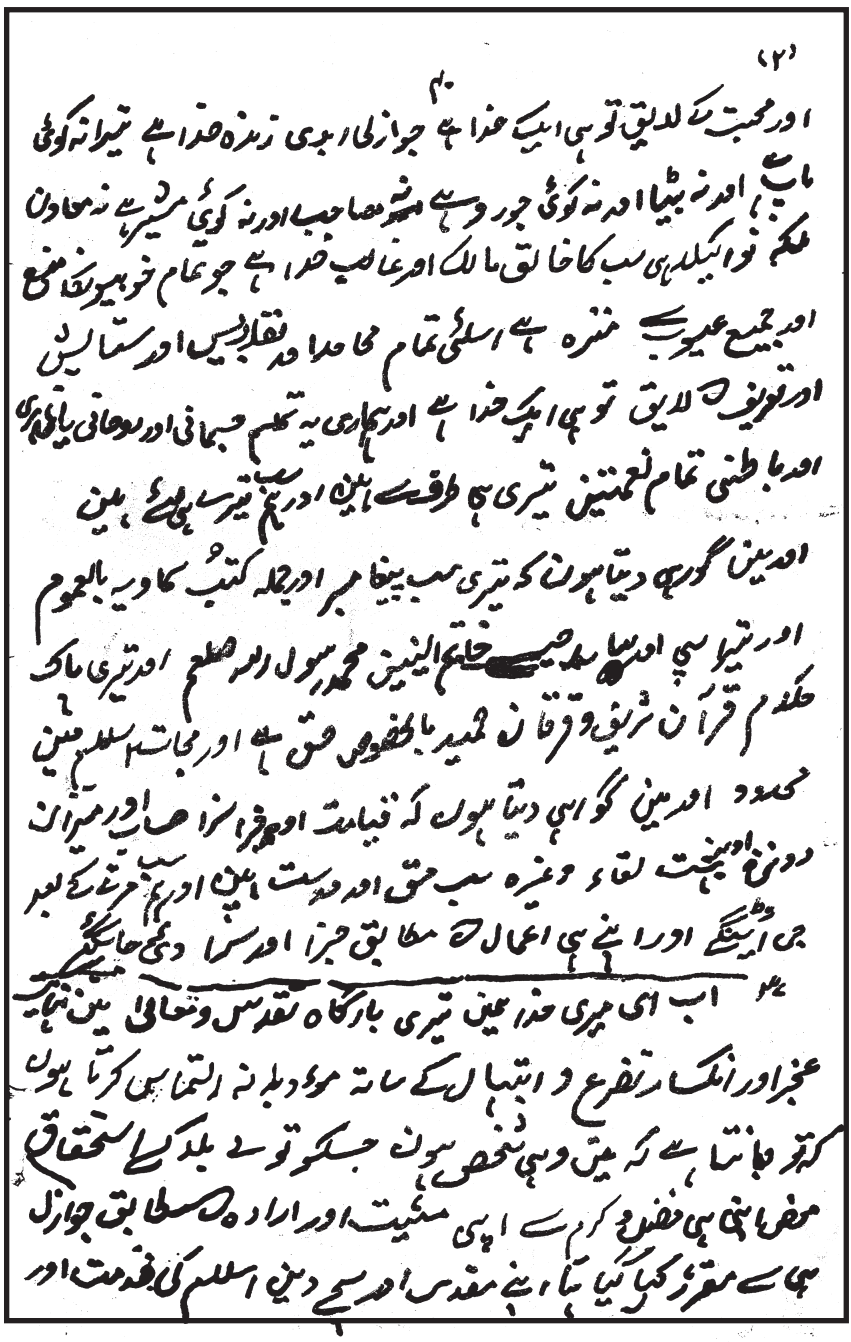
[Facsimile of the prayer of Charagh Din][1]

Mubāhalah prayer of Charāgh Dīn (p. 1)



1. As pointed out in the box above, this is a photocopy of the handwritten *mubāhalah* challenge to Charagh Dīn, resident of Jammu; its translation is given on pages 474–479. [Publisher]

Mubahalah prayer of Charāgh Dīn (p.2)



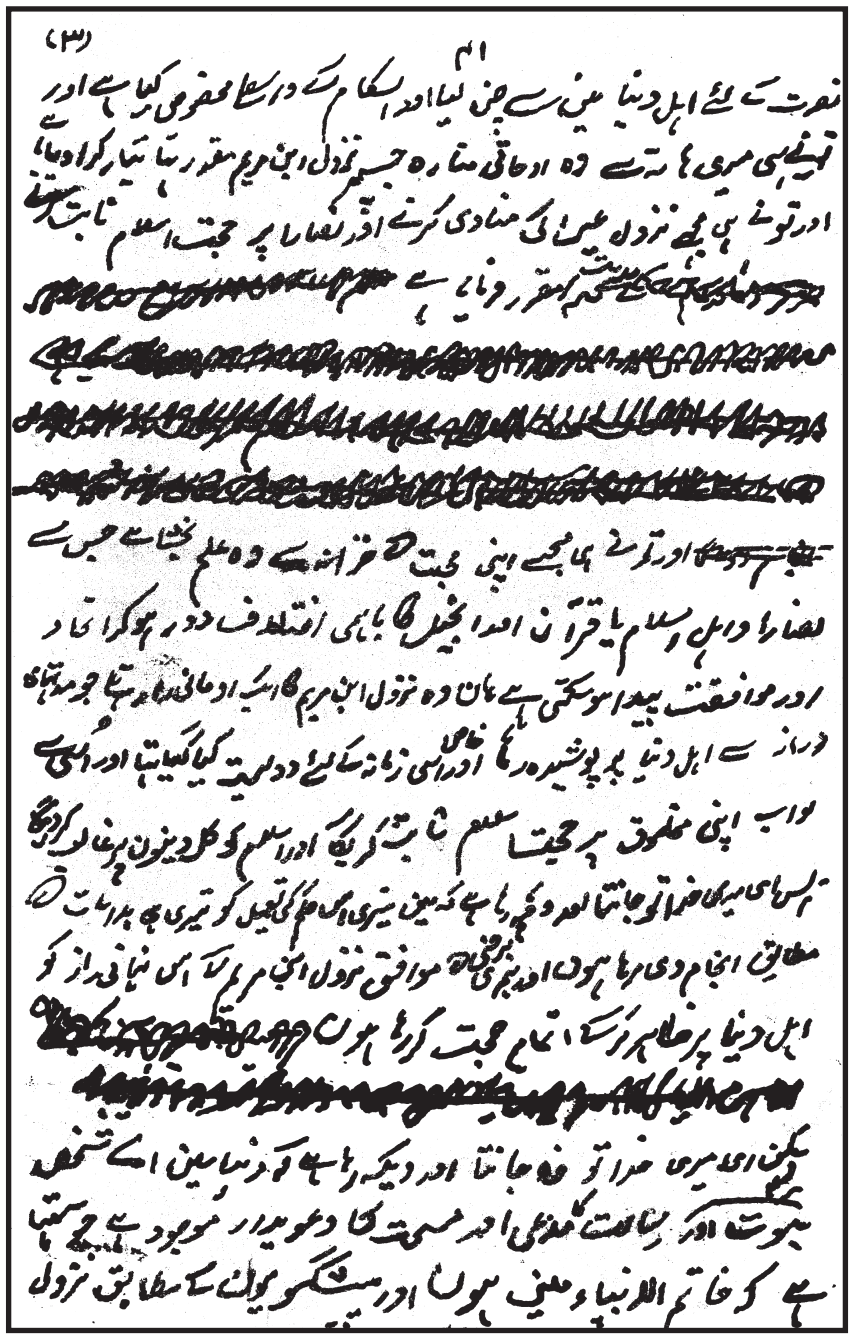
(۲)

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اور محبت کے لایق تو ہی ایک خدا ہے جو ازلی ابدی زندہ خدا ہے تیرا نہ کوئی
باپ ہے اور نہ بیٹا اور نہ کوئی جورو ہے نہ صاحبہ اور نہ کوئی مشیر ہے نہ معاون
بلکہ تو اکیلا ہی سب کا خالق مالک اور غالب خدا ہے جو تمام خوبیوں کا منبع
اور جمیع عیوب سے منزہ ہے اسلئے تمام محامد اور تقدیس اور ستایش
اور توصیف کے لایق تو ہی ایک خدا ہے اور ہماری یہ تمام جسمانی اور روحانی یا ظاہری
اور باطنی تمام نعمتیں تیری ہی طرف سے ہیں اور ہم سب تیرے ہی بندے ہیں
اور میں گواہی دیتا ہوں کہ تیری سب پیغامبر اور جملہ کتب کما وہ بالعموم
اور تیرا سچا اور سچا صادق خاتم النبیین محمد رسول اللہ صلعم اور تیری ماک
حکم قرآن شریف و فرقان حمید بالخصوص حق ہے اور نجات اسلام میں
محدود اور میں گواہی دیتا ہوں کہ قیامت اور جزا سزا حساب اور میزان
دوزخ اور بہشت لقاء وغیرہ سب حق اور واقعہ ہیں اور ہم سب مرنے کے بعد
جی اٹھینگے اور اپنے ہی اعمال کے مطابق جزا اور سزا دیئے جائینگے

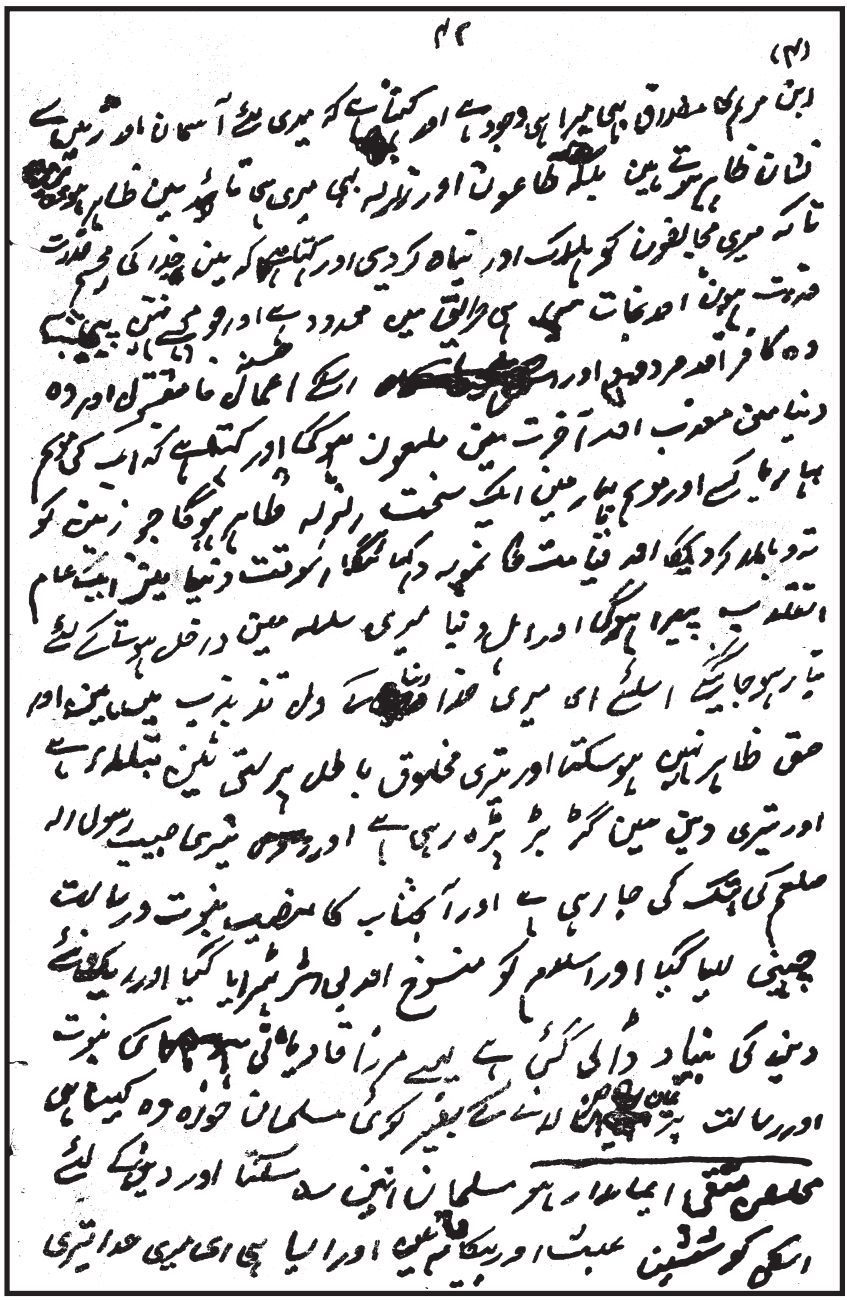
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اب اے میری خدا میں تیری بارگاہ تقدس و تعالی میں نہایت
عجز اور انکسار تضرع و ابتہال کے ساتھ مودبانہ التماس کرتا ہوں
کہ تو جانتا ہے کہ میں وہی شخص ہوں جسکو تو نے بلکہ اسی استحقاق
محض اپنی ہی تفضل و کرم سے اپنی مشیت اور ارادہ کے مطابق جو ازل
ہی سے مقرر کیا گیا تھا اپنے مقدس اور سچے دین اسلام کی خدمت اور



Mubāhalah prayer of Charāgh Dīn (p. 3)

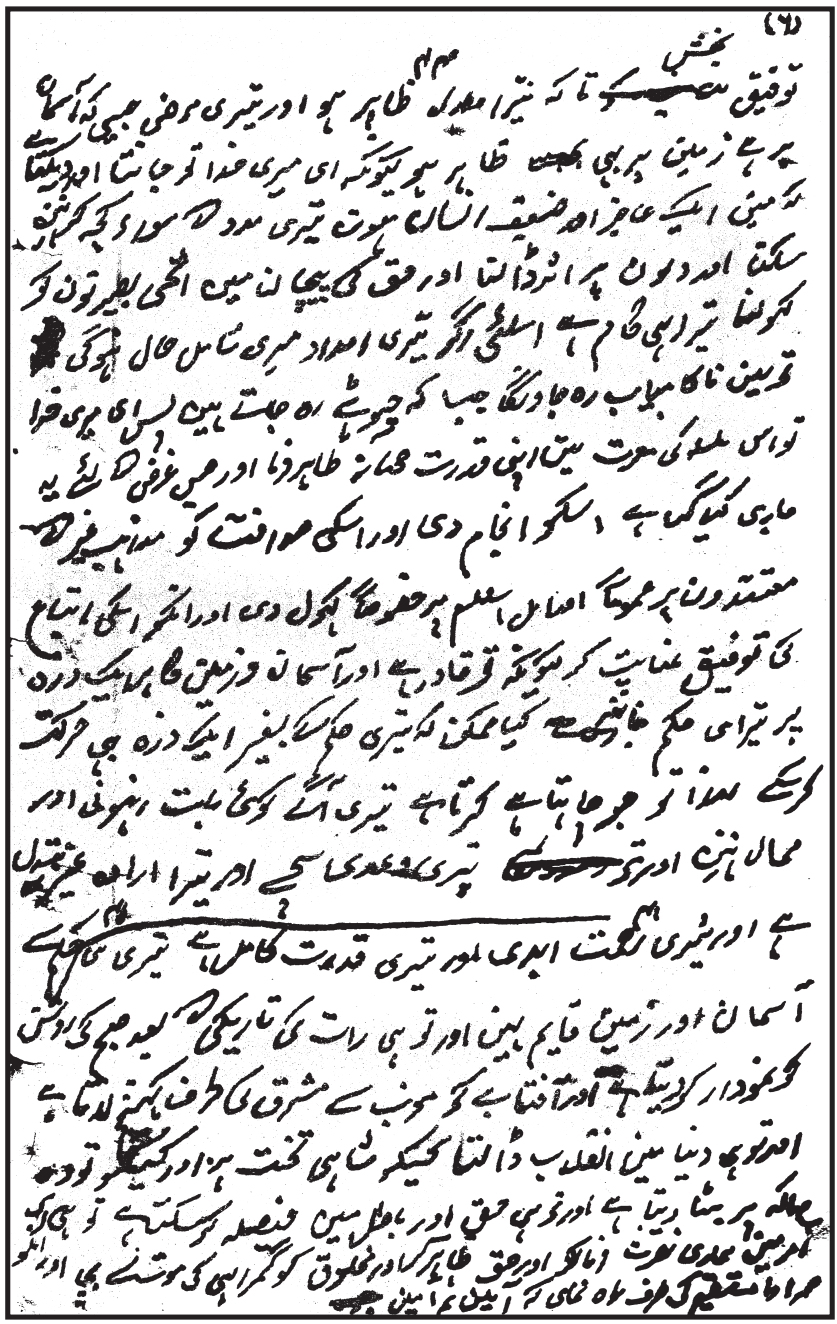
Mubāhalah prayer of Charāgh Dīn (p. 4)





Mubāhalah prayer of Charāgh Dīn (p. 5)

Mubāhalah prayer of Charāgh Dīn (p. 6)



ATTENTION: Let it be clear that Charāgh Dīn's public announcement[1] is incorporated into this book, *Ḥaqīqatul-Waḥī,* with the sole intent to help every fair-minded person realize that this man, who has already tasted the punishment of his misdeeds, was previously testifying to the truth of my claim. Later on, under the pull of his baser self, he joined hands with some Christian missionaries and became an apostate, and referred to me as the *Dajjāl* [Antichrist] etc. Also, he wrote the books *Mināratul-Masīḥ* and *I'jāz-e-Muḥammadī* in opposition to me.

Now, every fair-minded person can judge for himself that he is the same Charāgh Dīn who was the author of the public announcement reproduced below, in my support. And so long as he was among those who testified to my truth, God protected him from the plague and other afflictions. However, when he donned the garb of apostasy and tightened the girdle to malign and insult me, he was seized, and, in accordance with my prophecy and in conformity to his own *mubāhalah* prayer, he perished. فالحمد لله علىٰ ذٰلك [So Allah be praised for all this].

[Author—The Promised Messiah[as]]

1. Entitled 'Declaration of Truth—No. 1' which starts from the next page. [Publisher]

DECLARATION OF TRUTH[1]—NO. 1

REMEDY FOR PLAGUE

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۔
نَحۡمَدُہٗ وَنُصَلِّی عَلٰی رَسُوۡلِہِ الۡکَرِیۡم ۔

[In the name of Allah, the Gracious, the Merciful. We praise Him and invoke His blessings upon His Noble Messenger.]

A HEAVENLY SIGN

In Support of the Messiah of the Age

اِنَّ اللّٰہَ لَا یُغَیِّرُ مَا بِقَوۡمٍ حَتّٰی یُغَیِّرُوۡا مَا بِاَنۡفُسِہِمۡ

[*Surely, Allah changes not the condition of a people until they change that which is in their hearts.*]

Charāgh Dīn's Declaration—when an Ahmadi

It is no secret to the people of the Punjab and India how radical the changes are that have been brought about by the epidemic of the plague in the space of these few years. Whichever house, village, or town it enters, it does not depart it without wiping it out. Hearts tremble and bodies quiver at the sight of its terrifying onslaughts. Like lightning from the sky, it continues to consume the world. People are abandoning their homes and towns, and fleeing. Near and dear ones are being split apart. The world

1. There is a long footnote here by Charāgh Dīn. In the original Urdu edition of *Ḥaqīqatul-Waḥī,* the Promised Messiah[as] presented that footnote along with his main text. For the ease of readers, we have presented it after the main text of Charāgh Dīn on pages 527–531. [Publisher]

is totally enervated. Mankind is busy trying to discover possible means to safeguard themselves. The pity is that people are totally unaware of its true nature and remedy.

My heart is full of great concern and sympathy for mankind, because God Almighty has disclosed to this humble one the real, definitive, and absolutely certain remedy for it. Therefore, my heart, faith, and compassion for mankind compel me to reveal to the public this true remedy, which is a sure and sufficient treatment for this affliction and which contains within it all the necessary means for saving the world, so that those who are destined to partake of this heavenly bounty may be saved.

So let it be clear that for almost one year Allah the Exalted, has been revealing to me through spiritual visions that this age is one of spiritual resurrection. In other words, it is the harbinger and beginning of the age of peace and harmony which, in Islamic terminology, is called the victory of Islam and which, according to the Christians, means the glorious descent of the Messiah and his kingdom. It is the age in which satanic supremacy and the mischief of the Antichrist shall be lifted from the world. The earth shall be filled with the recognition of the glory of God as a bright day, and Allah's true worship, eternal righteousness, peace, and goodwill shall be established throughout the world. Nations will no longer fight with nations, nor shall kings fight with kings, and religious disputes shall disappear from the whole world. The people of the world, by accepting the same faith and practices, will display a perfect example of peace and tranquillity. All nations, enriched to the full by spiritual and material bounties, will display the perfect example of peaceful and harmonious coexistence. All wars and fighting, mischief and disorder, enmity and hatred, disbelief and sinfulness, suffering and affliction, shall be removed from the world; so much so that the lions and the oxen, the wolves and the sheep shall drink water together from the same

watering hole. The proof of this is present in the Holy Quran and other holy Scriptures.

Here I also want to make it clear that the Blessed Epoch, which has been so exalted, is the seventh millennium in the age of the world, which is destined to see the establishment of the divine kingdom in the world, and of peace and reconciliation like the day of the Sabbath. It has also been proven to me that this century constitutes the end of the sixth millennium. Therefore, whatever dramatic and wide-ranging changes are to take place in preparation for the spiritual resurrection shall come to pass in this very century. Thus, in preparation for this comprehensive and grand spiritual resurrection, God is pleased to make arrangements of two kinds: gracious and glorious. The gracious kind means that—in conformity with His age-old practice—just as He has been raising and commissioning His chosen ones for the guidance and reformation of the world in every age, in the present age, too, He has raised and appointed an elect of His own with the status of an Imam. His honoured name is **Ḥaḍrat Mirza Ghulam Ahmad of Qadian.** The purpose is that the world, under his guidance and by submitting to him, may be able to produce in itself the light of that holy spiritual transformation which is the condition precedent to the preparation of spiritual resurrection so that it may be found worthy of entering and sharing that peaceful and blessed kingdom of God that has been mentioned above and into which no unholy and mischievous person can enter.

The other strategy of God Almighty is one of glory and wrath. It is symbolized by **the plague** and **famine.** The purpose is that those who fail to reform themselves by benefiting from the gracious arrangements may be warned or destroyed by this wrathful strategy. As is the age-old divine practice, Prophets have come for every spiritual revolution in the past. Whenever the people crossed the limit in disbelieving and rejecting the

Prophets they were visited by chastisement. The Holy Quran and other holy Scriptures are full of such precedents. So, similarly, once again the same thing has happened now. When His Holiness made the argument clear, and fully conveyed it to the world at large, and duly and in every way established his claim to be the divinely appointed Imam—but the world did not desist from denying and denigrating him—God Almighty for His part, in keeping with His age-old practice, delivered this verdict from on high and He sent down a calamity for these present-day disbelievers just as He did in case of the disbelievers of the earlier Prophets. Therefore, this plague is that chastisement which, like the fire that consumes, is reducing the world to ashes. The hadith of the Holy Prophet[sa] positively records that in the Promised Messiah's time the plague will be so rampant that the earth shall be filled with dead bodies. It is recorded in the Holy Gospel, the Book of Revelation, chapter 16, that at the time of the Messiah's descent mankind will perish due to noxious and grievous sores by which is meant the plague. Besides, the Holy Quran emphatically warns that nations will perish in the Latter Days. For instance the Holy Quran says وَاِنْ مِّنْ قَرْيَةٍ اِلَّا نَحْنُ مُهْلِكُوْهَا قَبْلَ يَوْمِ الْقِيٰمَةِ اَوْ مُعَذِّبُوْهَا عَذَابًا شَدِيْدًا ؕ كَانَ ذٰلِكَ فِي الْكِتٰبِ مَسْطُوْرًا ['There is not a township but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment. That is written down in the Book.'] (*Sūrah Banī Isrā'īl* part 6) and also in *Sūrah ad-Dukhān* فَارْتَقِبْ يَوْمَ تَاْتِي السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ ۙ يَّغْشَى النَّاسَ ؕ هٰذَا عَذَابٌ اَلِيْمٌ ۔ اِلخ Meaning that, watch for the day when the sky will bring forth a visible smoke that will envelop the people. This will be a painful torment; and يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرٰى ۚ اِنَّا مُنْتَقِمُوْنَ We shall seize you with the great seizure. Verily, We will exact retribution. Again in *Sūrah al-Qiyāmah,* Allah says فَاِذَا بَرِقَ الْبَصَرُ وَ خَسَفَ الْقَمَرُ وَ جُمِعَ الشَّمْسُ وَ الْقَمَرُ يَقُوْلُ الْاِنْسَانُ يَوْمَئِذٍ اَيْنَ الْمَفَرُّ كَلَّا لَا وَزَرَ اِلٰى رَبِّكَ يَوْمَئِذِ ِالْمُسْتَقَرُّ Meaning that, when the moon and the sun are eclipsed

in the same month—that is, in Ramadan—people will seek but will not find a place to escape.

In addition to all this, there are many prophecies in holy Scriptures about this age. See Isaiah chapter 4 and 66:15; Psalms 50:3; Daniel chapter 12; Ezekiel 37:15-28; Habakkuk chapter 3; Zephaniah chapter 3; Micah chapter 4; Matthew 13:40, 24:15–31; Revelation chapters 15 and 16. There is a complete and graphic description of this era within these Scriptures.

Of course if the question is asked how should we believe that this chastisement has overtaken us on account of our opposition to the Imam of the Age, the answer to it is based on the following Quranic verses [1] و ما نهلك القرى حتّى يبعث فيهم رسُولًا 'We never destroy a town unless and until We first send our Messenger to it.' Elsewhere God says لِكُلِّ اُمَّةٍ رَّسُوْلٌ ۚ فَاِذَا جَآءَ رَسُوْلُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُوْنَ meaning that, the verdict about the people of an age is delivered only when a Messenger is sent to them. Hence, when on the one hand a Messenger—that is, His Holiness the Imam of the Age—is present who invites the world towards truth and righteousness; and on the other hand, he is rejected with such vehemence; and thirdly, a terrible chastisement too is so imminently waiting at the door; can it not be understood that it is this very hostility and opposition of ours that we are mounting against the one commissioned by Allah that has manifested itself in the form of chastisement which is facing us today? In other words, the real cause of this chastisement is none other than the very same denial and rejection that is, in a symbolic shape, confronting the world with such destruction وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ Meaning that, and that which they used to mock at shall encompass them.

1. Written as in the original letter of Charāgh Dīn; the correct verse is وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرٰى حَتّٰى يَبْعَثَ فِيْٓ اُمِّهَا رَسُوْلًا *Sūrah al-Qaṣaṣ,* 28:60. [Publisher]

We have seen with our own eyes[1] and heard with our own ears that the opponents used to ridicule and mock the prophecy of His Holiness the Messiah of the Age, peace be upon him, regarding the plague which was to overtake the Punjab that had been published four years ago and would demand where the promised plague was. In addition to all this, when there are hundreds of precedents in the Holy Quran and other sacred Scriptures to the effect that in the earlier ages too, the end of those who rejected each and every appointee of God has invariably been death and destruction, and every people were visited by a different kind of affliction, then is there anything that can prevent us from believing that the present chastisement is also the result of the very same opposition? Not at all! Indeed, without the least shadow of any doubt, this too is the same weapon of glory and wrath of God Almighty that has always come into being to destroy the opponents of His true Messengers.

Now that we know the cause, we should try to apply the cure which is as follows**: We should accept the claim of the Imam of this age, the Promised Messiah (peace and blessings be upon him); sincerely choose to put on the yoke of obedience to him and try to live, with all honesty, under the benign influence of his guidance and attain a holy and living spiritual transformation which is free from all sin and rebellion.** As such each person, family, tribe, or residents of a town who choose to do so shall, by God's grace, be saved from this affliction, because the door to divine acceptance is still open.

Therefore, repentance on anyone's part, if sincere, will be accepted. But a time is about to come when people will repent

1. [Comment by the Promised Messiah[as]] God knows what happened to these eyes afterwards.

but their repentance will not be accepted. Nations will cry before God but will not be heard. The world shall turn to God, but the outcome will be despair, as is said [in the Holy Quran] رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ أَنَّىٰ لَهُمُ الذِّكْرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ There will come a time when this affliction will spread throughout the world. This catastrophe shall be worldwide. No town or village, except as Allah wills, shall be immune. Rather, the plague shall be rampant even in the rivers and forests. At that time people will try to find a place to flee but will find none. As is said [in the Holy Quran] يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ كَلَّا لَا وَزَرَ ['On that day man will say, "Whither to escape?" Nay! There is no refuge!'] Because it is the fire of God's wrath, it will not die down until it fulfils its purpose and wreaks vengeance on the opponents of God. Therefore, out of sympathy for mankind of which my heart is full, I hereby warn all of God's creation that before this calamity assumes worldwide proportions and decimates with its poison even the jungles and the rivers, and before this fire of the wrath of God gets ready to reduce the world to ashes, repent and implement what will safeguard you, which is as follows:

1. Believe God to be One; repent of all *shirk* [association of partners with God], disbelief, and sin. Demolish all apparent and hidden images and idols from your heart and place your reliance only on the One God.

2. Believe in all the true Prophets and all the heavenly Scriptures in general, and in the Arabian Prophet Muhammad, may peace and blessings of Allah be upon him, and the Holy Quran in particular, and engage yourself, with sincerity of heart, to follow Islam—the perfect and living religion of Allah the Exalted.

3. By sincerely accepting the claim of His Holiness the Promised Messiah, peace be upon him, to be the divinely appointed Imam

and by entering into his peaceful and blessed Jamāʿat try to obtain that perfect light of spiritual existence, which delivers a person from this affliction and chastisement of God.

4. Everyone should be sincerely penitent in the presence of God and abandon all sin and misdeeds of which one is guilty. He should be ever busy offering the five daily Prayers and otherwise remain engaged in prayer and seeking forgiveness, and always remember death. He should ever remain sincerely busy discharging his obligations to God and to His creatures. Also, to the best of his capacity, he should be compassionate to the poor, the weak, and the helpless; and as far as possible, devote his life and property in earnest submission to God with a view to earning His pleasure and in the service of humanity.

5. He should sincerely remain obedient and grateful to this kind Government and should never even think of disturbing the peace or becoming involved in any manner of rebellion.

6. All residents, whether of towns or villages, should observe the fast and whole communities should go out to the jungles and open spaces and supplicate God with great humility and pathos that He may ward off this imminent catastrophe and during this prayer seek the intercession of all the Prophets and saints in general and of the Holy Prophet, may peace and blessings of Allah be upon him, and of the Imam of the Age, the Promised Messiah, peace be upon him, in particular.

7. Every nation and group, after earnest penitence and with faith in God, in His Perfect Messenger, may peace and blessings of Allah be upon him, and in the Imam of this age, make earnest requests to His Holiness, the Imam of the age, peace be upon him, to pray that this calamity may be removed. If the world acts

in accordance with my submission, I declare with full certainty that this ominous visitation will, by God's grace, be removed from that specific person, home, nation, city, or that part of the country where an exemplary kind of pure transformation is brought about because **the real cause of it all is sin and the opposition to the Imam of the Age.**

Therefore, as long as the real cause of this affliction is not removed and the fire of God's wrath, which has been lit due to opposition and sin, is not eradicated, this chastisement will not be averted from the world. But I am afraid the world—taking this submission of mine lightly and ignoring it—will lose the opportunity of acceptance of prayer, closing the door of repentance. This happens when mischief crosses the limits and the time for the final verdict arrives. Then, even the prayer [for mercy] of the Prophets in favour of the opponents is not accepted. Look, Ḥaḍrat Nūḥ[as] [Noah] prayed for his son Kan'ān who was one of the deniers and disbelievers at the time of the deluge, but his prayer was not accepted (See *Sūrah Hūd,* Rukū' 2[1]). Similarly Pharaoh, when he was on the verge of being drowned, expressed belief in God but it was not accepted.

Of course, repentance is accepted [by God] if one repents prior to that specific time. The Holy Quran says وَلَنُذِيقَنَّهُمْ مِّنَ الْعَذَابِ الْأَدْنٰى دُوْنَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُوْنَ meaning that, repentance is accepted when there are only the slightest of signs of impending chastisement. I, therefore, remind people again and again that this is merely the beginning of the divine chastisement of the world that has become manifest. Its peak and end is most terrible. Therefore, people ought to turn to God before that hour of death and destruction. They should obey God, the Holy Prophet[sa], and the Imam of the Age. They should try to repent

1. Actually this reference appears in Ruku' 4 of *Sūrah Hūd*. [Publisher]

and abandon sinfulness and seek to ward off this calamity with the help of prayer and seeking forgiveness and by bringing about a virtuous and pure transformation in themselves so that they may remain secure against this cataclysmic chastisement, because there is this firm promise of Allah the Exalted that on such occasions He always bestows protection only to those who believe, as He says [1] ذلك حق علينا ننجي المؤمنين ['It is incumbent upon Us to save believers']. Now I close this subject with the prayer that may Allah save us and indeed all believers from this calamity and guide us to the right path and enable us to achieve mutual peace and amity. *Āmīn,* again *Āmīn!*

Now I would like to submit for the attention of my spiritual brethren of our Jamā'at that we have two kinds of means to save ourselves from the fire of divine wrath and this terrible chastisement; one is faith, and the second is righteousness.

Faith means to believe with absolute certainty that there is no way to escape from this divine chastisement except by having perfect faith in and sincerely following our Guide and Master, His Holiness, the Imam of the Age, peace be upon him. If we will be saved, we will be saved only by sincerely following His Holiness and if we will perish, we will do so only because of opposition to him. Indeed our life and our death lie in submission or in opposition to him.[2☆]

Righteousness means that we always remain fearful and be ever on our guard lest, in any matter, we fall short of the guidelines prescribed by our Guide and Master or lest we remain outside the peace-giving obedience to him such that we suddenly become the victims of the chastisement of God, **because there is no safety or refuge from this chastisement except**

1. This is as transcribed in Charāgh Dīn's original declaration. The actual text in the Holy Quran is كَذٰلِكَ حَقًّا عَلَيْنَا نُنْجِ الْمُؤْمِنِيْنَ (*Sūrah Yūnus,* 10:104). [Publisher]

2. ☆ This statement of his indeed proved to be exactly true. [Author]

submission to Ahmadiyya. Whosoever remains within it, will certainly survive. Because we firmly believe that this calamity, which is leading the world to annihilation by killing people, is due only to the opposition to His Holiness the Imam of the Age, peace be upon him, so it would be contrary to the way of Allah for this calamity to adversely affect the sincere followers of His Holiness in any way.

This is an established truth borne out by hundreds of precedents recorded in the Holy Quran that, in the earlier ages, the sincere believers of the Prophets, peace be upon them, had been saved at the time of chastisements. This is not something that was operative in the past alone. It is still in operation today as says the Holy Quran [1] كذلك حق علينا ننجي المؤمنين but with the condition that one must be a sincere believer; for, if one is not a believer, one cannot escape simply because of a physical familial nearness of relationship as is illustrated by the case of the wife of Prophet Lūṭ [Lot] and the wife and son of Prophet Nūḥ [Noah].

Therefore, it is incumbent upon each and every believing Ahmadi brother that he keep himself engaged in praying and seeking forgiveness, always trembling and fearful lest he be guilty of any major or minor opposition to His Holiness the Imam[as] of the Age, so that we continue to redeem ourselves from all the defiance that is frequently committed by us due to our ignorance in subtle matters and that God Almighty may save us from His retribution. And as far as we know, we must safeguard ourselves from every disobedience to our Guide, the Imam of the Age, peace be upon him, because this chastisement is destruction for the opponents and a warning and an object lesson for us. Therefore, every one of our brothers should take

1. This is as transcribed in Charāgh Dīn's original declaration. The actual text in the Holy Quran is كَذٰلِكَ حَقًّا عَلَيْنَا نُنْجِ الْمُؤْمِنِيْنَ (*Sūrah Yūnus,* 10:104). [Publisher]

heed from observing the fate of others. فاعتبروا یا اولی الابصار۔ [So take a lesson, O ye who have eyes!] And keep oneself busy in trying to protect oneself from this calamity.

I urge this because it has been disclosed to me **that no one who sincerely belongs to this Jamā'at shall die of this ailment except the one who lives in hypocrisy.** Let it be known, therefore, that if anyone belonging to our Jamā'at falls victim to this calamity, the condition of his belief and conduct was not commendable for which he has been awarded this punishment.[1] This is so because Allah the Exalted does not allow His sincere believers to be included in the chastisement meant for His opponents. اَفَمَنۡ كَانَ مُؤۡمِنًا كَمَنۡ كَانَ فَاسِقًا ؕ لَا يَسۡتَوٗنَ [Is he, then, who is a believer like one who is disobedient? They are not equal.] Therefore every believer should be ever apprehensive lest, on account of any kind of defiance, he should be counted among the transgressors having suffered this calamity of divine chastisement.

In addition to this, I also submit to my worthy brethren that those who receive this announcement should try, with all their heart and soul, to promote its circulation for the sake of discharging their duty to support our Guide and Master, the True Imam, peace be upon him, and to have sympathy for mankind. If possible, let these words be reprinted by the funds collected from the Jamā'ats of your towns and its copies be sent to villages and smaller towns too.

Because, barring the obstinate and the prejudiced, naive people are succumbing to this divine retribution simply on account of their ignorance and negligence. Therefore, our Jamā'at is duty-bound to try to invite mankind to the right path and to save them from this deadly chastisement so that

1. [Comment] شَهِدُوۡا عَلٰۤى اَنۡفُسِهِمۡ اَنَّهُمۡ كَانُوۡا كٰفِرِيۡنَ They will bear witness against themselves that they were disbelievers, *Sūrah al-An'ām,* 6:131.

the existence of **this holy** Jamā'at proves to be beneficial to the welfare and good of humanity and so that the members of this Jamā'at may be judged by God Almighty to be deserving of a great reward. و باللہ التوفیق۔ [And Allah alone grants the ability].

With many greetings of peace,
The author of this announcement, the humble one,
Charāgh Dīn Ahmadi of Jammu
9 February 1902, Mufīd 'Ām Press Sialkot

[Footnote by Charāgh Dīn][1]

Here I also consider it appropriate to make it clear that this announcement of mine is not just from myself but is from Allah the Exalted as He has appointed me to testify to the truth of the Imam of the Age (peace be upon him) and the conditions of his hallowed times as is borne out by the meaning of the verse وَالْيَوْمِ الْمَوْعُوْدِ وَشَاهِدٍ وَّمَشْهُوْدٍ of *Sūrah al-Burūj* for یوم الموعود [the Promised Day] is none other than the present age and the term *mashhūd* (the one who is testified) means the Imam of the Age, the Promised Messiah (peace be upon him), and *Shāhid* stands for those persons who would bear witness to his truth by the command of God Almighty. Therefore, I bear witness with a sincere heart and recognizing Allah the Exalted to be Omnipresent and Omniscient, that without any doubt or reservation whatsoever, His Exalted Holiness, Ḥaḍrat Mirzā Ṣāḥib, has been appointed by Allah the Exalted as the Imam of the Age, and that obedience to him is the source of earning Allah's pleasure and any opposition to him is the cause of invoking wrath and displeasure.[2] Therefore, for the

1. Footnote by Charāgh Dīn is referenced from the main text on page 515. [Publisher]
2. [Comment] Despite knowing this, he had no fear.

satisfaction of the world at large, I consider it appropriate to hereby briefly set down some of my own dreams and visions.

Let it be clear to the readers that some twelve years ago I saw in a true dream that a light appeared in the shape of a column. It enveloped me and transformed my condition, making me pronounce the *Kalima-e-Tauḥīd* [Islamic proclamation of the Oneness of Allah]. After this, for a little more than a year, I continued to have visions of beholding God Almighty. When this condition began to subside, one night I saw God Almighty in a dream in which I became totally effaced into and united with Him. This state of ecstasy and pleasure in my heart lasted the whole day. After this, some seven years ago, I saw in a true dream that a large number of people were waiting at some place for Ḥaḍrat Masīḥ [His Holiness the Messiah], peace be upon him, and looking towards the heavens as if Ḥaḍrat Masīḥ[as] was about to descend. I also saw that they were having some hesitation about the building of a minaret for the descent of the Messiah. At that time I was shown written in a revealed book that the minaret upon which the Messiah would descend would be built by the hand of Charāgh Dīn; i.e. this humble one. At the same time it was disclosed to me as if there was no other person in the world sharing my name in the context of the construction of this minaret.

I was then shown in a dream about three years ago that all the nations of the world are making a lot of noise like sparrows. As I was watching them, I received the following revelation from Allah the Exalted: 'Tell them to come to this side so that they may find comfort.'

Again, after this I saw once in a true dream that an assembly of righteous people was arranged and I was included among them and people were congratulating me. And again I saw [in a dream] that the sincere followers of His Holiness are holding a public meeting in which I have been allotted the task of loudly inviting people to take the *baiʿat* [pledge of allegiance] with His Holiness, the Messiah, and take all those who respond into his august presence. Now a year ago

I saw in a true dream that a light appeared from the West which was many miles wide and as high as the heavens. This light came straight towards me. The closer it came, the less intense it became. When it came close to me, I saw, instead of the light, a single person who was holding in both his hands something that looked like two horse shoes and light came out of them as he moved them. And so as this person came close to me, he announced with great fervour, 'Present the sick!' At his command, I bowed before him. At this, he touched my head with the thing that he was holding in his hand and I saw that I had around my neck an iron shackle like the prisoners which I am opening with both my hands. So, a few days after this, quite like before, I was overtaken by a state of spiritual vision. My heart became steeped in such delight as if I were a king. One day, in a state of similar delight of rapture I was spiritually transported to the presence of the Divine. At that moment the reality about the Christian teachings—that is, the reality of the Gospel—was brought home to me. I was informed of the misperceptions of the Christians. Also, it was disclosed to me at the same time as if the Promised Messiah, peace be upon him (i.e. the Messiah of this ummah), was about to descend in all his glory and that I have been appointed to announce his coming and to communicate the glad tidings to the nations to join his kingdom. Then a few days later, in a true dream, it was shown to me that bright heavenly bodies looking like the half moon were floating down and that extending my hands, I am catching hold of them with the intent to present them to the Imam of the Age. Again in the same dream I noticed that at a certain place a large number of houses were being built for the Europeans and that on one side a holy person, namely His Holiness, is also seated. On all sides around him there is a curtain on account of which His Holiness is not visible from the outside. And from within the curtain His Holiness is admonishing the builders very severely to make haste and that if the job is not finished by the next day, their contract would be cancelled. Meanwhile, a wind happens to blow which casts aside the curtain behind which

Ḥuḍūr is seated and the luminous person of His Holiness becomes visible, shining like the sun. And this humble one saw that his blessed face is so very beautiful and bright, as if radiating divine light. I also saw that from head to toe His Holiness is dressed in extremely white and bright clothes. Then, stepping forward, I offered my *salām* [greeting of peace] and he received me with such kindness and affection as fully convinced me that I have been granted the favour and honour of being his servant, so much so that I find that my own dress has turned white and bright like his. Similarly, a saintly person, after focusing attention, had seen this dream about me that there is a pond, in the centre of which there is a brick building from within which there is emanating a flame of light. The holy person says that when he approached the gate of the building in order to determine the source of the light, he found that I was there inside it.

The point of the discourse is that there are many other similar dreams and visions which it will take long to describe. But it is well worth remembering that Allah the Exalted, has, through these dreams and visions, effectively established and proved to this humble one that I am one of the spiritual helpers of His Holiness the Promised Messiah, peace be upon him. Just as he was shown two helpers, in a true dream, in the early part of his claim to be the Messiah, the truth of which is testified to by a hadith of the Holy Prophet, may peace and blessings of Allah be upon him, to the effect that the Promised Messiah will descend resting his hands on the shoulders of two angels or men, hence my dreams and visions, as briefly described above, amply prove that of the two helpers mentioned in the blessed visions seen by the Holy Prophet[sa] and by His Holiness, I happen to be one of them. It is so, firstly, because I have been shown written in a revealed book that the minaret at which the Messiah will descend shall be built by the hand of this humble one. Secondly, in a vision God appointed me to proclaim the majestic descent of the Messiah and to convey the glad tidings to the nations that they should enter his kingdom.

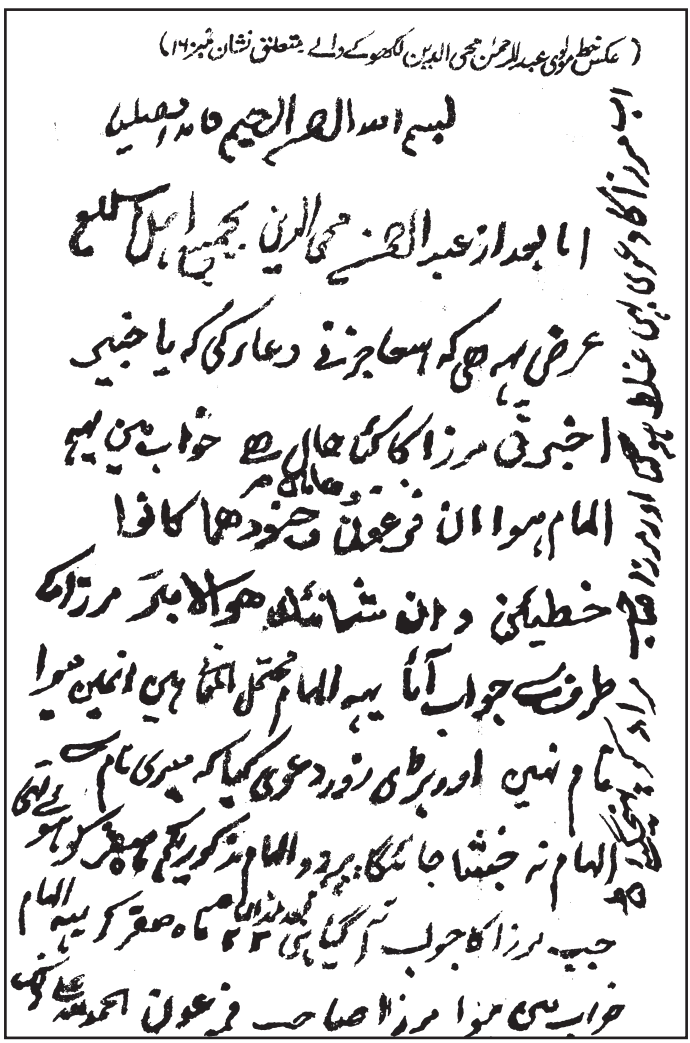
Thirdly, through His revelation, God has commanded me to invite nations to the deliverance from the plague. Fourthly, God sent down bright heavenly bodies to this humble one, by way of support to the Holy Imam of the Age. Fifthly, by His Holiness, I was granted the exalted office of being his attendant and attorney. Sixthly, I was bestowed the service of inviting nations to enter into the covenant of *bai'at* with His Holiness.

In the face of such self-evident arguments, is there any possibility to doubt that I am entitled to be one of the supporters of His Holiness mentioned in the hadith and true dreams? No, not at all. Of course, I confess I do not have the scholarly or financial wherewithal to reasonably claim to be a helper of His Holiness for, on both these counts, I find myself still unequipped and lacking. But I have faith in the promises and reassurances accorded to me by God that He will certainly bring this about. Rather, I hereby declare, with full certainty, that I shall not be made to leave this world until I fully carry out the service allotted to this humble one. Because His will and promises cannot be thwarted, I, therefore claim with self-assurance that **I am the Messenger of the Promised Messiah's glorious advent.** It is because hitherto the Promised Messiah's advent had been compassionate in nature and henceforth his coming shall be glorious in nature. In other words, people were persuaded and made to understand things, until now, in a gentle manner. But now God Almighty shall warn by means of His glorious and wrathful recourse, and it is to announce this very fact that I have been appointed.

[Author Charāgh Dīn]

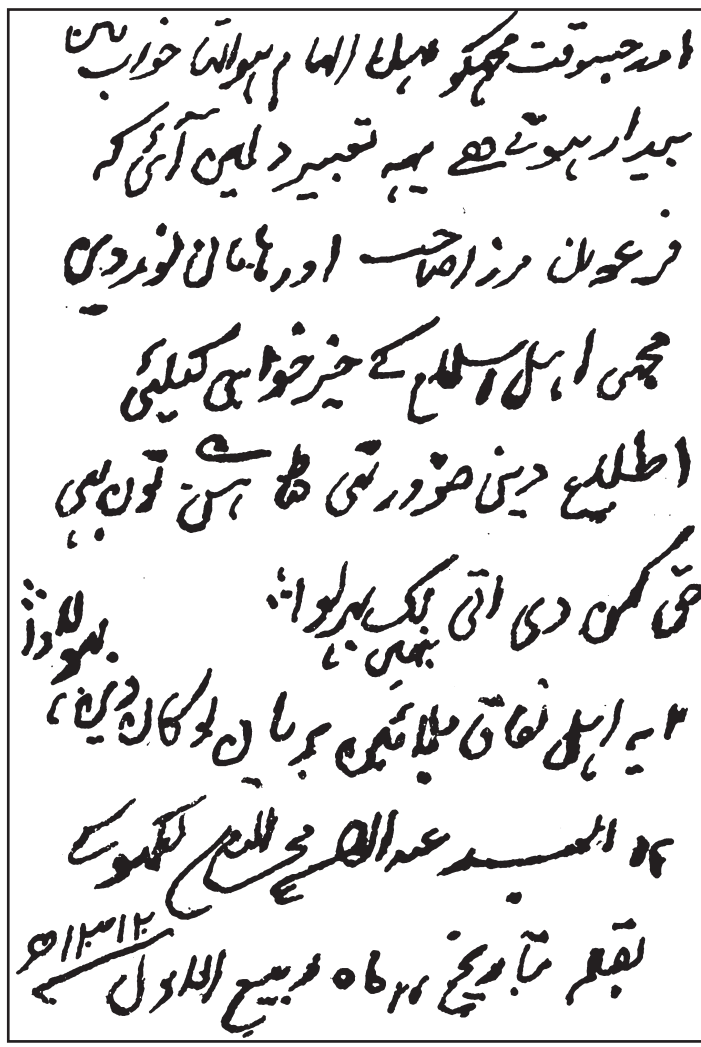
Impression of the original script of ʻAbdur-Raḥmān Muḥy-ud-Dīn of Lakhukay[1]

Letter of ʻAbdur-Raḥmān Muḥy-ud-Dīn of Lakhukay (p. 1)



1. A typed version and translation of the above text is given under the One Hundred Sixtieth Sign on page 446. [Publisher]

Impression of the original script
of ʻAbdur-Raḥmān Muḥy-ud-Dīn Lakhukay



Letter of ʻAbdur-Raḥmān Muḥy-ud-Dīn of Lakhukay (p.2)

EPILOGUE TO ḤAQĪQATUL-WAḤĪ

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ [1]
نَحۡمَدُہٗ وَنُصَلِّی عَلٰی رَسُوۡلِہِ الۡکَرِیۡمِ [2]

After finishing this book, such important facts became known, the inclusion of which into this book is necessary for the completion of this book. Those issues are discussed in what follows:

1. The *mubāhalah* [prayer duel] with Charāgh Dīn of Jammu has already been recorded in this book. Although it is a Sign by deliberating over which alone, a person who submits to the demands of reason, justice, and honesty, and who does not abandon the course of piety, can realize that I am from God and that I am in the right; nevertheless, the doubt could cross the mind of a sceptic that since Charāgh Dīn had already died of the plague, this *mubāhalah* might not have been from him, and the text of the *mubāhalah* might have been composed on my own after his death.

   I, therefore, postponed the publication of this book until Charāgh Dīn's heirs or friends published his book which contains the text of this *mubāhalah*. So, by the grace and

1. In the name of Allah, the Gracious, the Merciful. [Publisher]
2. We praise Him and invoke blessings on His Noble Messenger [sa]. [Publisher]

compassion of Allah the Exalted, their hearts were moved to publish that book which contains the essay of the *mubāhalah* and then they published that book in a matter of a few weeks and they named that book *I'jāz-e-Muḥammadī*.

The most gratifying part of this is that, despite their intense opposition, they could not remove the essay of the *mubāhalah* from the book *I'jāz-e-Muḥammadī*. It appears that Charāgh Dīn had, while he was still alive, publicly expressed his intention of writing an essay by way of a *mubāhalah* so that the one who is a liar should perish.

With great audacity and arrogance, he had labelled me a ***dajjāl*** and had alleged in his book *Mināratul-Masīḥ* ['The Minaret of the Messiah'] that I was none other than the promised *Dajjāl* who was to come. He had further written that, during a dream, Ḥaḍrat 'Īsā[as] [Jesus] had given a staff to him so that with this staff he could kill this *Dajjāl*. Then, once he wrote the wording of the *mubāhalah* in his book *I'jāz-e-Muḥammadī,* soon after its compilation, he contracted the plague. Although he was unable to publish his book within his lifetime, he had explicitly announced his intention to enter into the *mubāhalah* and had shown the text of the *mubāhalah* to a number of people.

Moreover, he had submitted the article to the scribe for transcription. This is why his friends, despite their intense opposition, could not muster the courage to expunge the text of the *mubāhalah* from the book. In actual fact, this was an act of Allah the Exalted that He prevented those people from realizing that the publication of the text concerning the *mubāhalah* would prove that Charāgh Dīn was a liar, because when Charāgh Dīn handed over the text of the *mubāhalah* to the scribe for transcription, both his sons—for there were only two—contracted the plague and died that very same day.

Furthermore, that text had not yet been transferred to

the stone slab (for printing) when Charāgh Dīn himself, by falling victim to the plague, delivered the verdict on the dispute between the two of us with his own death. In short, the text of the *mubāhalah* had become a well-known incident. This is why his friends published it nonetheless as part of the book *I'jāz-e-Muḥammadī*. When that text had been printed, we also purchased several copies of that book so that people would know that the text of the *Mubāhalah* that we had published as part of our book ***Ḥaqīqatul-Waḥī*** is exactly from this very Charāgh Dīn.

Although all this was sufficient evidence for public satisfaction, I felt that if we could get the original *mubāhalah* text which was written by Charāgh Dīn's own hand, and then take a photo of it, this evidence would have added lustre. Great effort was made for this objective and in the end, after the publication of the book, we were able to obtain not only that text, but also the entire manuscript of the book from the scribe of *I'jāz-e-Muḥammadī*. After this, I tried to have a photo taken of this text in some way. To this end, through the efforts of brother **Maulawī Muḥammad 'Alī** M.A., letters were written to the publishing houses in Calcutta, Bombay, and Madras where photos of written manuscripts are taken.

Although very high rates were quoted for making the photocopy—fifty rupees per page—we agreed to everything. This was the very reason why the publication of the book *Ḥaqīqatul-Waḥī* was delayed so much. In the end, with the grace of God Almighty, we succeeded in taking the image of that manuscript. Therefore, that image has been included in this epilogue.[1] The original writing of Charāgh Dīn which is the text of the

1. The photocopy of the handwritten *mubāhalah* challenge to Charāgh Dīn, resident of Jammu is given on pages 507–512. The translation is given on pages 474–479. [Publisher]

mubāhalah, indeed the whole book in the handwriting of Charāgh Dīn, is safe in our possession and whoever wishes to see it may do so, but for anyone who recognizes Charāgh Dīn's handwriting, it is not necessary to see the signed manuscript of Charāgh Dīn which is in our possession; rather, he would be satisfied by seeing its image.

2. The second point worthy of being recorded in this epilogue comprises those few prophecies which were fulfilled after the book *Ḥaqīqatul-Waḥī* was finished. There is also a prophecy which is a Sign belonging to the past. I did not remember to record it at the time of writing the other Signs. This is why it is now recorded in the epilogue. It is a great Sign of which many of the most vehement enemies and opponents of the author are witnesses. Therefore, I thought it proper that I should record this Sign too along with those Signs in the epilogue. They are as follows:

[Signs]

[Continued from Sign Number 187]

1. FIRST SIGN [188]—This Sign relates to Nawab Muhammad Ali Khan, the Chief of Malerkotla, concerning whom Allah the Exalted revealed to me that his wife would soon die. Along with the news of her death God also said:

درد ناک دُکھ اور درد ناک واقعہ
[Painful sorrow and painful event.]

I communicated this sad news first to the people of my home and then to others; I later had the prophecy published in the newspapers *Badr* and *Al-Ḥakam*. I was given this intimation by Allah the Almighty when the Nawab's [Muhammad Ali Khan] wife was hale and hearty. About six months later she began to suffer from tuberculosis; she was provided every possible treatment but in the month of Ramadan 1324 Hijrah she departed from this transitory world. Nawab Ṣāḥib had also been informed of this prophecy beforehand. Our learned friends Ḥakīm Maulawī Nūr Dīn, Maulawī Sayyed Muḥammad Aḥsan, and most of the respected members of this Jamā'at know of this prophecy.

Allah the Exalted, says in the Holy Quran:

فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ۔[1]

1. *Sūrah al-Jinn*, 72:27–28 [Publisher]

Meaning that, God does not reveal the plainly clear and manifestly lucid knowledge of the unseen to anyone except His Messengers.

It is therefore evident that there cannot possibly be a brighter hallmark of a Sign than the pronouncement of a fully detailed prophecy and its eventual manifest fulfilment exactly in the manner detailed.

2. SECOND SIGN [189]—Among those Signs the second Sign is that on 30 July 1906 and on several days thereafter, I was informed by revelation that a member of my Community would die suddenly by the bursting of his belly in the month of Shaʿbān.

In accordance with the prophecy, Miyāń Ṣāḥib Nūr, the migrant and companion of Ṣāḥibzādah Maulawī ʿAbdul-Laṭīf Ṣāḥib, suddenly died of a burst belly in Shaʿbān AH 1324. It was learnt that he had been suffering from a gastric tumour, but he did not feel any discomfort. He was a rather robust and strong young man. All of a sudden he felt pain in his stomach and his last words that he cried three times were, 'My belly has burst'; after which he died. And as foretold in the prophecy, he died suddenly in the month of Shaʿbān. This prophecy had been published well before its fulfilment in the newspapers *Badr* and *Al-Ḥakam*.

3. THIRD SIGN [190]—Among other Signs is the death of Saʿdullāh of Ludhiana, which took place in accordance with a prophecy, the detail of which follows.

When Munshī Saʿdullāh of Ludhiana exceeded all limits in his foul and abusive diatribes, and hurled so much abuse upon me, employing prose and poetry, that I believe he had the filthiest tongue from among my foul-mouthed enemies in the Punjab, it was then that I prayed to God Almighty that he may die a death of disappointment[1☆] during my own

1. ☆ As I will explain later that this man, i.e. Saʿdullāh, had predicted my death and announced that in his own lifetime I would die a disgraceful death. I had announced that he would die in my own lifetime. In the end my God proved me right and he died in the first week of January 1907, taking his frustration and humiliation with him. (Author)

lifetime and may his death be disgraceful. His verbal abuses were not the solitary cause of this prayer; rather, its main cause was that he was desirous of my death and used to heap curses upon me in verse and prose.

On account of his foolishness and ignorance, he desired my death and destruction from the very bottom of his heart, and it was his habit to pronounce لَعْنَةُ اللّٰهِ عَلَى الْكٰذِبِيْنَ ['The curse of Allah be upon the liars'] upon me. He ardently wished that I may die and perish within his own lifetime and that this Movement may suffer loss and decline so that I may be proven to be an impostor and thus become the target of curses by the people.

Although all my enemies harbour similar designs—to see me die and that I should die within their lifetime—but this man exceeded them all and fully participated in all the evil design which my unfortunate opponents tried to hatch. I do not believe that anyone has ever heaped such filthy abuse upon any Prophet and Messenger [of God] since the creation of this world as he has hurled upon me.

Anyone who might have come across his hostile poems, writings, and announcements would know how eager he was for my death and destruction, and how deeply desirous he was to see me humiliated and disappointed, and the extent to which his heart had become filthy on account of his hostility to me. It was because of all this that I had prayed for a death of frustration and disgrace for him within my lifetime. God was pleased to decree accordingly and he died within a few hours during the first week of January 1907 from the pneumonic plague and left this transient world along with all his manifold frustrations.

Maulawī Thanā'ullāh, editor of *Ahl-e-Ḥadīth* newspaper, has indicated the anguish and frustration in the death of Sa'dullāh on page four of his paper, and writes that his son had become engaged to Ḥājī 'Abdur-Raḥīm's daughter and the marriage ceremony was about to take place, but Sa'dullāh died. Sa'dullāh was not even bestowed the opportunity to witness the wedding of his son. He only had one son, and he had gotten together all the things needed for the wedding and he

was ready to take this inauspicious event to its conclusion within a few days, but the Angel of Death intervened and took hold of him.

This observation on the part of Maulawī Thanā'ullāh is quite understandable because some of my followers had repeatedly reproached him by saying, 'Some thirteen years ago, the Promised Messiah had received the following revelation about you:

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ

Meaning that, your foul-mouthed opponent Sa'dullāh's lineal succession shall be cut off. Then, why do you not marry your son with someone to allow your lineal succession to continue?'

It is, therefore, quite probable that in the face of such persistent reproaches, Sa'dullāh might have made some wedding arrangements for his son. But the arrangements for the wedding were still being made when Sa'dullāh's time arrived to depart for the next world. Hence, the death of Sa'dullāh as soon as he started talking of [his son's] 'marriage' is, indeed, a disappointment. Therefore, there can be no doubt that he died a death of disappointment in accordance with my prophecy. And without a doubt, this is a disgraceful death and he could not ward off—try as he did—the intent of the prophecy that his lineal succession would not continue; nor was he able to defy the prophecy through any power [of his own] that he would die during my lifetime; and that, too, after witnessing my multifaceted progress.

As for Maulawī Thanā'ullāh's excuse published in his newspaper dated 8 February 1907 in which he asserts that since Sa'dullāh had left behind a son, how can he be called 'issueless', this is the kind of statement that exposes that he is either suffering from self-deception or is deliberately trying to deceive others; for any sensible person can easily comprehend that what Allah the Exalted had disclosed to me through His revealed Word is not a statement about Sa'dullāh's pre-existing condition. Also, everyone knows that at the time when the prophecy was announced Sa'dullāh's fifteen or fourteen year old son was alive but

despite the existence of the boy, God had designated him ابتر [*abtar*], i.e. issueless, and had declared اِنَّ شَانِئَكَ هُوَ الْاَ بْتَرُ that 'it is not you but your slanderer who shall be issueless.'

Since in his writings, Sa'dullāh repeatedly alleged that this person [i.e. me] is an impostor and would quickly be destroyed and that nothing would remain of him; therefore, in response to his words, which were full of sheer insolence and mischief, Allah the Exalted said, that, in the end, he himself would be destroyed and that no trace of his would be left behind. The prophecy should, therefore, be interpreted keeping in mind the context of the prophecy itself, for it forecasts the termination of lineal descent by declaring null and void the currently alive and existing boy and indicates that his existence or non-existence are equal. In this context, therefore, quoting the *Qāmūs*[1] etc. on the meaning of the word ابتر [*abtar*] is sheer nonsense and stupidity. The premise of this case is not that the boy was born after the prophecy. On the contrary, the boy who is present now was fifteen or fourteen years old at the time the prophecy was made, and he should be about thirty or twenty-nine at the present moment. Since he was very much alive when the prophecy was announced, an intelligent person can understand clearly that in the context of the prophecy, he is as good as non-existent and that after him succession comes to an end. This is what Allah the Exalted had made me to understand from it. No one can understand the meaning of a revelation better than its recipient, nor does anyone have the right to oppose his interpretation. Thus, since God Almighty has disclosed this to be the very meaning of the prophecy that this boy is as good as non-existent—that Sa'dullāh's succession will not go beyond him—and upon him the progeny of Sa'dullāh would end, then how utterly obstinate it is to go on insisting that Sa'dullāh was survived by a son subsequent to his own death!

O foolish one! This boy was very much alive when the prophecy was made. A close study of the Arabic idiom would show that the term

1. An Arabic lexicon. [Publisher]

ابتر [*abtar*] does not indicate that someone having children should die in a situation that all his children die in his lifetime. The actual indication of the term is the termination of the lineage. In the Arabic lexicon the term بتر [*batr*] means البتر: استيصال الشيء قطعًا—meaning that, بتر [*batr*] is said of something that is cut down to the very root, to eradicate something completely.

Thus, it is clear that this prophecy was about the future generation; that is to say, that lineal descent would terminate with the present boy and no future progeny would come from the existing boy as we shall discuss in detail in the following pages. In short, anyone possessing a nature endowed with the slightest of sense and shame would understand that when Allah the Exalted prophesies with respect to a particular person that his lineal succession would be cut off, the prophecy does not necessarily require that all his progeny should die in his very lifetime. Were it so, how would one designate the abolition of lineal succession when a person dies leaving behind one or two sons and sometime later these two boys also die, leaving no progeny behind? Is there any word in the Arabic lexicon to describe such a situation other than ابتر [*abtar*]? And would it be permissible to say that such a person is not issueless and the meaning 'total eradication' does not apply to him? Obviously this kind of thinking is nothing short of senseless stupidity. And in the Arabic language there is no other word except ابتر [*abtar*] to describe the condition of this kind of end to lineal succession. In fact, Arabs call a person ابتر [*abtar*] whose offspring die during his lifetime or after his death, leaving him with the title of having no sons and his succession is cut off. In any case, in every country a person is invariably described as ابتر [*abtar*] who happens to be issueless and whose line of succession has been terminated. No renowned scholar of the Arabic lexicon has ever stipulated that the binding condition precedent to being ابتر [*abtar*] is that a person's offspring should also die in his own lifetime. Furthermore, if a person's offspring do not die in his own lifetime but do so after his death and cut off his bloodline, does the Arabic language describe him by a name other than ابتر [*abtar*]? Indeed, as stated before,

the etymology of this word has a very wide connotation, for بتر [*batr*] in Arabic means to cut the very root.

Let it be clearly understood that the Arabic term ابتر [*abtar*] has a very wide import. *Lisānul-ʿArab*[1] says:

ابتر [*abtar*] means to root out, to eradicate, to cut from the very root. A second meaning of بتر [*batr*] is to cut off the tail etc.

1. ابتر [*abtar*] is said of the one whose tail has been cut off.

2. A particular species of snakes is also called ابتر [*abtar*]. This kind of snake is called Satan. If a pregnant woman happens to look at it, a miscarriage takes place.

3. And it is stated in the *aḥādīth* that every major action which is not commenced with glorification of Allah is ابتر [*abtar*].

4. And ابتر [*abtar*] is also said of one who has no successor, i.e. he has no son, or whose son has no son.

According to *Lisānul-ʿArab:* عقب [*ʿaqib*] means a son, as well as the son of a son. As such, anyone without a son is ابتر [*abtar*] and one whose son is without a son is also ابتر [*abtar*]. But, a person cannot be called ابتر [*abtar*] if any son from among his several sons becomes the cause of the continuity of his lineal succession. Thus, the person who dies and leaves no such child behind is also called ابتر [*abtar*]. The following words of God Almighty have been interpreted accordingly:

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ[2]

1. A classical Arabic dictionary. [Publisher]

2. Surely, it is your enemy who is without issue (*Sūrah al-Kauthar*, 108:4). [Publisher]

This verse was revealed about ʻĀṣ bin Wāʼil when he came across the Holy Prophet[sa] who was sitting [somewhere]. Pointing at the Holy Prophet[sa], he said, 'He is ابتر [*abtar*]', meaning that he has no son or a son's son. At this, addressing the Holy Prophet[sa], God Almighty said, 'O Muhammad, your detractor is in fact the one who is ابتر [*abtar*].' In other words, it has been so ordained that the progeny, of which he is so proud, shall be destroyed, in his own lifetime or soon after his death, and his lineal succession will be cut off.

It is quite clear that ʻĀṣ bin Wāʼil had children at that time. For, if he himself had been ابتر [*abtar* without an heir], it would have been baseless on his part to abuse the Holy Prophet[sa] as ابتر [*abtar*]. In short, it was a prophecy of God that his bloodline would be cut off in his own lifetime or thereafter. In fact, this was exactly what happened. It seems that he did leave some offspring behind who were wiped out after his death. Had his progeny died in his own lifetime it would certainly have been mentioned.

The translation of the remaining part [of the definition in *Lisānul-ʻArab*] is that here the term ابتر [*abtar*] can also be legitimately translated to mean one who is deprived of all that is good and is unfortunate. Furthermore, according to a hadith reported by Ibn-e-'Abbās, when Ibn-e-Ashraf came to Makkah, the Quraish said to him, 'You are the best of the Medinites and their chief'; he replied, 'Yes, I am exactly that.' At this the Quraish replied: 'Don't you see that this man'—meaning the Holy Prophet[sa]—'is weak, frail, and unimportant? He has no son, no brother; nor is he accompanied by any group of friends. He is alone, single-handed and cut off by his people who, on account of their religious hostility, have expelled him from their community and issued the edict that no one should interact with him or show any sympathy to him; and despite the fact that this man is neither held in any esteem nor does anyone know who he is, he still believes that he is better than us. But we are an honourable group of people, all those who have performed the Pilgrimage are from among us; we are their chiefs and we are the custodians of the Kaʻbah and those responsible for its

service. We also have the exclusive honour of offering drinking water to the pilgrims. This man on the contrary amounts to nothing.'

Upon hearing all these things, the unfortunate Ibnul-Ashraf replied, 'Of course you are better than this fellow who claims to be a Prophet.' It was then that God Almighty revealed about him and about the entire group of Quraish who used to say ابتر [*abtar*], and said:

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ[1]

Meaning that, Ibnul-Ashraf who said the Holy Prophet[sa] was ابتر [*abtar*] and the disbelievers among the Quraish who also called him ابتر [*abtar*] are in fact ابتر [*abtar*]; that is to say, their lineal succession would be cut off and every one of them would die deprived of any good and devoid of all blessings.

Now, no one can prove that all the Quraish who called the Holy Prophet[sa] ابتر [*abtar*] lost all their sons in their own lifetime or that they did not have any children. Were it so, they would never have designated him—the Holy Prophet[sa]—ابتر [*abtar*]. No intelligent person can ever accept that despite being ابتر [*abtar*] himself a person should denounce another as ابتر [*abtar*]. Therefore, one has to acknowledge that the Quraish did indeed have offspring. The second possibility that all their offspring died in their own lifetime is simply unthinkable. Reason can never accept such a possibility because there were not just one or two evil-minded and unholy people who used to say this about the Holy Prophet; such people ran into hundreds, and their offspring numbered into the thousands, and had they all died in their parents' lifetime, surely it would have raised great hue and cry in the land because such miraculous deaths of thousands of children and the deaths of their fathers who later died in an issueless condition was not the kind of miracle that could have remained a secret. Furthermore, it

1. Surely, it is your enemy who is without issue (*Sūrah al-Kauthar*, 108:4). [Publisher]

was but necessary that this should have been mentioned in the books of *aḥādīth* and history. For a certainty, therefore, it shows that after their death most of them were survived by their offspring and later in the course of time, in conformity with the prophecy, their lineal descent gradually petered out.

Hence, the Quranic prophecy about the infidels of Quraish, namely:

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ[1]

is exactly like the one I made regarding Sa'dullāh of Ludhiana on the basis of revelation of God Almighty and its fulfilment too will be similar. Let those who have ears that hear, listen!

The translation of the remaining part of ***Lisānul-'Arab*** is that the word ابتر [*abtar*] is applied also to a pauper and to a person suffering from loss, and also to implements like waterskins and leather buckets that are without a handle. All this shows that the term ابتر [*abtar*] is not exclusively meant to describe the condition of being without sons; rather ابتر [*abtar*] applies to every unfortunate and ineffectual one who is unsuccessful and ever in a state of loss. For instance, Sa'dullāh died in a state of frustration in achieving his schemes. He had certain plans against me which he absolutely failed to carry out. These will be discussed later. The foregoing investigation also proves that to be ابتر [*abtar*]one doesn't have to die a childless death. Even if his line of succession is cut off after him and does not go beyond his grandson, even then he is called ابتر [*abtar*]. As it has been pointed out before, hundreds of the evil-minded Quraish had designated the Holy Prophet[sa] ابتر [*abtar*] and these people possessed offspring. Islamic history does not prove that their sons and grandsons had died in their own lifetime. Rather, it was later that their line of succession was gradually

1. Surely, it is your enemy who is without issue (*Sūrah al-Kauthar*, 108:4). [Publisher]

cut off. Hence, the sole purpose of the prophecy which God Almighty revealed to me was that in the end, Sa'dullāh's bloodline would be terminated; consequently, its signs too became so manifest that despite the fact that since [the announcement of] the prophecy some twelve years have passed but neither he nor his son have been granted any son. Does this state of affairs not give at least some fragrance of the impact of the prophecy? Sa'dullāh remained alive for about twelve years after the prophecy and all the while he did have a wife, but the process of having children was blocked very much like a dam is built to block a flood. And the son, who was present, and fifteen years of age at the time of the prophecy, came to be thirty years old, but could not even get married. Sa'dullāh was a robust young man, and was capable of having quite a number of sons born into his household after the prophecy, but no son was born to him who survived from the time of the prophecy until the day of his death, nor did his son have any children. Indeed, he is still deprived of marriage and it is said that he is perhaps thirty years old or even older.

Thus, the prophecy has manifested its truth, because, subsequent to the prophecy, Allah the Exalted put a stop to the birth of offspring in Sa'dullāh's household. Anyone possessing a grain of decency and dignity can understand that the cessation of the process of childbirth for the next twelve years starting immediately with the prophecy, and [ending with] the death of Sa'dullāh in this very condition, is no ordinary event that can be overlooked, particularly in view of the ill-fated Sa'dullāh's declaration against me that I would be destroyed together with all my children and that nothing would remain of me, and that my Jamā'at would disperse in utter disarray. God revealed to me concerning him that:

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ

Meaning that, it will not be you who will become ابتر [*abtar*] but it will

be your maligner who shall remain ابتر [*abtar*]. So now we should see what the end result of this prophecy was!

It is quite evident that the result was that the ill-fated Sa'dullāh became the target of wrath and anger, and became ابتر [*abtar*] in every meaning attached to the word in the lexicons. He was frustrated and thwarted in his designs, which is one meaning of the term ابتر [*abtar*] and I have just written out this meaning. Secondly, this meaning also proved true in his case that, in the end, he took up employment under Christian missionaries who are ever busy trying to malign the religion of Islam and thus he opted for a life of humiliation and became deprived of the goodness and blessing which is the lot of anyone who honours Islam. This was the consequence of his dedicated opposition against truth out of sheer mischief and mundane motives. Therefore, he suffered the regression that he did not accept the yoke of obedience to me, but accepted the yoke of obedience to the Christian missionaries. Thus, in this sense also he is adjudged to be ابتر [*abtar*]. Furthermore, as I have already stated, he also became ابتر [*abtar*] in the sense that, from the moment that God pronounced about him:

اِنَّ شَانِئَكَ هُوَ الْاَ بْتَرُ

[It is not you but your slanderer who shall be issueless.]

Allah the Exalted put a seal on his wife's womb. This revelation was communicated to him in very clear words that from now until death no children would be born to your household; nor shall your lineal succession continue afterward.

For a certainty, he must have tried very hard to have children to falsify this revelation; but all these efforts were to no avail, and in the end he died in frustration with every meaning of ابتر [*abtar*] proving true about him. While on the other hand he repeatedly supplicated against me, that this man is an impostor, he shall perish, his progeny too will die, and his Jamā'at will disintegrate, but the result of it was that three sons were born in my household after receiving this revelation:

اِنَّ شَانِئَكَ هُوَ الْاَ بْتَرُ

[It is not you but your slanderer who shall be issueless.]

And the membership of my Jamā'at increased to more than 300,000 and hundreds of thousands of rupees poured in and many Christians and Hindus became Muslims through my preaching. Is this not, then, a Sign? Has this prophecy not been fulfilled? To allege that Sa'dullāh's son is now engaged to 'Abdur-Raḥīm's daughter and will soon be married and that children will be born, is wishful thinking and is just idle talk[1☆] which is worth a laugh.

And the answer to this also is that the promises of God can never remain unfulfilled. This point should be made after marriage takes place and a child is born too. As of now, integrity demands that they should ponder seriously how this prophecy which Allah the Exalted manifested through me has been fulfilled in the same manner as the prophecy:

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ[2]

made by the Holy Quran, was fulfilled. As I have already stated, twelve years ago, God revealed to me about him that:

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1. ☆ This wish is quite like that of 'Abdul-Ḥaqq Ghaznavī / Amritsarī, when after the *mubāhalah,* spelling out its effect on his own person, he had said, 'My brother has died, I have married his widow. She is now pregnant and will give birth to a son and it would be considered the effect of the *mubāhalah.*' But the end result of that pregnancy was that nothing was born; and despite the passage of as many as fourteen years, he continues to be condemned to lead a life of frustration and humiliation. In contrast, after the *mubāhalah,* I have been blessed with the birth of a number of sons, and hundreds of thousands of people have sworn allegiance to me, and hundreds of thousands of rupees have poured in, and my fame has reached the ends of the world with honour, and most of my enemies died after the *mubāhalah* and thousands of heavenly Signs were manifested at my hands. (Author)

2. Surely, it is your enemy who is without issue (*Sūrah al-Kauthar*, 108:4). [Publisher]

اِنَّ شَانِئَكَ هُوَ الْاَ بْتَرُ

[It is not you but your slanderer who shall be issueless.]

And the door to the birth of children for Sa'dullāh was closed after this revelation. And Allah the Exalted, smiting his face with his own curses, granted me three sons after this revelation, and caused tens of millions of people to hold me in great esteem. The financial victories I was bestowed, both in cash and in kind, and the variety of gifts that I received, were so many that if put together they would fill up a number of rooms.

Sa'dullāh desired that I should be abandoned and left alone with no one to keep me company. Hence, Allah the Exalted frustrated him in his design and caused many hundreds of thousands of people to become associated with me. He desired that people should not help me, but Allah the Exalted made him witness in his own lifetime how an entire world had turned to me to be of assistance to me. And Allah the Exalted helped me financially in such a manner as none else had been helped for hundreds of years. He had desired that I should remain deprived of every honour, but God caused thousands belonging to every echelon of society to submit to me with their heads bowed. He desired that I should die in his very lifetime and that my children too should die, but Allah the Exalted caused him to die in my lifetime and in the period from the day of this revelation He bestowed upon me three more sons. Thus he died a death of frustration and disgrace. This, indeed, was what I had prophesied and it was fulfilled by the grace of Allah the Exalted.

And this prophecy in which I had written that he would die a death of frustration and disgrace during my lifetime, has been described in the following Arabic verses which form part of my book *Anjām-e-Ātham:*

وَ مِنَ اللِّئَامِ أرَى رُجيلا فاسقًا غولًا لعينًا نطفةَ السُّفهَاءِ☆
From among the sinners, I perceive one who is rebellious—
A devil condemned and the spawn of fools.[1]☆

شكسٌ خَبيثٌ مُفْسِدٌ ومُزوِّر نَحْسٌ يُسمّى السَّعْد فى الجُهَلاءِ
He is evil-tongued, evil-minded, a mischief-monger, and a glib liar;
An accursed one whom the ignorant have named Sa'd.

يا لَاعنِى اِنَّ الْمُهَيْمن يَنْظر خَفْ قَهْر ربٍّ قَادرٍ مَولَائِى
O ye who invokes God's curse upon me! [Beware,] God is watching you!
Fear the wrath of God, who is my All-Powerful Master.

انّى اراكَ تَمِيْسُ بِالْخُيَلَاءِ أنسيت يوم الطعنة النجلَاءِ
I see that you walk with conceit and arrogance—
Do you not fear the day when you will die by the plague that wounds?

لَا تتَّبع اَهْواءَ نَفْسكَ شقوَةً يُلْقِيْك حُبّ النّفسِ فى الخَوقاءِ
Be not the unfortunate victim of your selfish desires;
Your self-admiration will drop you down a dark pit.

فرسٌ خبيث خَفْ ذُرَى صَهَواته خَفْ ان تزلّكَ عدو ذى عَدْوَاءِ
Your ego is a wicked horse—Fear the height of this horse's back;
Fear lest its wild gallop thrust you down upon the earth.

اِنَّ السُّمُوْمَ لَشَرُّ مَا فِى العالم شَرَّ السُّمُوْمِ عَداوةُ الصُّلحَاءِ
Poisons are the worst of all that exists in the world;
And the enmity of the virtuous is worse than all poisons.

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1. ☆ As I have already written, these few verses were written with a clear conscience when the ill-fated Sa'dullāh's use of abusive language had exceeded all bounds. (Author)

اَذَیْتَنِیْ خُبْثًا فَلَسْتُ بِصَادِقٍ اِنْ لَمْ تَمُتْ بِالْخِزْیِ یَا ابن بِغَاءِ
By your wickedness you have caused me great pain;
I would not be the truthful one, if you do not die in disgrace.

اللّٰہ یُخزی حِزْبَکُمْ و یُعِزّنی حتّٰی یجیءَ النّاس تَحْتَ لِوَائِی
God will not only disgrace you—He will disgrace you along with your followers, yet He shall bestow honour upon me,
So much so that people will come into submission under my flag.

یَا ربَّنَا افْتَحْ بَیْنَنَا بِکَرَامَۃٍ یا من یریٰ قلبِیْ و لُبَّ لحائی
Our Lord! Settle this affair between me and Sa'dullāh; that is, cause the liar to die in the presence of the truthful one.
O [Ye All-Seeing One] who sees my heart, and sees what is concealed within me!

یَا مَنْ اریٰ ابوابَہ مَفْتُوحۃً لِلسَّائِلِیْنَ فَلا تَرُدَّ دُعَائِی
O my God! I see the doors to Your grace ever open
For those who pray, therefore accept my prayer regarding Sa'dullāh and do not reject it—that is, make him die the death of disgrace in my own lifetime.

☆ The death of Sa'dullāh is not one Sign but three: (1) My prophecy regarding his death; (2) Falsity of his prophecy about my death by way of the *mubāhalah.* He had prophesied that I would die in his lifetime; (3) Acceptance of my prayer regarding his death. (Author)

I have provided a translation of all these couplets below each couplet, the reading of which will clarify that I had engaged in a *mubāhalah* [prayer duel] through them with Sa'dullāh. And just as he had sought my death during his own lifetime by way of the *mubāhalah* in his book *Shahāb-e-Thāqib* ['The Piercing Flame'], so did I, challenging him, seek from my God the death of whichever one of us two is the liar, within the lifetime of the one who is truthful. This is why in the eighth couplet given above, I have said that, O Sa'dullāh, you have given me immense pain; thus, if you did not die a shameful death—that is, if in accordance with the aforesaid *mubāhalah,* you fail to die a death marked by frustration during my own lifetime—I would be proven to be a liar. And in the fourth couplet, it also has been indicated clearly that Sa'dullāh would die of the pneumonic plague. The term *ṭa'nah* indicates the term *ṭā'ūn,* that is, plague, and ***najlā'*** in Arabic means a vast wound. And this indeed is exactly what happens in the case of pneumonic plague, the lung becomes sore and bursts, resulting in a vast lesion. Even more remarkable is the fact that this prophecy was made when there was no trace of the plague in this country. This is, indeed, an example of the utmost depth and profundity of the knowledge of the Omnipotent and Omniscient God, that He intimated the very nature of Sa'dullāh's death at a time when this entire country was free from the plague.

The prophecy of God Almighty contained in the foregoing poetic verses indicated that Sa'dullāh would die in disgrace and humiliation in my very lifetime. The prophecy was fulfilled in its entirety and the pneumonic plague did away with him completely in a few hours and he passed away from this world in the very first week of January 1907. But here the question naturally arises as to why such a prophecy was made and why patience was not exercised in the face of such abuse? The answer is that Sa'dullāh had published his prophecy about my death and about the apostasy and disintegration of my Jamā'at four years before this prophecy in his book *Shahāb-e-Thāqib*. In this book he had written categorically that this man is a liar and an impostor

and, therefore, he would die an ignominious death and that his Jamāʿat would disintegrate and scatter. He had employed the most abusive language in conveying this news. Therefore, Allah the Exalted, whose indignation is aroused when the honour of the truthful is threatened, caused his prophecy to recoil upon him. The ill-fated Saʿdullāh had named his book *Shahāb-e-Thāqib bar Masīḥ-e-Kādhib* which means that fire shall descend upon this false Messiah[1☆] and destroy him. The prophecy he made about me consists of some Persian couplets and it is as follows:

Couplets of Saʿdullāh

اخذ یمین و قطع وتین است بہر تو　　بے رونقی و سلسلہ ہائے مزوّری

اکنوں باصطلاح شما نام ابتلا است　　آخر بروز حشر و بایں دار خاسری

The translation of these verses—which he addresses to me in his book—is the following:

> It has been ordained by God that He would seize you and cut your jugular vein and then, after your death, this, your false Movement, will be destroyed. And although you people say that trials do indeed come, on the Day of Judgment and even in this world you will die a death of loss and frustration.

And then after writing the Quranic verse لَوْ تَقَوَّلَ عَلَيْنَا[2] he says:

> You will suffer humiliation everywhere and there is no honour for you here or in the Hereafter.

It is evident from these words what he desired for me and he carried

1. ☆ Plague too is a kind of fire, and this is the fire that killed Saʿdullāh. (Author)
2. If he had falsely *attributed* even a trivial statement to Us (*al-Ḥāqqah,* 69:45). [Publisher]

all these manifold regrets and frustrations in his heart with him to the grave. This is a point worthy of great attention for the just-minded people that these parallel prophecies were by way of a *mubāhalah*. In other words, he had given the news that I would die and he thought it would be a death of extreme frustration and that it would take place in his own lifetime. And he used to pray for my death with great fervour and he was sure that this is what would happen. On the other hand, four years after his prophecy [about my death] God informed me that he would indeed die an ignominious death in my own lifetime, and that his death would be caused by a certain kind of plague. And I, for my part, used to pray for his death in order that my prophecy may be fulfilled. In the end, God proved me right and in conformity with my prophecy, he died in the first week of January, during my own lifetime. And who is there who can gauge the manifold frustration and humiliation with which he died? Is this humiliation and disgrace not enough that he died leaving behind him the very person whose death he had sought and publicly prophesied, and witnessing hundreds of thousands of people following this person? As for the Jamā'at whose destruction and extinction he had prophesied—he died having seen its extraordinary and miraculous progress with his own eyes. But that was not all. He used to pray very fervently that he would live to see a great number of his progeny in contravention to the revelation:

اِنَّ شَانِئَكَ هُوَ الْاَ بْتَرُ

[It is not you but your slanderer who shall be issueless.]

But in fact his offspring continued to die at birth. This was indeed a heart-rending pain which he experienced again and again. In fact no son was born to him after the revelation:

اِنَّ شَانِئَكَ هُوَ الْاَ بْتَرُ

[It is not you but your slanderer who shall be issueless.]

The lone survivor was the son who had been born prior to the prophecy. He has attained old age but there is no mention at all of his marital intentions, let alone the possibility of any children.

The supplicatory couplets written by him [Sa'dullāh] entitled *Qāḍīul-Ḥājāt* ['The Provider of all Needs'] adequately portray his sense of deprivation; they are the following:

Couplets of Sa'dullāh

جگر گوشہ ہا دادی اے بے نیاز ولے چند زانہا گرفتی تو باز

دل من بنعم البدل شاد کن بلُطف از غم و غصّہ آزاد کُن

ز ازواج و اولادم اے ذوالمنن بود ہر یکے قُرّۃالعینِ من

جگر پار ہائے کہ رفتند پیش ز مہجوریٔ شان دلم ریش ریش

O my Self-Sufficient Lord! You bestowed upon me the darlings of my heart,

But some of them you snatched back.

God my Lord! Grant me a better substitute, and help me, by Your grace, to eradicate worries and distress.

O my Gracious Lord! Each one of my wives and children is the delight of my eyes.

My heart is full of acute pain and grief,

On account of the death of my dear ones!

By just glancing over these painful poetic verses anyone can gauge how many regrets must have filled his heart over the death of his children and of being left issueless himself, and the regrets from which he could not save himself. And, as is clear from his book, for as many as sixteen years he continued to pray for him to be bestowed many offspring and for me to die and be destroyed. In the end, in the first week of January 1907, he died within a span of a few hours afflicted by pneumonic plague, deprived of the acceptance of all his prayers.

He did not want his death to take place during my lifetime; rather, he wished that I should die during his own lifetime. To this end, he had also announced a prophecy. He did not want me blessed with children or my Jamā'at to enjoy progress; rather, he longed for an abundance of his own progeny and he did not want anyone to help my Movement. But he died a most disgraceful death, deprived of the fulfilment of all his wishes.[1☆]

And I had informed him again and again about the will of God Almighty in using the term ابتر [*abtar*] in the revelation:

اِنَّ شَانِئَكَ هُوَ الْاَ بْتَرُ

[It is not you but your slanderer who shall be issueless.]

The intent of Allah the Exalted was that in future no children would be born to him and that his son, too would die ابتر [*abtar*] or issueless. Thus, he witnessed it for himself that although he survived for as many as twelve years after the prophecy and throughout this period he continued to pray also, yet he was not bestowed any progeny with the only exception of his son who was already some fifteen years old at the time of the prophecy. Furthermore, he took the unfulfilled wish of his to the grave that he could not even arrange his son's marriage. Thus was it his lot to suffer from the aggregate of all this humiliation in full accord

1. ☆ We should now see how, with his discomfiture, dismay, and disgraceful death, the meaning of this prophecy became clear that God would condemn him to an ignominious and disgraceful death as it was prophesied about him in the book *Anjām-e-Ātham*, twelve years before this event:

اٰذیتنی خُبْثًا فلستُ بصادق

ان لم تمت بالخزی یا ابن بغاء

Meaning that, you have caused great pain to me because of your inherent wickedness; thus, I shall not be held truthful unless you die a disgraceful death. So what greater disgrace could there be for the one who wanted to see me die, than dying himself in my lifetime? He craved for my downfall but died only after witnessing my prosperity and progress. (Author)

with the prophecy. It was also in regard to Sa'dullāh that after receiving the revelation from God Almighty I wrote the following announcement promising a reward of 3,000 rupees which was published on 5 October 1894, on page 12 of my book *Anwārul-Islām*. It is as follows:

> Go on quarrelling with the truth. Ultimately—O corpse!—you will behold what will be your end. O enemy of Allah! You are not fighting with me; you are fighting with God. I swear by God that just now on 29 September 1894, I have received this revelation about you:
>
> اِنَّ شَانِئَكَ هُوَ الْاَ بْتَرُ
>
> The translation of this revealed phrase is that Sa'dullāh, who designates you ابتر [*abtar*] and claims that your line of descent and other blessings will be cut off—this will certainly not come to pass; indeed, he himself shall remain ابتر [*abtar*]—issueless.

It must be borne in mind that in the Arabic language, the expression اِنَّ شَانِئَكَ هُوَ الْاَ بْتَرُ is never used except in the case of a confrontation. Use of this expression is permitted only when someone else has already pronounced one as ابتر [*abtar*] and then in rebuttal, such a one may be pronounced as ابتر [*abtar*]. So this expression bears witness to the fact that Sa'dullāh used to call me ابتر [*abtar*—issueless] and desired that I should die in his presence, bereft of all bounties and blessings—issueless and without any lineal descendant. Thus, God made him suffer that which he petitioned God for me.

I was not the first to wish that he should die ابتر [*abtar*] and unsuccessful, nor did I desire that he should die in my lifetime, but when he became the first to spew such things and blatantly published his prophecy about my death in his book *Shahāb-e-Thāqib,* and caused me immense pain and exceeded all limits in agonizing me, then after four years when I prayed to God about him, He informed me of his death. And God said:

Sa'dullāh who prophesies that you will remain ابتر [*abtar*], will himself suffer this fate, but I shall cause your progeny to prosper until the Day of Resurrection, and you will never be deprived of blessings.

میں یہاں تک تجھے برکت دوں گا کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے
I shall bless you so much that kings will seek blessings from your garments;

And I shall turn an entire world's attention towards you, but Sa'dullāh, bereft of all bounty and blessing, shall die an ignominious death in your own lifetime.

The events were manifested exactly in the same manner.

These are prophecies of God that cannot be averted. Had these been mere verbal declarations, which of my opponents would have acknowledged this prophecy of mine [to be true] today? However, since all these statements had been published twelve years ago as part of my books and announcements, no opponent has been left any path to escape them with the sole exception of someone like Abū Jahl, who abandons dignity and decency and declares the bright sunny day to be night and the shining sun to be devoid of light. Similarly, if Sa'dullāh had not published his prophecy about my death and disgrace and the destruction of my Jamā'at in his book, *Shahāb-e-Thāqib,* who would have believed me now? But God be thanked that on each side, the two prophecies were published in the shape of a *mubāhalah,* and in the end, it was as clear as a bright sunny day as to which side was favoured by God Almighty's verdict.

It should also be borne in mind that some harsh words about Sa'dullāh will be found in my books. You might wonder why such harshness about him was resorted to. However, just one look at his filthy prose and poetry would immediately dispel all such misgivings. This unfortunate man had transgressed so much in the use of

abusive and filthy language that I cannot imagine that Abū Jahl could have ever hurled this much abuse upon the Holy Prophet, may peace and blessings of Allah be upon him. Indeed, I say with full certainty that of all the Prophets of God who came to this world, none can be proven to have ever faced as evil-tongued an opponent as Saʿdullāh. He left no stone unturned in his opposition and hostility towards me. And even the lowest of society did not know the crude etiquettes of abuse known to him. It was as though he was fuelled by his abuse. He clamoured such harsh and filthy words with such cheek and disdain as is impossible except for the one who is evil at birth. The harshest of harsh words and the filthiest of filthy abuse issued forth from his mouth with such audacity and shamelessness that no man could possess such a filthy nature unless he was already born with it, endowed from his mother's very womb. Such men are even worse than a brood of vipers.

I exercised great restraint in the face of his foul language. I tried my best to restrain myself, but when he transgressed all extremes and the dam holding back his innate filth burst, then I, out of scrupulously good intent, used such words about him as were appropriate for the occasion. Although such words, as in the writing above, appear to be somewhat harsh, they cannot be categorized as any form of abuse. Rather, they are factually appropriate for the occasion and were written exactly as and when they were needed.

Every Prophet was lowly, meek, and humble, but there were occasions when they all had to use such words for their opponents. Thus, look how mild the teachings contained in the Gospels are claimed to be and yet, the same Gospels contain such expressions about the scribes, the Pharisees, and the Jewish scholars that portray them as being wicked, deceitful, mischief-mongers, a brood of vipers, wolves, unholy in nature, inherently vicious and that prostitutes would enter Paradise before they would enter therein. The Holy Quran also contains words like زنیم—*zanīm* [i.e. of doubtful birth]. Hence it is clear that an expression which is in keeping with facts cannot be categorized

as abusive and no Prophet was the first to use harsh words. On the contrary, they used such words only when the blasphemous language of the evil-natured unbelievers had crossed all limits. It was only then that they used such words either upon divine direction or under divine revelation.

This has also been my practice concerning all opponents. No one can ever prove that I was the first to use any harsh words about my opponents before any one of them used foul language. When Maulawī Muḥammad Ḥusain opened his mouth and so brazenly labelled me a *dajjāl* [deceiver], and got an edict drafted condemning me as an apostate, causing hundreds of Muslim clerics in the Punjab and India to hurl abuse upon me; denounced me as being worse than Jews and Christians; and designated me a liar, a mischief-monger, a *dajjāl,* a slanderer, an impostor, a swindler, a miscreant, a transgressor, and an embezzler; it was then that God made my heart incline towards defending myself against these writings with scrupulously good intent. I do not oppose anyone out of personal motives and I desire to do good to all, but what am I to do when someone exceeds the limits of all decency? I seek justice from God. All these *maulawīs* have hurt me, indeed hurt me very deeply, and have made me the target of their ridicule and derision in everything. What can I say except:

يٰحَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ[1]

Bear in mind that Sa'dullāh has been the target of a *mubāhalah* by confronting me twice. First, in the Arabic verses that I had previously recorded in *Anjām-e-Ātham,* I had prayed by way of a *mubāhalah* that God should destroy the liar. Of the couplets pertaining to the *mubāhalah* one is as follows:

1. Alas for mankind! there comes not a Messenger to them but they mock at him (*Sūrah Yā Sīn,* 36:31). [Publisher]

يَا رَبَّنَا افْتَحْ بَيْنَنَا بِكَرَامَةٍ يَا مَنْ يَرٰى قَلْبِیْ وَ لُبَّ لحَائِی

Meaning that: O our Lord! Settle this affair between me and Sa'dullāh;
You know only too well the condition of my heart.

And then another couplet about Sa'dullāh is as follows:

أَذَيْتَنِیْ خُبْثًا فَلَسْتُ بِصَادق اِنْ لَمْ تَمُتْ بِالخِزْی یَا ابْن بغَاءِ

Meaning that: You have caused me great pain because of your inherent wickedness;
Thus shall I not be held truthful unless you die a disgraceful death in my own lifetime.

Then again, on page 67 of my book *Anjām-e-Ātham* I have given the details of the second time I targeted Sa'dullāh for a *mubāhalah*. This invitation addressed a number of other *maulawīs* as well, whose names have been listed on pages 69–72 of my book *Anjām-e-Ātham*. The initial paragraph of the *mubāhalah* prayer is recorded on page 67 of the book *Anjām-e-Ātham* and it is as follows:

> Witness, O earth and O heaven! God's curse be upon the very one who, after receiving this booklet, neither presents himself for a *mubāhalah,* nor stops denouncing and insulting me as an unbeliever, and does not part company with those who ridicule me. O true believers! Do all of you, for the sake of God, say, '*Āmīn*'.

Furthermore, all those who are my bitterest enemies are listed and invited to a *mubāhalah* in the book *Anjām-e-Ātham*. In the first line on page 70, the name of this unfortunate Sa'dullāh appears as:

سعد اللہ نو مسلم مدرس لودہانہ

Sa'dullāh—a new convert to Islam and teacher in Lodhana.

As of today, twelve years, three months, and a number of days have passed since the announcement of this *mubāhalah*. Following this *mubāhalah* most of them fell silent. Of those who did not desist from maligning me, there would be only a few who escaped tasting death or suffering humiliation. For example, Nadhīr Ḥusain of Delhi, who was a leading figure in my opposition and was at the forefront of those invited to join in a *mubāhalah,* after witnessing the death of his very competent son, himself died leaving behind no progeny. Rashīd Aḥmad of Gangoh, whose name is recorded on page 69 of the invitation to the *mubāhalah,* became blind after my praying for his ruin and then died from a snake bite. Maulawī ʻAbdul-ʻAzīz of Ludhiana and Maulawī Muḥammad of Ludhiana, who are similarly named on this very page 69, also departed from this world soon after this invitation to the *mubāhalah*. And similarly, Maulawī Ghulām Rusūl, alias Rusul Bābā—whose name occurs on page 70 of the invitation to the *mubāhalah*—died at Amritsar of the plague after the invitation to the *mubāhalah* and [after] my praying for his ruin mentioned above. Similarly, Maulawī Ghulām Dastagīr of Qaṣūr, mentioned on page 70 of this same book, *Anjām-e-Ātham,* and who had published a *mubāhalah* of his own in his book *Faiḍ-e-Raḥmānī,*[1] died one month after the publication of that book. He did not die simply because I had invoked God's curse and sought God's chastisement upon him and other opponents who neither desist from mischief-making nor engage in the *mubāhalah* as documented in my book *Anjām-e-Ātham* on page 67, line number seventeen; but also his own *mubāhalah* was, in fact, also the cause of his death for after mentioning my name and his own name, he had sought from God the complete eradication of the one who was unjust in the sight of Allah. As a result, his eradication became effective only a few days later. On the same page, number 70, is entered the name of Maulawī Asghar ʻAlī. He, too, did not desist from using abusive language against me until he lost an eye on account

1. Printing error. Correct name is *Fatḥ-e-Raḥmānī.* [Publisher]

of the wrath of God. In like manner, the name of Maulawī ʻAbdul-Majīd of Delhi is included in the list concerning the *mubāhalah,* and he died of cholera in Delhi during February 1907.[1] Similarly, many others who styled themselves as ulema and custodians of shrines, did not desist from their invectives and abuse even after the invitation to the *mubāhalah*. As a result, God made some of them taste the cup of death, while others fell victim to all kinds of humiliation, yet others succumbed to the filthy past-time of deceit, fraud, and mundane pursuits to the extent that they were deprived of faith. Not a single one escaped the impact of this curse. And because Saʻdullāh had surpassed all others in abusive language, not only did he die full of frustration, but he also partook of every kind of humiliation, and despite lifelong employment, he still hungered for more. In the end, when he was at death's door, he took up employment in a Christian school and, in addition to suffering much humiliation, he was forced to suffer this last ignominy and accept employment with the Christian missionaries—a group who are the enemies of Islam and in whose schools a condition of employment is that one must lecture against Islam and where it is the practice to pronounce on a daily or a weekly basis such teachings about the 'divinity' of Ḥaḍrat ʻĪsā [Jesus Christ] as are a source of misguidance. In Arabic, ابتر [*abtar*] also means مُعْدِم [*muʻdim*] i.e. a pauper who has lost all his savings. Thus, he qualified himself to being an ابتر [*abtar*] of this kind too, because had he been financially blessed he would not have knocked upon the door of Christian

1. ☆ When I first visited Delhi, 'Abdul-Majīd himself came to my residence and said, 'These revelations are satanic.' He compared me to Musailimah al-Kadhdhāb [the Great Liar], and added, 'If you do not repent, you will face the consequences of falsehood and pretence.' I replied, 'If I am an impostor, I shall of course suffer the consequences of imposture; otherwise, whoever denounces me to be an impostor, shall not escape the reckoning.' In the end 'Abdul-Majīd died in my lifetime after this verbal *mubāhalah*. He had also published at the time a harsh public announcement against me which was probably sold at the rate of pennies. (Author)

missionaries in the last days of his life seeking employment—like a beggar—from those who perforce teach against Islam in their schools and colleges. It is certainly not the way of a true Muslim to seek their employment.

It is indeed a great pity that this man named Sa'dullāh, who had died, had listened to some of my oral discourses and had an ample opportunity to study my books, yet prejudice and bias are such a curse on account of which nothing was of avail to him. Ḥaḍrat 'Īsā having suffered death was not anything doubtful. Allah the Exalted had spelled it out in the Holy Quran and His Prophet[sa] had seen him in the company of the deceased Prophets during the night of *mi'rāj;* while, on the other hand, it is also proven from the Holy Quran and hadith that all Islamic *Khulafā'* [Successors to the Holy Prophet; spiritual leaders] will come from among this very ummah. Indeed, the *aḥādīth* also state that the 'Īsā who is to descend will be from among this very ummah. Despite all this, that unfortunate one failed to understand. Also, according to the earlier Scriptures and authentic *aḥādīth,* the great Sign of the last Messiah that had been given was that his coming would be simultaneous with the appearance of the *Dajjāl*. Moreover, the Holy Quran has shown that the *Dajjāl*[1☆] means the band of Christian missionar-

1. ☆ The meaning of the term *dajjāl* is none other than one who deceives, misleads, and tampers with the Word of God—it is such a one who is called *dajjāl*. It is so evident that the Christian missionaries are experts at this task more than anyone else because the *dajal* [deceit] and deception practised by others is comparatively mild, but the *dajal* on their part is so great that they are spending tens of millions of rupees to somehow or other raise a human being to the station of God, they have published hundreds of thousands of books and periodicals all over the world; and they travel to the ends of the earth with the same purpose in mind. This is why they are the greatest *Dajjāl* and indeed, in the context of the divine prophecy, there is no room for any other *dajjāl* because it is also there on record that the *Dajjāl* will issue forth from within a church and from among a people who shall rule the world and that their power and rule will last until the Day of Judgment. Under the prevailing conditions, is there any remaining part of the earth where the hypothetical *dajjāl* of our opponents will make his appearance? (Author)

ies whose lifelong pastime is to distort and tamper with [the original text]; because *dajjāl* means none other than one who hides the truth by distorting the original and tampering with it, and it is to this very point that *Sūrah al-Fātiḥah* draws our attention. Also the Quranic verse:

جَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ[1]

Proves that the *Dajjāl* will not be any group other than the Christians.

Since prevalence and dominance until the Day of Judgment is destined either for the Christians or for the Muslims who are the true followers, how can anyone with faith ever imagine that someone else who is opposed to Ḥaḍrat ʿĪsāas and denies his Prophethood will establish his dominance over the world? Such a thought is in clear contradiction to the inconvertible intent of the Holy Quran. Likewise, the hadith pertaining to the prophecy contained in *Ṣaḥīḥ Muslim* that the *Dajjāl* will issue forth from a church supports the verse of the Holy Quran just mentioned. And events also make this apparent, for the great tribulation that had been prophesied was ultimately brought about at the hands of the Christian missionaries. One hallmark of a man's wisdom is that he should keep an eye on events and reflect upon the aspects that are supported by the events as they unfold. God has likened this world to a single day in which the epoch of the Holy Prophetsa is likened to *ʿAṣr* [late afternoon]. Then, if the age of the Holy Prophet was likened to *ʿAṣr,* how should we, after the year 1324 [of Hijrah], designate the present age? Is this age then not close to sunset? If so, and if this is still not the time for the advent of the Messiah, then there would surely be no time left for his coming after this.

Similarly, in authentic *aḥādīth,* some of which are found in *Ṣaḥīḥ Bukhārī,* the epoch of the Holy Prophet is likened unto the time of *ʿAṣr,* so one has to accept that our own age is close to the time of the

1. Will place those who follow thee above those who disbelieve, until the Day of Resurrection (*Sūrah Āl-e-ʿImrān,* 3:56). [Publisher]

Resurrection. It is also learnt from some other *aḥādīth* that the age limit of the present world is 7,000 years. This sense is also supported by the following Quranic verse in which God says:

إِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ[1]

Meaning that, verily, a day with your Lord is as 1,000 years of your reckoning.

Thus, since we learn from the Word of Allah the Exalted that there are but seven days, there emerges an indication that the lifespan of the human species is 7,000 years. God has also revealed to me that the numerical value of the letters in *Sūrah al-ʿAṣr* according to the *Jumal* system,[2] is the number of lunar years lived by the human species until the blessed time of the Holy Prophet[sa]. Because God has used the lunar calendar, in accordance with this reckoning, our human species thus far has lived out 6,000 years of its life and now we are into the seventh millennium. It was, therefore, necessary that the like of Adam who, in other words is referred to as **the Promised Messiah,** should be born at the end of the sixth millennium which is symbolized by Friday, the day on which Adam was born. So was I brought into being by God. Thus, according to all this, I was born in the sixth millennium. And this is a strange coincidence that I was born on a Friday according to the calendar in use. Also, just as Ādams [the progenitors] were born male and female, so was I born as a twin. A girl was with me who was born first and then I was born after her. These are the facts of my life which provide the seeker after truth with clear evidence. In addition, there are thousands of other Signs some of which have already been recorded by way of illustration.

It must be borne in mind that upon hearing my Signs, it is the

1. *Sūrah al-Ḥajj*, 22:48 [Publisher]

2. In the Arabic *Jumal* system (also known as *Abjad*), each letter in the alphabet corresponds to a specific numerical value. [Publisher]

habit of Maulawī Thanā'ullāh, under the impulse of his Abū Jahl-like nature, to present half-baked excuses to justify his rejection of these Signs. On this occasion he had also demonstrated this same habit of his and, based on sheer falsehood, he had written concerning me in his paper, *Ahl-e-Ḥadīth,* dated 8 February 1907 that the revelation I had received regarding Maulawī 'Abdul-Karīm's health, that he would certainly recover, was false for he died in the end. What answer can I give to such falsehood except to say لَعْنَةُ اللهِ عَلَى الْكٰذِبِيْنَ ['The curse of Allah be upon the liars']? Will Maulawī Thanā'ullāh kindly explain that if the above-mentioned revelation was in fact received about Maulawī 'Abdul-Karīm recovering his health, then about whom were the following revelations that had been published in the *Badr* and *Al-Ḥakam* newspapers?

> **کفن میں لپیٹا گیا۔ ۴۷ سال کی عمر۔ انّا للّٰہ و انّا الیہ راجعون ۔ اُس نے اچھا ہونا ہی نہیں تھا۔ اِنّ المنایا لا تطیش سہامہا۔**
>
> **Was wrapped up in a shroud. Forty-seven years of age. Surely, to Allah we belong and to Him shall we return. He was not destined to recover. The arrows of death cannot be averted.**

Let it be clearly known that all these revelations were about Maulawī 'Abdul-Karīm except that I had once seen him in a dream as if he had recovered, but dreams are subject to interpretation. If you consult books about interpretation of dreams, you will find that death sometimes means health, and health sometimes means death. It often happens that in a dream one sees the death of a person and the interpretation is an extension of his life. This is the state of those *maulawīs* who are renowned as being highly 'trustworthy'. There is no evil deed worse than lying in the world. God compares such lying to filth yet these people do not avoid such filth. I have so clearly demonstrated Sa'dullāh's death in accordance with the prophecy, but will Maulawī Thanā'ullāh accept and acknowledge it? No, not at all. He will instead try to reject

it one way or another. These people are at war with God Almighty. They fail to see that had this been a man-made scheme, it would not have been attended by such blessings. Can any honest person ascribe such actions to the God of Honour and Glory that He should grant a reprieve lasting thirty to thirty-two years to a person after his claiming to be the recipient of revelation, and bestow upon his movement prosperity and progress day by day?

At a time when he did not have even a single follower, He gave him the glad tiding that: Hundreds of thousands of people shall be made to enter your movement and people will give you hundreds of thousands of rupees and a variety of gifts and presents. Thousands of people will flock to you from distant places so much so that the roads they travel on will develop ruts in them and become scarred with ditches. You should not become weary on account of the abundance of visitors; be not impolite to them. God will spread your fame throughout the world and He will show manifest magnificent Signs in your support. God will not rest content until He has made truth distinct from falsehood. Your enemies will try hard and resort to all kinds of fabrication, deceit, and stratagems, but God will frustrate them in their designs; God shall be with you at every step and He will grant you success in every field. He shall consummate His light at your hands. A Warner came into the world, but the world did not accept him, but God shall accept him and manifest his truth with powerful assaults. I shall demonstrate My light and shall raise you with a demonstration of My power. I shall protect you from every attack of your enemies even if the people do not save you. Even if people show no regard for your safety, I will certainly protect you.

These are the revelations from more than thirty years ago and all of them have been published in *Barāhīn-e-Aḥmadiyya* more than twenty-six years ago. This was a time when nobody knew me. I had no friend nor enemy, for I was, at that time, a mere nothing, just one from among the ordinary people, concealed in anonymity and obscurity. Then gradually things began to improve and all that had been prophesied some

thirty to thirty-two years earlier came to be manifested. And so far several hundreds of thousands of people have come to Qadian and have joined the system of *baiʿat* [pledge of allegiance]. And in reality people came to Qadian to perform the *baiʿat* in such large numbers that meeting them all would have exhausted me, had I not remembered this revelation:

و لا تصعّر لخلق الله و لا تسئم من الناس

[Do not turn away from Allah's creatures and be not tired of people.]

I would have failed to adequately discharge the requirements of good, high morals, had Allah the Exalted, in His kindness and mercy, not informed me of these events some thirty to thirty-two years ago. God has helped me financially too. This can be verified from the records of the money orders I have received through the Post Office. I have so far received several hundred thousand rupees. In addition, there is the money people offer in person or otherwise send by post in the shape of currency notes. The different departments of my Community also cost approximately 3,000 rupees per month. It is evident from this that the current monthly income is about the same, whereas at the time when the prophecy pertaining to financial victories was published in *Barāhīn-e-Aḥmadiyya,* no one contributed even a single penny per year, nor was there any hope of any such income. And thirty to thirty-two years have elapsed since this prophecy was made and it belongs to a time when not a single penny would come from anyone and no one as yet had entered into my Jamāʿat. I was rather like the seed that lay hidden beneath the soil as God Almighty Himself testified about me in *Barāhīn-e-Aḥmadiyya* published twenty-six years ago and the revelation reads as follows:

رَبِّ لَا تَذَرْنِي فَرْدًا وَّأَنْتَ خَيْرُ الْوَارِثِينَ

Meaning that, pray: 'Lord, do not leave me alone [and You are the Best of inheritors]'.

From this it is clear that at the time when this prophecy was made, I was all alone. And then, there is another revelation about me recorded in *Barāhīn-e-Aḥmadiyya* which is as follows:

كَزَرْعٍ اخرج شطأه ۔

Meaning that, I was like the seed sown in the earth.

In addition to these revelations, all the residents of this town and thousands of others know that at that time, I was—in fact—like a corpse that had been buried for centuries within a grave... and no one knew whose grave it is! Subsequently, Allah the Exalted manifested such wondrous glimpses of His power as constitute clear proof of His existence.

And then Allah the Exalted did not stop at this. He granted acceptance to hundreds of my supplications, some of which are recorded in this book by way of examples. In every legal case filed against me, I alone was victorious and God informed me in advance of each verdict that your enemy would be defeated. And everyone who entered into the *mubāhalah* with me, God Almighty either caused him to die, or a life of humiliation or paucity of means became his lot, or his lineal descent was cut off. And those who sought my death and abused me, ultimately died themselves. And God manifested so many Signs in my support that they cannot be counted. Let any wise person who fears God and is moved by His majesty and is reasonable enough to have regard for decency and honour, judge for himself whether the way of God is such that He treats anyone whom He knows to be an impostor and who lies in His name, the way He treats me. I assert with absolute truth that I was young when I started having these revelations and now I am old and almost seventy years of age, but over this period of thirty-five years, my God did not separate Himself from me even for a single day.

In accordance with His prophecies, He caused a large part of the world to incline toward me. I was poor and penniless—He gave me hundreds of thousands of rupees and informed me beforehand of these great financial victories. He granted me victory in every *mubāhalah,* accepted hundreds of my prayers and blessed me with innumerable bounties. Is it therefore conceivable that God would show such grace and kindness to a person who He knows lies in His name? Also, in the opinion of my opponents, I have been fabricating lies in the name of God for the last thirty to thirty-two years and that what I fabricate during the night, I present in the morning as the Word of God. And yet, as a result, God still grants me victories over those who style themselves 'true believers'; moreover, on the occasion of a *mubāhalah,* He either causes those who are opposed to me to die or disgraces them with humiliation. Additionally, in keeping with His prophecies, He is bringing people towards me and manifesting thousands of Signs. He helps me in every conflict, in every way, and at the time of every difficulty. He never vouchsafes such help to anyone unless they are truthful nor does He manifest such Signs in their support.[1☆] Even then, if Maulawī Thanā'ullāh, who nowadays exceeds the other clerics in deriding, ridiculing, and abusing me, does not stop this foul behaviour, I would happily accept an offer to enter into a *mubāhalah* with him. But this *mubāhalah* will not be held in Amritsar. I still have not forgotten the treatment meted out to me by the *Ahl-e-Ḥadīth* of that area when I rose to describe the beauties of Islamic teachings there in a gathering—as everyone knows—they prevented me from

1. ☆ It is quite remarkable that except me all those who claimed to be Mujaddids—like Nawab Ṣiddīq Ḥasan Khān of Bhopal and Maulawī 'Abdul-Ḥayy of Lucknow—died at the very beginning of the fourteenth century. And by the grace of Allah the Exalted, I have witnessed a quarter part of the century and Nawab Ṣiddīq Ḥasan Khān of Bhopal writes in his book *Ḥijajul-Kirāmah* that a true Mujaddid is one who is granted at least a quarter of a century. Now—O my opponents!—Be fair at least in something. After all, you are accountable to God! (Author)

delivering my address by raising a clamour and violating all norms of decent behaviour, and when I boarded my carriage to leave, it was pelted with stones, with no regard even to the authorities. Such a place is, therefore, not fit for holding a *mubāhalah;* Qadian, on the other hand is entirely suitable. Here I shall be personally responsible for the honour and safety of Maulawī Thanā'ullāh. I also undertake to pay all the travelling expenses incurred in his journey from Amritsar to Qadian and back. But the condition precedent will be that for two hours I shall explain to him why I claim to be truthful.

In case he dislikes the idea of coming to Qadian, a *mubāhalah* can still be held in the following manner: First I shall make sure that Maulawī Thanā'ullāh has read all the arguments I have recorded in the book *Ḥaqīqatul-Waḥī*. I shall ask only ten questions based on different parts of this book—*Ḥaqīqatul-Waḥī*—with a view to determining whether or not he has studied the book with complete attention. Then, if he answers these ten questions in accord with the contents of this book, the written text of a *mubāhalah* between the two sides will be published. If he agrees to this method, I will send him a copy of my book *Ḥaqīqatul-Waḥī* and thus we will settle this long drawn-out daily controversy once and for all. He will, of course, have the option after receiving the book to request a couple of weeks' grace with the view to prepare for the aforementioned examination.

I say it truthfully that he and his ulema brethren, in attempting to contradict me, pay scant regard to the Shariah. Rather, they manufacture a new shariah of their own. Whilst claiming to be *maulawīs* are they yet unaware that prophecies of warning can be averted? If a person against whom Allah the Exalted reveals a prophecy containing a warning, repents and exhibits remorse and humility, and no longer shows arrogance, the fulfilment of the prophecy can be averted. For instance, the Prophet Yūnus's prophecy concerning his people was averted on account of their crying and wailing and showing remorse. This even became a great trial for Prophet Yūnus and he was unable to understand why the prophecy had been averted. That is why God

put him into the belly of a whale. If a dear Prophet of God earned His displeasure on account of his failure to fully understand the prerogative of God, the Sovereign Lord, and landed himself at death's door, how much more dreadful would the plight be of those who are not only guilty of denying such divine prerogative with great audacity, but also of doing so with great temerity and disrespect? With great daring they repeatedly allege that the prophecy about Ātham was not fulfilled but take pains not to mention the condition precedent to its fulfilment. Can this be called honesty? There was not even a condition specified in the prophecy made by Prophet Yūnus, yet God, at the sight of the repentance and remorseful cries of his people, warded off the imminent chastisement. In the same vein, Maulawī Thanā'ullāh repeatedly mentions Ahmad Baig's son-in-law, insisting that he did not die as was prophesied, yet he is quite aware that the prophecy consisted of two parts. One part was about Ahmad Baig. As a result, Ahmad Baig died in strict conformity with the prophecy and within the prescribed time frame. The pity is that Thanā'ullāh and the other opponents of mine take precaution to avoid any mention of the death of Ahmad Baig, and mention only the second part of the prophecy; that is to say, that his son-in-law is still alive.[1☆]

This, in sum, is the so-called 'integrity' of these people. They conceal the truth that has been manifested, yet present the part that is awaiting manifestation as an objection. They know very well that the prophecy about Ahmad Baig and his son-in-law was conditional, just like the prophecy about Ātham. The text pertaining to the condition has already been published and is as follows:

ایّتها المرأة توبی توبی فان البلاء علی عقبك

1. ☆ Keep in mind that Maulawī Thanā'ullāh has not merely objected to these prophecies, but rather, has made several assaults on my prophecies by way of imposture, which amount to partaking of filth. But since God Almighty is providing ever-fresh responses, I do not care for his criticisms. (Author)

Meaning: 'O woman, repent! Repent, for the calamity is on your daughter and daughter's daughter.'

This is the Word of God and had been published beforehand. Subsequently, when Ahmad Baig's death, which was one part of the prophecy, cast extreme fear in the hearts of his relatives and they thought that the second part of the prophecy would be similarly fulfilled—for, when one part of the prophecy had been fulfilled within the prescribed time frame, they were terror-stricken, preoccupying themselves in almsgiving, penitence, and remorsefully seeking forgiveness—the result was that Allah the Exalted delayed the fulfilment of the prophecy. And as I have already pointed out, these people were so awe-stricken because this prophecy was not only about Ahmad Baig's son-in-law but also about the death of Ahmad Baig himself. Indeed the prime target of the prophecy was none other than he himself. Thus, when Ahmad Baig died within the prescribed time limit, and the prophecy was fulfilled with total clarity, the hearts of his relatives were filled with extreme fear. And they wept and cried so much that their wails could be heard from the ends of the town. They would quote the prophecy again and again and to the best of their capacity busied themselves in remorseful penitence, *istighfār* [seeking forgiveness], and almsgiving. It was then that God the Benevolent too delayed the fulfilment of the prophecy.[1☆]

How shameful it is then to go around shouting that a certain prophecy has not been fulfilled despite the knowledge that prophecies

1. ☆ These people also object that an attempt was made for the fulfilment of the prophecy. It seems that either these people are ignorant of the Holy Quran or have secretly put on the garb of apostasy. O ignorant people! God has not declared any attempts at the fulfilment of prophecies to be unlawful. Do you not even remember the hadith in which it is written that Ḥaḍrat 'Umar[ra] made a companion of Holy Prophet[sa] wear gold bangles with a view to fulfilling a prophecy? And there is also a hadith that says that if you see a dream or a vision, and you can yourself make it come true, then try to make it come true by your own efforts. (Author)

of forewarning can be averted and have always been averted![1☆] It seems that these people have no faith in Allah the Exalted. There is certainly a limit [to such audacity and denial] and to cross this limit is a sure Sign of impending chastisement from Allah the Exalted. I keep wondering how the plague is running rampant throughout our environs, how God has warned of very serious earthquakes, and how Signs of the Day of Judgment are being manifested, but I cannot understand why these people are still not fearful.[2☆] This is why I was impelled to write today, that if Maulawī Thanā'ullāh of Amritsar does not desist from his audacity, the only remedy is that he should ask for a *mubāhalah*. It is also his misfortune that, arrogantly relying on some contradictory *aḥādīth,* he denies the fresh Signs of God Almighty[3☆]

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1. ☆ Today on the morning of Thursday, 28 February 1907 I received this revelation: سخت زلزلہ آیا اور آج بارش بھی ہوگی۔ خوش آمدی نیک آمدی۔ [A severe earthquake came and it will also rain today. Your arrival is a source of joy; your arrival is source of blessings.] (Author)

2. ☆ I swear in the name of Allah the Exalted, and declare that, in the context of my own person and about my friends, by way of prophecy, God forewarned of an imminent catastrophe this morning which was averted in the evening because of fervent prayers, and I was given the glad tiding that, 'We have averted the catastrophe.' Therefore, if my enemies only have these arguments with which to reject me, then they should know that there are hundreds of examples of such incidents in my own life and in the lives of my dear ones. What is amazing is that my opponents forget all those incidents which they themselves study in the commentaries of the Holy Quran and in the *aḥādīth*. For instance, it is recorded in their acknowledged commentaries that there was an Israelite king about whom the Prophet of that time had prophesied that he would die within fifteen days. Upon hearing this prophecy that king cried and wept so much that the Prophet again received another revelation that: 'I have changed his fifteen days into fifteen years.' This prophecy is still recorded in the Bible. Anyone who desires may consult it. (Author)

3. ☆ It must be borne in mind that it is completely false to claim that the *aḥādīth* testify to the [physical] descent of Ḥaḍrat 'Īsā[as] from the skies because authentic hadith prove that the Messiah who is to come shall be raised from among this very Ummah. Why then resort to the artificiality of bringing down Ḥaḍrat 'Īsā from the heavens and make him enter the rank and file of the Ummah and dismiss him from his erstwhile Prophethood? Can Allah

and in order to mislead the public, repeatedly quotes prophecies of warning while he knows himself that sometimes averting or delaying a prophecy of warning is part of Allah's laws and practice. Moreover, who does not know that an impending affliction can be warded off by charity, almsgiving, humility, and prayer? The Prophets are unanimous on this. Thus, if a prophetic warning of an impending affliction cannot be averted, what meaning would the term *radd-e-balā* [warding off an affliction] have?

It should be borne in mind that, consistent with the age-old practice of Allah, prophecies of this type are never free from some form of test and trial. Such prophecies are susceptible to interpretations. This is why one can misunderstand their true meaning before they actually happen. Their real import is unfolded only in the end. This is why despite the presence of the prophecy about the Holy Prophet, may peace and blessings of Allah be upon him, the Jews were not fortunate enough to believe in him. Had this prophecy contained the elucidation that the name of this last Prophet would be Muhammad, may peace and blessings of Allah be upon him, that the name of his father would be ʻAbdullāh, that his birthplace would be Makkah, that he would migrate to Madinah, that he would be born at such a specified period of time after Prophet Mūsā [Moses] and that he

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the Exalted not raise an ʻĪsā from among the present Ummah quite like the Prophet Ilyās [Elijah]? In the presence of an appropriate precedent, why resort to extraordinary measures? Furthermore in the same *aḥādīth* it is also written that the Holy Prophet[sa] on the night of *miʻrāj* [ascension] saw Ḥaḍrat ʻĪsā among the deceased Prophets, sitting next to Ḥaḍrat Yaḥyā [John]. So now what doubt remains about his death? Furthermore, the Holy Quran also clearly testifies to his death. Is the verse فَلَمَّا تَوَفَّيْتَنِيْ ['but since You did cause me to die', *Sūrah al-Mā'idah,* 5:118] not the final and critical proof of his death? And why do they emphasize physical ascension? Is ascension not a spiritual phenomenon? The verse proclaims aloud that this elevation is a spiritual one because it is mentioned after the term توفّی—*tawaffī* [to cause to die]. And why do they raise the objection that his coming should also be accompanied by the Mahdi? Do they not remember the hadith لا مهدی الّا عیسٰی ['There is no Mahdi except ʻĪsā']. (Author)

would belong to the House of Ismāʿīl (and not to the House of Israel), then the unfortunate Jews would not have gone to Hell on account of their rejecting the Holy Prophet[sa]. Similarly, had it been stated in the prophecy concerning Ḥaḍrat ʿĪsā[as] in clear words that Prophet Ilyās [Elijah]—whose descent from the heavens was a prerequisite—would be none other than Yaḥyā [John] himself, son of Zakariyyā [Zechariah], and that no one would descend from the skies, then why would the unfortunate Jews have entered Hell by refusing to accept Ḥaḍrat ʿĪsā? Thus, since the prophecy concerning our own Holy Prophet, may peace and blessings of Allah be upon him, was not free from a test—the elucidation of which would have been very beneficial and was very necessary for mankind at large—and people committed mistakes in interpreting even this prophecy, then it is very likely that other prophecies may be misinterpreted too. Similarly, the prophecy about Ḥaḍrat ʿĪsā[as] was not free from a test and trial. As such, how could the prophecy about the Promised Messiah and Mahdi be free from such trials? Did Prophet Ilyās come back into the world before the Messiah as was the general presumption and belief of the Jewish scholars, and as it—indeed, remains so today? How then is it possible to entertain the hope for the second coming of Ḥaḍrat ʿĪsā[as]? The hallmark of a believer is that once a certain belief has been proven false, they should never mention it again for the rest of their lives. Have the expectations of the Jews about the second coming of Ilyās been fulfilled so that now those of the Muslims should also be fulfilled? [As recorded in a hadith:] لا يلدغ المؤمن من جحر واحد مرتين۔ 'A believer is not bitten from the same hole twice.' The truth is that the reality of such immensely glorious prophecies are manifested by the age in which these prophecies are fulfilled. Prior to that, the righteous and God-fearing keep faith in the prophecies of Allah the Exalted, but they leave their details in the care of God. Meanwhile, those who meddle with them beforehand and insist upon their own interpretation are the ones who stumble and make errors.

4. FOURTH SIGN [191]—Among the Signs of Allah the Exalted which appeared in my support is the Sign pertaining to Nawab Ṣiddīq Ḥasan Khān, a Minister in the State of Bhopal, and it is as follows: Nawab Ṣiddīq Ḥasan Khān had written in some of his books that when the Promised Mahdi would appear, monarchs belonging to other faiths would be arrested and brought before him. In this context, he also said that since this country was under the British rule, it was quite possible that when the Mahdi appeared, the Christian monarch of this country would also be brought before him. These were the words that he used in his book and are still to be found therein, and these words were taken as evoking rebellion. It was an error on his part that he wrote such a thing because no authentic hadith is proven about such a blood-shedding Mahdi. On the contrary, the scholars of hadith are unanimous that not a single one from among the *aḥādīth* about a warrior Mahdi is beyond critique. All of them are spurious and fall below the standard of authenticity. On the other hand, there are a large number of *aḥādīth* about the coming of the Promised Messiah; they are accompanied with the words that he would not engage in jihad and would not wage war against the disbelievers and that his victory would be exclusively based on heavenly Signs. Thus, the hadith يضع الحرب [*Yaḍaʿul-ḥarb*—'He will stop warfare'] is present in *Ṣaḥīḥ Bukhārī* with reference to the Promised Messiah. It indicates that when the Promised Messiah's advent takes place, he will abolish the practice of war and jihad. He will not engage in any battle and will spread Islam with the help of heavenly Signs and the manifestation of divine powers.[1☆] As a result, these Signs are making their presence felt throughout the world in my time. This, in sum, is the truth of the matter. And I—whom Allah the

1. ☆ It also makes sense that as the consequence of the Promised Messiah's breath—i.e. his attention—disbelievers will continue to die on their own, it would be quite irrational to resort to the sword in the presence of such a miracle. Obviously, when Allah the Exalted Himself goes forth destroying the enemies, what need is there to raise the sword? (Author)

Exalted has sent as the Promised Messiah—have not been commanded by God to engage in jihad and wage wars for the sake of the Faith. On the contrary, I have been commanded to be kind, to seek help from God for the spread of the Faith, and to ask for heavenly Signs and heavenly assaults. And God Almighty has promised that great Signs shall be manifested in my support. As opposed to my God who helps me from on high, no nation shall have the power to demonstrate any sign from their false gods. Accordingly, my God has, in fact, already shown hundreds of Signs in my support.

Nawab Ṣiddīq Ḥasan Khān, therefore, was wrong to think that people would be forced to become Muslims during the time of the Mahdi. Allah the Exalted says:

لَآ إِكْرَاهَ فِي الدِّيْنِ[1]

Meaning that, there is no coercion in Islam.

It is true that there was a time when Christians used to force people to adopt Christianity. Islam, on the other hand, since the very beginning, has been opposed to compulsion. Compulsion is the resort of those alone who have no heavenly Signs in their support. But Islam is a veritable ocean of heavenly Signs. No Prophet has shown such a large number of miracles as were shown by our Holy Prophet, may peace and blessings of Allah be upon him, because the miracles of earlier Prophets died along with their deaths. But the miracles of our Holy Prophet, may peace and blessings of Allah be upon him, continue to manifest themselves even through today and will continue being manifested until the Day of Resurrection. Indeed, all things that are manifested in my support are miracles of the Holy Prophet, may peace and blessings of Allah be upon him, but where are those Christians or Jews or other people; can they show signs that can equal these Signs? Certainly not! Certainly not!! Certainly not!!! Even if they toil to the end of

1. *Sūrah al-Baqarah,* 2:257 [Publisher]

their days, they will never succeed in showing even a single sign. It is so because they have adopted artificial gods as deities. They are not followers of the True God. Islam is an ocean of miracles. It has never resorted to coercion, nor does it have any need for coercion.

Earlier on, the sole basis for fighting was that the Quraish of Makkah had perpetrated grave atrocities against the Holy Prophet, may peace and blessings of Allah be upon him, in Makkah; many of his companions were murdered. The Holy Prophet, may peace and blessings of Allah be upon him, himself was exiled from Makkah. Thus, owing to their extreme degree of wickedness and atrocities, they had become deserving of punishment for their crimes. Therefore, those who had drawn the sword were killed by the sword. However, out of extreme compassion, they were offered the option that if they chose to become Muslims their crimes would be forgiven. This was not compulsion; they were left to decide as they wished. Can anyone prove that the sword was raised prior to their heinous crimes and mischief?[1☆] The ignorant Christian missionaries and the Āryas, who harbour baseless malice against Islam, utter such things sheerly by way of fabrication, while the ignorant *maulawīs* aid and abet them on account of their own ignorance. It is absolutely false to say that Islam spread by force of the sword. Islam spread by dint of the intrinsic beauties of its perfect teaching and mighty Signs. If Islam and Christianity were to be compared, it would be clearly seen that the God who Islam presents is Absolutely Perfect in His power, His majesty, and His holiness. He is One, Unique, and without equal; whereas the 'God' who Christianity presents is himself a weak and helpless created being who suffered a variety of cruelties at the hands of the Jews, was incarcerated and put

1. ☆ Indeed the sword was never raised. Instead, for as many as thirteen years, patience was demonstrated in the face of a variety of wanton cruelties and murders. After this, when they [i.e. the Makkans] exceeded all limits, permission was granted to confront them. It was, therefore, a defensive war waged to punish the habitual criminals and to rid the earth of murderous mischief-mongers. (Author)

behind bars for about an hour, and, according to the Christian doctrine, was crucified in the end. What distinction does such a 'God' possess when compared with the fabricated deities of the other polytheists? Furthermore, how can reason accept that all hope for God's mercy rests on that very 'God' being crucified! And if once 'God' dies, his very existence becomes uncertain, and what argument can there be to think that he will not die again? It is meaningless to worship a being who, despite being 'God', can yet die. How can he save others if he cannot save his own life? The idol worshippers of Makkah were also of the same mindset. How can reason accept the idea than an idol be carved with one's own hands and then be worshiped? The 'God' of the Christians could not demonstrate any powers beyond those of the idols of pagans. But the God of Islam is the One who reigns supreme over all of them. [As the saying goes:] یار غالب شوکہ تا غالب شوی ['Befriend the Supreme that you might be granted supremacy']. The magnificent miracles of our God—who is the Living God—have convinced people with a visible demonstration that the God of Islam alone is the True God. Consequently, up to this day, no one has been able to show the like of the miracles that the God of Islam has manifested.

However, since Nawab Ṣiddīq Ḥasan Khān was under the influence of extreme Wahhābism, he threatened non-Muslims with merely the sword the Mahdi, and was eventually caught. He was stripped of his title of *Nawab* and he wrote very humbly to me, requesting me to pray for him. Considering his situation pitiable, I prayed for him and God Almighty addressed me saying:

سر کو بی سے اس کی عزت بچائی گئی

His honour has been saved from being shattered.

I informed him of this through a letter and I also informed many others who were then my opponents. Among them were Ḥāfiẓ Muḥammad Yūsuf—a district irrigation officer, presently a pensioner, and a resident

of Amritsar—and Maulawī Muḥammad Ḥusain Batālavī. After some time, the Government issued orders to the effect that Ṣiddīq Ḥasan Khān's title of 'Nawab' would be restored, as if it was understood that what he had said was only an antiquated religious belief which dwelt in his heart and that he did not intend to be seditious.[1☆]

5. FIFTH SIGN [192]—The fifth Sign is the prophecy published in the first part of the back title page of the periodical the *Review of Religions,* May 1906. The same prophecy is published in the newspaper *Badr,* vol. 5, no. 19, dated 10 May 1906. Moreover, the same prophecy was published in the newspaper *Al-Ḥakam* dated 5 May 1906 and with explanation in the issue dated 10 May 1906. First of all, I reproduce below the prophecy as published in the above-mentioned periodical and both of the newspapers to be followed by the way it was fulfilled. The prophecy and the way it was originally interpreted at that time are as follows.

Revelation dated 5 May 1906:

پھر بہار آئی تو آئے ثلج کے آنے کے دن

The spring has arrived again and with it the days of snow.

ثلج [*Thalj*] is an Arabic word. It connotes the snowfall that causes intense cold and is invariably accompanied by rain. This condition is called *thalj* in Arabic. In this context, the prophecy seems to mean that Allah the Exalted will send down these calamities in our country during the days of spring, quite out of the norm, and that there will be snowfall resulting in intense cold and also heavy rains. (In other words, the snowfall wherever it happens

1. ☆ This misfortune encountered by Nawab Ṣiddīq Ḥasan Khān was also the result of a prophecy of mine, which is recorded in *Barāhīn-e-Aḥmadiyya*. He had torn up this book of mine and sent it back to me. I had then prayed that his reputation might be torn apart. And so it came to pass (*Barāhīn-e-Aḥmadiyya*). (Author)

to take place in the world will cause intense cold.) The second meaning of *thalj* is the attainment of the heart's satisfaction; that is to say that a man should be furnished arguments and evidence that would completely satisfy his heart regarding an issue. This is why they say that a particular literary composition created *thalj,* or the heart's full satisfaction. That is to say, such incontrovertible proof was given as to effect complete satisfaction. Sometimes this word is also used to indicate the happiness and comfort that results from heartfelt satisfaction. It is evident that when a person's heart is fully satisfied and content regarding some matter, it is but inevitable that one feels happy and is at peace.

In short, this prophecy consists of all these dimensions. Reflection upon this prophecy inevitably draws the mind to the feeling that if Allah the Exalted has used the term *thalj* in its second sense—namely, to dispel all doubt and uncertainty and to accord full conviction—then this [revealed] statement would also mean that since some perverse-natured individuals had raised certain doubts in the recent past about the earthquakes, thereby depriving themselves of *thalj,* or perfect tranquillity of the heart, a Sign shall appear in the season of spring which will bring about *thalj,* or tranquillity of the heart. All previous doubts and uncertainties shall be dispelled and the message shall be fully conveyed. On further reflection upon this revelation it seems probable that by this spring there will not be manifested just one Sign, but rather many Signs shall be shown. And when the spring season shall arrive, a continuous succession of Signs will captivate the hearts and silence our opponents and the hearts of seekers of truth shall find full satisfaction. And these statements are made interpreting *thalj* to mean satisfaction and freedom from doubt, but if taken to connote snow and rainfall, it would mean that Allah the Exalted

> will send down some other heavenly afflictions. واللہ اعلم بالصواب [And Allah knows best].

This prophecy along with its interpretation was published in the periodical *Review of Religions* and the newspapers *Badr* and *Al-Ḥakam* as many as nine months before its fulfilment, and the time for its fulfilment was fixed to be the season of spring. It has been clearly fulfilled. That is to say, exactly when the spring season arrived and the gardens became laden with flowers and buds, Allah the Exalted fulfilled His promise as follows. There was unusually heavy snowfall in Kashmir, Europe, and America, the details of which we will—God willing—presently write down by quoting excerpts from newspapers. But in exact conformity with the intent of the prophecy, such excessive cold and heavy rain struck this country, and in that particular part of the country indicated in the prophecy, that the whole country cried out in panic. At the same time snowfall was so heavy in some parts of the country that people were left awestruck and wondered what was going to happen. For instance, just today a letter from Kashmir was received by Ḥājī ʻUmar Dār (who is a resident of Kashmir but is currently staying with me here in Qadian; the letter is from his son ʻAbdur-Raḥmān) saying that snowfall these days has been so heavy that there is a snow cover three yards deep upon the land and the entire atmosphere has been covered by clouds every day. Now this is such a phenomenon that has left the residents of Kashmir amazed because such heavy snowfall in the spring is unusual. And as for the amount of heavy rain that has fallen in this country, some reports are reproduced below from some newspapers testifying to it.

First from ***Akhbār-e-ʻĀm,*** Lahore, dated 21 February 1907, briefly reproduced below is what this paper reported on page 2 about the rains:

> The situation in Lahore is such that for more than two weeks the sky has been overcast and instead of making people happy

this has caused constant anxiety. For two days, the skies were clear of rain and it seemed that it would now stop raining, but during the latter half of the night between Sunday and Monday, it rained so heavily and in such abundance that people started crying and praying for relief and security, and they were awestruck and afraid that the rain of grace, God forbid, might transform into a torment. Intense lightning also flashed and dazzled the eyes. Together with this, thunder rolled and lightning cracked making hearts tremble. People were perplexed not knowing what God had decided to do. This weather and this rain is, of course, very beneficial from an agricultural point of view, but only within limits. The well-known proverb says that too much of even a good thing can make it harmful. People are afraid lest these unexpected rains, for which they render innumerable thanks, may turn from being a mercy into a blight and totally inundate crops, particularly those in the low-lying areas. All the people are awestruck, holding their breath not knowing what God's purpose is. Who can question providence! Man proposes and God disposes. It is strange that only a few days before, small birds like sparrows could be seen greatly enjoying themselves bathing in the water. Despite this intense weather and biting cold, the way these birds were having fun made one wonder how they had generated such warmth within themselves, but people experienced in these things were forecasting, on the basis of these observations, that there would be an excess of rains. And these calculations have proven very correct. The clouds are still covering the skies as before. The people now wish for the rain to stop and the sun to appear. Drought is likely to damage only unirrigated crops whereas, with weather of this kind, both the irrigated and unirrigated crops are in danger of being damaged. Now there is not a single district where there is a need of more

> rain.[1] ☆ According to an official report last week, crops in parts of District Gurgaon were damaged somewhat by hail storms. Tonight, the rain was accompanied by thunder and cracks of lightning but the cloud cover continues to be seen as heavy. Such heavy rain poses a threat of damage to the houses in the town also. Roads have been damaged severely and paved surfaces turned into muddy swamps. Water can be seen all over the fields and plains. Trees stand washed clean, beautiful as a bride, green and lovely as if they have just been dressed in new garments. In these days such rains have been bestowed after many a year. (In this sentence the newspaper has borne witness to the fact that these have been extraordinary rains.) The truth is that even in the summer, during the rainy season, such rains are rarely seen. These are the strange and wonderful miracles of God Almighty—this season and this state of affairs!

It must be borne in mind that this newspaper is owned by a Hindu gentleman; it is issued from Lahore. It seems that Allah the Exalted has been pleased to cause his pen and tongue to so very faithfully state these things as a testimony in favour of my prophecy.

And then again, in the same *Akhbār-e-'Ām* on page 6 of its issue dated 26 February 1907, appears this news item:

> Although winter this year seemed rather lazy and we had lost all hope, by the end of January (i.e. by spring) it came into its own and started to make its presence felt. In this month the winter has never manifested such an amazing phenomenon. From the end of January until today, matters came to such a point

1. ☆ This proves that this rain was a global rain. What was so unusual about this was not only that it rained so heavily in the spring that it even exceeded the rainfall of the monsoon season, but also that despite it being the season of spring, it rained throughout the country whereas this does not happen even during the rainy season. (Author)

> that people began to cry for escape; sometimes rain, sometimes snow, sometimes hailstorms, and then piled up clouds seemed as if hiding behind a veil and the people are longing to see the sun and feel its rays. Not a single day passes without the falling of snow or hailstones, and if this does not happen, then it definitely rains. And sometimes during the day it becomes so dark because of intense smoke-like clouds that it is not possible to function without artificial light. And it is so very cold that water, if left in the open at night, freezes and becomes ice by the morning. These days one simply cannot drink water without first warming it up. Simla is now totally snowbound on all four sides and nothing is visible except snow. All trees and houses are buried under layers of snow and it is bitterly cold.

Further on, the same newspaper says:

> In this country rains are so widespread that areas which otherwise used to complain of lack of rain have also tasted rain.

Similarly, the newspaper ***Jāsūs of Agra*** reports on page 4 of its issue dated 15 February 1907:

> On 6 February 1907, it rained very heavily during the evening in Kanpur. A thunderstorm struck and such a hailstorm occurred that the railway service had to be suspended.

Furthermore, the newspaper ***Ahl-e-Ḥadīth*** of Amritsar in its issue dated 22 February 1907, 8 Muḥarramul-Ḥarām AH 1325, states on page 11:

> This week there has been incessant rain in these parts, indeed in the entire length and breadth of Punjab. There was a terrible hailstorm on the night of 19 February [1907]. Lord Krishna of

> Qadian has received the revelation: 'The heaven has been rent asunder', and he says we do not know what is about to happen.

(Thus, he derides the revelation from God وَسَيَعْلَمُ الَّذِيْنَ ظَلَمُوْٓا اَيَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ[1]). In any case, this enemy of ours has testified that there have been incessant rains during this week in the whole of Punjab. Also, everyone knows that 22 February is the peak of spring; he has also acknowledged the fulfilment of the above-mentioned revelation.

Similarly, the magazine ***Ḥikmat*** of Lahore, dated 15 February 1907, reports:

> It is raining daily in Darjeeling accompanied by thunderstorm.

The newspaper ***Nayyar-e-Aʿẓam*** of Moradabad in its issue dated 19 February 1907 writes:

> It has been raining continuously for seven days and hailstones also fell.

The newspaper ***Āzād*** of Ambala in its issue dated 16 February 1907 states on page 1:

> It has been raining constantly in Delhi for the last ten days and hailstones also fell.

Paisah Akhbār Lahore, on page 21 of its issue dated 23 February 1907 reports:

> Constant heavy rain has damaged the sugar cane crop in Bengal.

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1. And the wrongdoers will soon know to what place of return they shall return (*Sūrah ash-Shuʿarā'*, 26:228). [Publisher]

The same paper in its issue dated 29 February 1907 also reports:

> In Madras the rains have been heavier than normal.

Public Magazine, Amritsar (1907) says on page 11:

> It is biting cold in Amritsar and rain has also started pouring.

The newspaper ***Samāchār*** Lahore, dated 26 February 1907, reports:

> People are now exhausted from this rain.

The daily ***Paisah Akhbār*** dated 15 February 1907, page 5 writes:

> For the last four days it has been raining constantly. It looks exactly like the monsoon season. The patience of people is being stretched to the limit. They long for the light of the sun.

The daily ***Paisah Akhbār*** dated 8 February 1907 reports on page 8:

> It has been raining for many days now. Yesterday, there was another torrent of rain. It has gotten colder and a chilly wind is blowing. The roads are a complete shamble.

I have quoted these newspaper reports to bear witness to the prophecy whose fulfilment called for heavy rains. If desired, I could have quoted fifty to sixty similar press reports testifying to the truth of the prophecy, but I think this much testimony from newspapers is sufficient. People at large are well aware that the spring season this year was marked by unusually heavy rains about which no one had any knowledge except Allah the Exalted. On the contrary, highly paid experts in the Government Meteorological Department had already forecast that

there would not be any rains except those normally expected during this period; see the official weather forecast published in the *Civil and Military Gazette,* Lahore, dated 16 December 1906.

Furthermore, the fulfilment of the prophecy about the rain and cold weather is not confined to unusually heavy rain and freezing weather in the spring season, but the prophecy was fulfilled in another sense also in that it rained generally all throughout the country. Indeed, districts where people used to cry for rain earlier also shared this wet weather. Thus, anyone possessing reason, dignity, a sense of justice, and fear of God, will admit without any hesitation that this was indeed an unusual and extraordinary phenomenon which God Almighty had foretold. And in this country, the British Government has a regular department that is responsible for forecasting such unusual circumstances, and there were astrologers, too, but no one gave this forecast that this spring would be marked by such unusual rains and snow. This was prophesied only by the God who had sent our Holy Prophet, may peace and blessings of Allah be upon him, after all the Prophets so that He may unite all nations under his banner.

This part has been about the heavy rains. Now I shall narrate the part that pertains to the falling of snow, which I have already mentioned to some extent previously, so that it may be realized that this prophecy did not apply to this country alone, but manifested its extraordinary effects in other countries as well, and these are:

The newspaper ***Wakīl,*** Amritsar, on page 2 of its issue dated 7 February 1907, which corresponds to 23 Dhilḥijjah AH 1324, reporting about the weather in Europe says:

> In some European countries the cold this year has been so severe that the like of it has rarely occurred in the past. In Belgium, temperatures have fallen below zero and in Berlin, temperatures are said to have fallen 13 degrees below the freezing point, and in Austria and Hungary, 20 degrees below. Many

persons have died on account of such intense cold. Railway traffic has been disrupted in parts of Europe because the water pipes of railway engines have burst due to the freezing of the water. The seaports of Danube and Odessa are becoming frozen. In Russia and Great Britain, the temperatures have fallen so low that it has not been the case for many years in the past. The trains between Rome and Naples have had so much snowfall upon them that [we are forced to pray:] God save us! Constantinople has received snowfall many feet thick. Traffic of ships and steamers has been stalled in the Strait of Bosporus. [All] the ships arriving in the channel from various places are totally covered in snow. In the streets of Paris the poor and impoverished are freezing to death. The lakes and canals of Italy are frozen.

Can science and the experts of terrestrial and heavenly phenomena explain this situation in a satisfactory manner that if this grandiose enterprise of nature has eternally been, and is eternally subject to, an established law and that there is no Transcendent, Omnipotent Being with a will of His own exercising control over it, then why is it that every now and then there is a deviation from the day-to-day order of things? Do such occurrences not lead to the conclusion that Islam is the only religion in the world, belief in whose tenets will always save a person from any misstep.[1☆] Not to talk of atheists, even the followers of most existing religions cannot provide any satisfactory rationale for their beliefs on such occasions.

1. ☆ Such unusual phenomena not only lead to the conclusion that Islam is a true religion, but this conclusion also establishes quite clearly that the person who—along with his claim to being the Promised Messiah—also reported the news of such an extraordinary occurrence of global import well in advance, is truthful and from God. (Author)

Then again, the newspaper ***Nūr Afshāń*** dated 22 February 1907 reports:

> The rain in Hong Kong was so heavy that in the mere space of ten minutes 100 Chinese people perished in the environs of the port.

The [same] paper ***Nūr Afshān*** dated 23 February 1907 writes:

> It rained so heavily at Army News during this week that it was even greater than the rain during the monsoon season; also, twice or thrice there were terrible hailstorms.[1☆]

As already pointed out, this prophecy had been published in newspapers on 5 May 1906, or nine months before its fulfilment. Then nine months later, it was so manifestly and plainly fulfilled that all the newspapers of Punjab, India, Europe, and America testified to it. Thus, everyone endowed with reason can reflect and realize that no mere mortal could have such an immensely deep and profound knowledge; nor, for that matter, could an impostor be capable of demonstrating such a manifestation of divine power through fabrication. Indeed, how grand this Sign is that just as God Almighty had previously warned of two earthquakes in the past two springs—namely, the one in 1905 and the other in 1906—so did He forewarn a third time that there would be severe rains, bitter cold, and snowfall in the coming spring season of the year 1907! This was

1. ☆ May I ask the Editor of the periodical *Nūr Afshān*: 'Did any follower of the Gospel ever make this great a prophecy that encompassed not only the entire country but, in fact, comprehended the entire world within its scope?' If this prophecy was not from God then who was the person who equalled God in displaying the powers of providence! Now that the Promised Messiah—who was awaited—has presented the divine testimony in support of his claim, is rejecting him not similar to the Jews who opposed the Messiah[as] even after witnessing his miracles, and maltreated him to their heart's content? (Author)

exactly what happened and the prophecy was fulfilled with awe-striking grandeur. فالحمد لله على ذٰلك [So Allah be praised for all this].

Linked with this prophecy was another prophecy printed and published during those very days in the magazine *Review of Religions* and [the newspapers] *Badr* and *Al-Ḥakam,* which is as follows:

> دیکھ میں تیرے لئے آسمان سے برساؤں گا اور زمین سے نکالوں گا۔ صحن میں ندیاں چلیں گی پر وہ جو تیرے مخالف ہیں پکڑے جائیں گے۔ یأتیك من كلّ فجّ عمیق۔ یأتون من كلّ فجّ عمیق و أُلْقی به الرعب العظیم۔ ویل لكلّ همزة لمزة۔ ساكرمك اكرامًا عجبًا۔ آسمان ٹوٹ پڑا۔
>
> Look! I shall send for you from the sky and shall produce for you from the earth. Streams shall flow through the courtyard, but those who are opposed to you will be seized. Help will come to you upon every track. People will come to you upon every route so that the track will become deep due to excessive travel and great awe for you shall be created. Woe to every backbiter, slanderer! I shall honour you in a wonderful manner. The heaven has fallen down completely.

All these prophecies pertain to rain. Along with this, it has been foretold that these heavy rains will be harmful to the enemies. Perhaps this means that these heavy rains will give rise to the plague and a variety of other diseases[1☆] and that crops will also be damaged. And the revelation in Arabic signifies that: 'After these Signs appear, people will once again turn to you. They will come to you by every route so much so that the roads will develop ruts on account of heavy traffic. And people will send you gifts in cash and kind from distant places and the enemies shall be smitten with great awe. And at that time slanderers and fault-finders will stand condemned and I [God] shall grant you a rare distinction. It will rain so heavily as if the heavens have burst.'

1. ☆ This phrase may well mean that after the manifestation of these Signs the enemies will be left speechless and paralyzed. (Author)

5. FIFTH SIGN [193]—The fifth Sign that was manifested in these days was one of the acceptance of prayer, which, in fact, was tantamount to raising the dead. The details of this episode are as follows: ʿAbdul-Karīm, son of ʿAbdur-Raḥmān, who is from Hyderabad, Deccan, is a student in our school. He was bitten by a rabid dog and we sent him to Kasauli where he underwent treatment for a few days and then returned to Qadian. But a few days later he began to show signs of madness that are peculiar to being bitten by a rabid dog. He became hydrophobic and his condition deteriorated rapidly. I was deeply moved out of sympathy for this poor boy, who was so far away from his home, and I felt a special urge to supplicate for him. Everyone thought that the poor boy would expire within a matter of hours. Inevitably, he had to be moved out of the boarding house and placed in a room away from other people. He was given great care and a telegram was sent to the British doctors at Kasauli, inquiring if there was any remedy available for his condition. The reply came by telegram that there was no remedy for him. This added to my feeling of sympathy for him and I was deeply concerned about this poor boy away from his homeland. My friends also insisted that I should pray for him, for his pitiable condition aroused great compassion. I was also afraid that if he died under these dire circumstances, his death would provide the enemies with an occasion to rejoice. This further added to my feeling of sympathy for him and I was moved in an extraordinary manner. Such a feeling cannot be generated by one's own volition, it can only be caused by God Almighty Himself. Once such a condition comes about, it is so effective that—by God's permission—it can well-nigh bring the dead back to life. In short, the condition of absolute reliance on Allah was vouchsafed to me, and when my concern for him reached its ultimate limit and anguish took hold of my heart, the patient—who had been as good as dead—began to show signs of recovery. He who had been so afraid of water and light, at once took a turn for the better and said that he was not afraid of water anymore. He was given water which he drank fearlessly. He then performed ablution with it, offered his Prayer, and slept through the night. His frightful and wild condition disappeared

and he recovered completely within a few days. I was suddenly made to feel that the madness had not come to him as a presage of death; rather, it was meant as a Sign from God. Knowledgeable people affirm that it has never happened that a person bitten by a rabid dog, exhibiting the typical symptoms of rabies, has survived. Can there be a stronger proof than [the fact] that the Physician Specialists officially appointed at [the Pasteur Institute of India] Kasauli, had, in reply to our telegram, categorically certified to the effect that nothing could be done now for ʻAbdul-Karīm?

Here I must add that when I prayed for this boy, God made me understand that a particular medicine should be administered to the patient which was done a number of times. In the end, the patient recovered which was like the dead coming back to life. Below is reproduced the telegraphic reply from the Physicians at [the Pasteur Institute of India] Kasauli, received in English...[1] in reply to our telegram:

To Station
Batala

From Station
Kasauli

To Person
Sherali
Kadian

From Person
Pasteur

Sorry nothing can be done for Abdul Karim

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1. In the original book, the Promised Messiah[as] gave an Urdu translation of this telegram and a reference to it was made here. That reference and the Urdu translation have been omitted in this translation. [Publisher]

A Muslim gentleman, from the office [Pasteur Institute] for treatment of hydrophobia caused by dog bite, was surprised and sent a postcard which stated:

Postcard by 'Abdullāh from Kasauli

> I was deeply distressed that 'Abdul-Karīm who had been bitten by a mad dog developed rabies symptoms. But I am very happy to learn that he has recovered by means of prayer. This kind of recovery has never been heard of before. This is the grace of God and the effect of supplication by holy people. الحمد لله [All praise belongs to Allah].
>
> By yours humbly,
> 'Abdullāh, from Kasauli'

5. FIFTH SIGN [194]—This Sign is comprised of a *mubāhalah* of a certain individual. In other words, he unilaterally sought a verdict about me from God Almighty. After imputing a number of indescribable beliefs and actions to me, he sought the adjudication of Allah the Exalted. As a result, he died of plague only a few days after the prayer.

The details of this relate to a person named 'Abdul-Qādir, a resident of the village Talibpur Pindori, District Gurdaspur, who was known as a *Ṭabīb* [i.e. a physician using traditional remedies]. He harboured feelings of extreme hatred and hostility towards me. He was given to hurling the most filthy abuses upon me. After his abusive language had transgressed all bounds of decency, he wrote a scurrilous poem in the form of a *mubāhalah*. This is reproduced below excluding the part in which he attributes to me the gravest of grave wickedness and immorality. Quite like Sa'dullāh of Ludhiana, he accused me of highly objectionable misconduct, using filthy language.

I have omitted the filthier couplets to keep this book pure from them. I now reproduce below his complete composition in prose and a part of his poem which is replete with inaccuracies. All is preceded by two couplets of my own:

As written by 'Abdul-Qādir of Talibpur Pindori

From the writing of Mirza Ghulam Ahmad of Qadian:[1]

ابن مریم مر چکا حق کی قسم داخلِ جنت ہوا ہے محترم [2☆]

God is my Witness that Ibn-e-Maryam [the son of Mary] had died,
And that holy one entered Paradise.

ابن مریم کے ذکر کو چھوڑو اس سے بہتر غلام احمد [3*] ہے

Speak not of Ibn-e-Maryam [the son of Mary],
For better than him is the slave of the [Holy Prophet] Ahmad[sa].

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1. This is a copy of text that 'Abdul-Qādir of Talibpur Pindori wrote with his own hand. A photocopy of the original appears on 607. [Publisher]

2. ☆ Since this man is so ignorant, he has even misquoted my couplets. For instance, he made a mistake in the line marked [by an star (☆)] which is part of my couplet. It should read داخلِ جنت ہوا وہ محترم and not داخلِ جنت ہوا ہے محترم. (Author)

3. * Many ignorant persons, such as the present party to the *mubāhalah,* take grave offense at this line of the couplet which simply means that the Messiah of the Holy Prophet Muhammad's ummah is superior to the Messiah of the Mosaic dispensation because our Prophet is superior to Mūsā. The fact of the matter is that divine wisdom and providence demanded that just as Ḥaḍrat 'Īsā[as] [Jesus] was *Khātamul-Khulafā'* [the Seal of the *Khulafā'*] in the Mosaic dispensation, in the Muhammadan dispensation, too, a *Khātamul-Khulafā'* would appear in the Latter Days (who this humble one is). This was done so that the two dispensations—the Israelite and the Ishmaelite—may come to mirror one another. Since our Holy Prophet, may peace and blessings of Allah be upon him, is superior to Prophet Mūsā, it necessarily follows that the Seal of the *Khulafā'* of the Holy Prophet's ummah also be superior to the *Khātamul-Khulafā'* of Prophet Mūsā. This is the truth. Let them listen who have ears that can hear! Alas! Our opponents repeatedly say that in the Latter Days a very large number of Muslims will become quite like the unfortunate Jews who used to reject the Prophets sent by God and deny their prophecies and that Muslims will similarly follow suit; but they are hard put to admit that just as the two orders resembled each other in their early periods on account of the resemblance between the two Prophets, in the Latter Days too, they—the two dispensations—will come to mirror each other by the appearance of the *Khātamul-Khulafā'*. Jews also believe that the Messiah of the Latter Days will be superior to the first Messiah, but these people deny it. This shows the scant regard they pay to the exalted station and honour of the Holy Prophet, may peace and blessings of Allah be upon him. It is indeed

By way of answer to this, study closely the verse in Part 6 of the Holy Quran وَمَاقَتَلُوْهُ وَمَاصَلَبُوْهُ ['Whereas they slew him not, nor crucified him' (*Sūrah an-Nisā',* 4:158)] of which Mirza Sahib is well aware but refuses to acknowledge for selfish reasons.

ابن مریم زندہ ہے حق کی قسم صورت ملکی بفلک محترم

ذکر و فخر اُن کا ہے قرآن سے ثبوت جھوٹ کہتے ہیں غلام احمدی

لوگو ثابت کر لو تم قرآن سے دین کیوں کھوتے ہو تم بُہتان سے

جھوٹھ کا بازار تھوڑے روز ہے بعد اس کے حسرت دلسوز ہے

اب بھی مرزائیو ذرا حق سے ڈرو زندگی میں جلد تر توبہ کرو

دین محمد کی کرو تم پیروی ہاتھ آوے دو جہاں میں خسروی

جب خدا کا قہر ہو تم پر نزول لَعْنَۃُ اللّٰہِ پھر نہ مرزا مہدی ہوگا نہ رسول

بھول جائیں گے یہ سب قالا و قول عَلٰی ہیں دلائل سب شریعت سے فضول

صرف اس کی عقل کا طومار ہے لَکُمْ دِیْنُکُمْ عیش و عشرت کے لئے یہ کار ہے

جو طریقہ اُس نے ہے جاری کیا کس پیمبر یا ولی نے یہ کہا

عورتیں بیگانہ کو ہمراہ لیا باغ میں لے جا کے اُس نے یہ کہا

چھوڑ دو مُنہ کھلے اپنے تم نسا ہاتھ میں لے ہاتھ کرتے چہچہا

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worth pondering that the man who, after reading this line of the verse, was so roused as to challenge me to a *mubāhalah*, God caused him to die in my own lifetime. His death, therefore, is adequate testimony to the truth of this line of the couplet. (Author)

اور کرتے کام ہیں وہ ناروا پھر یہ لوگوں نے اسے مہدی کہا

یا الٰہی جلد تر انصاف کر جھوٹ کا دنیا سے مطلع صاف کر

I swear by God that Ibn-e-Maryam [the son of Mary] is still alive,
In the shape of an angel in the sky.
He is mentioned with pride in the Holy Quran;
The statement of the followers of Ahmad is false.
People prove it for yourselves from the Holy Quran;
Why do you damage your faith giving credence to falsehood?
These lies are only short-lived,
They will be followed by regret and an inflamed heart.
O followers of Mirza! Do fear God even now!
Hasten to recant while yet alive.
Follow the faith of Muhammad[sa],
To earn laurels here and in the Hereafter.
When the wrath of God descends upon you,
Then Mirza shall be neither Mahdi nor Messenger.
All such talk and discussion will be forgotten;
All such arguments are rejected by the Shariah.
It is simply the heaped up product of his intellect
Which he concocts to attain a life of pleasure and luxury.
Which Prophet or walī [i.e. friend of Allah] ever initiated
The approaches introduced by him?
Accompanied by strange women,
He took them to the garden and said.
'Ladies! Leave your faces unveiled!'
And then proceeded laughing and strolling arm in arm.
He indulges in other misdeeds.
Still these people call him the Mahdi [Guided One].
God, My Lord! Hasten to impart justice,
And sweep the world clean of falsehood.

The curse of Allah be upon the liars

These are the couplets from which I have deleted many obscene ones because they were extremely filthy and indecent. However, just as the author of these verses had prayed to God to do justice and cleanse the world of falsehood, God has indeed delivered an early judgment. Just a few days after composing these verses, this man—namely, 'Abdul-Qādir—died of the plague. Through a disciple of his, I was able to get hold of the signed copy of these couplets. He was not the sole victim of the plague. Some other relative of his, including his son-in-law, also died of plague and consistent with his own couplet, the world was swept clean of falsehood.

What a pity that these people are themselves guilty of lying yet brazenly slander others, and, under the Shariah of the Holy Prophet[sa], are liable for punishment, but they do not care at all. Such are the present-day divines and scholars. Their hearts are tainted with such brazen and shameless gall that if one of them dies after invoking divine justice, the other—paying no heed to it—takes on the role of his successor and resumes the task of being insolent and foul-mouthed. Rather, he tries to outdo the former.

As a result, scores of them have died in consequence of such *mubāhalahs*. Were I to describe all cases of this kind, it would take several *ajzā'*[1] of this book. So many of my followers have written to me to inform me of persons who unilaterally invoked a *mubāhalah* [against me] and died soon thereafter; or a particular person entered into a *mubāhalah* contest with some member of the Jamā'at and died on the morning of the next day. Others personally visited me and described such wondrous Signs. For instance, only yesterday, 28 February 1907, a number of guests also described some episodes concerning a *mubāhalah* but since the size of this book has already become rather large and since their testimonies are oral, I did not think it necessary to incorporate them herein.

God alone knows why not a single one of them cares to think of the

1. A *juzw* comprises sixteen pages. [Publisher]

cause behind such Signs of divine support. Are these the hallmarks of liars, *dajjāls,* and renegades that—instead of them—God continues to destroy the 'believers' and the 'righteous' in cases of *mubāhalah* contests?

Finally, let me point out that an impression of the foregoing couplets written in the author's own handwriting has been included in this book with a view to silencing the opponents. If anyone has doubts whether the couplets are his, they can always compare the copy with the specimens of his original handwritings, and the original copy of these couplets is safe in my custody; anyone who wishes can see it. The person through whom I was able to obtain this original handwritten copy is a student of his named Sheikh Muhammad, son of Ali Muhammad, a resident of Dhariwal, District Gurdaspur.

How Mighty indeed is Allah the Exalted that most of those who sought a *mubāhalah* [against me] died by the plague, and it was the plague itself that delivered the judgment against most of my bitter enemies! In *Barāhīn-e-Aḥmadiyya* God was pleased to mention the plague and earthquakes at a time when these calamities were nowhere to be found in this country. For instance, in *Barāhīn-e-Aḥmadiyya* this prophecy is on record:

لا یصدق السّفیه الّا سیفة الهلاك۔ اتی امرالله فلا تستعجلوه

Meaning that: 'Ignoble man will not testify to the truth of any Sign except the Sign of death. Tell them such a Sign is about to appear as well! Therefore do not deal with me in haste.'

Thus, by the 'Sign of death' was meant the Sign of the plague. Similarly, at another place Allah the Exalted says in *Barāhīn-e-Aḥmadiyya:*

الرَّحمٰنُ عَلَّمَ الْقُرْاٰن لتنذر قومًاما انذر اٰباءهم ولتستبین سبیل المجرمین۔ قُل اِنِّیْ اُمِرْتُ و انا اوّل المؤمنین۔

Meaning that, He indeed is God who taught you the Holy Quran and apprised you of its true meanings so that you may warn those whose

forefathers were not forewarned of the impending chastisement, and so that the way of the guilty ones might become manifest; in other words, so that the guilty and those seeking the truth may become distinct.

Similarly, at another place Allah the Exalted says, as is recorded in *Barāhīn-e-Aḥmadiyya:*

> دُنیا میں ایک نذیر آیا پر دُنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اُس کی سچائی ظاہر کر دے گا
>
> A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.

It is obvious that Allah the Exalted only uses the word نذیر [*nadhīr*—warner] for such a Messenger in whose support it is destined that divine chastisement will overtake those who deny him. This is so because نذیر [*nadhīr*] is said of the one who warns and that Prophet is called نذیر [*nadhīr*] in whose time some chastisement is destined to descend. As such, when I was named نذیر [*nadhīr*] twenty-six years ago in *Barāhīn-e-Aḥmadiyya,* it contained the unmistakable indication that in my time divine chastisement would descend. Thus, in keeping with this prophecy, the chastisement of the plague and the earthquakes has indeed descended.

Some ignorant people object that since most of the people in Europe and America do not even know your name, why were they destroyed by earthquakes and volcanic eruptions? The answer to this is that these people had become deserving that a punishment should descend upon them in this very world on account of their excessive sinfulness and wickedness. Thus, consistent with His own practice, Allah the Exalted held back that punishment until the advent of a Prophet, but when that Prophet appeared and people had been duly invited and informed of his coming through thousands of announcements and pamphlets, the time came to punish them for their crimes. And it is absolutely wrong to say that people in Europe and America are not

even aware of my name. This fact is not hidden from any fair-minded person that some twenty years ago I circulated 16,000 printed copies of a leaflet in the English language throughout Europe and America in which I announced my claim and laid out the reasons in support of it. And after this, a number of different announcements continued to be issued every now and then. Then again, for the last so many years, the magazine—*Review of Religions*—is regularly dispatched to Europe and America. Also, the news of my claim has been published in European newspapers many times. The news of my prayer against Dowie[1☆] was also documented in European [and American] newspapers. Therefore, despite this ongoing dissemination [of the news of my claim] over the last twenty years or more, who can accept that those people [i.e. Europeans and Americans] are not aware even of my name? The fact is that some of them have even entered into my Movement.

Apart from all this, everyone knows that Prophet Nūḥ's[as] [Noah's] deluge killed even those who had not yet heard his name. Hence, the essential truth of the matter is what Allah the Exalted says in the Holy Quran:

وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا[2]

Allah the Exalted, does not send down punishment upon the world unless and until He first sends a Messenger. This alone is the practice of Allah. It is quite clear that [these days] no divine Messenger has appeared in Europe and America. Thus, the chastisement that befell them came upon them only after my claim [to be Warner of this age].

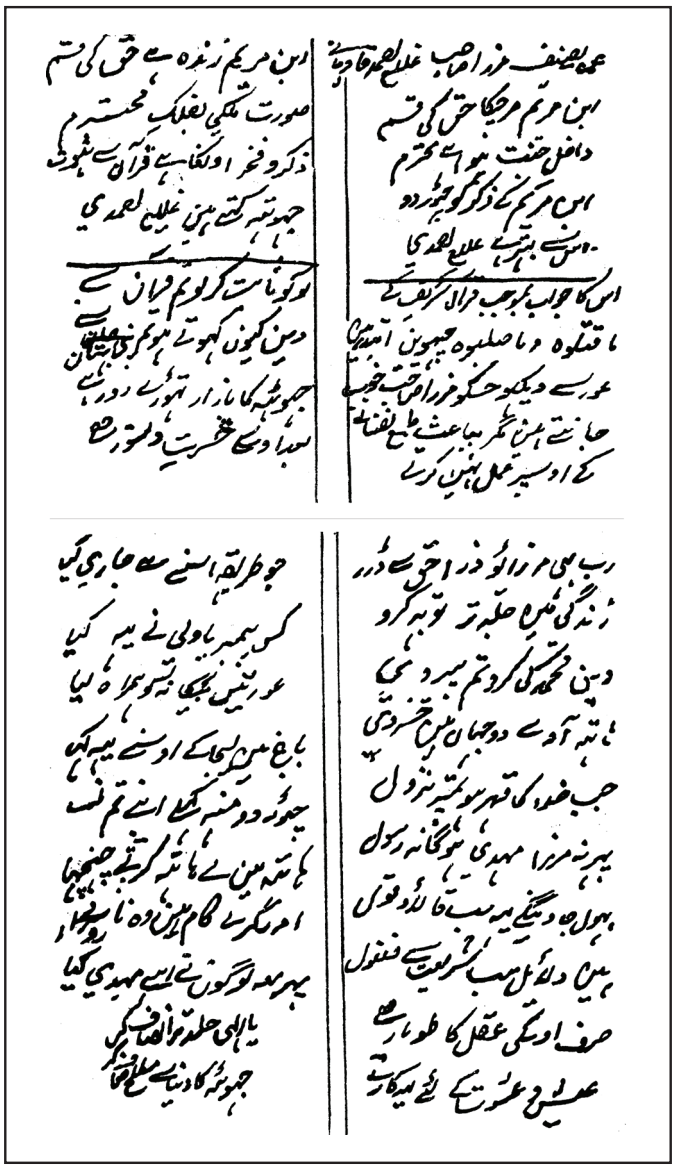
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1. ☆ This [Dr. John Alexander Dowie] is the name of an American impostor who claimed to be Ilyās [Elijah] and a Prophet who, these days—apart from suffering financial losses—is near death while suffering from paralysis. (Author)

2. *Sūrah Banī Isrā'īl*, 17:16 [Publisher]

Impression of the original script of ʻAbdul-Qādir of Talibpur Pindori.[1]

As written by ʻAbdul-Qādir of Talibpur Pindori



1. A typed version and translation of the above script is given on pages 600–602. [Publisher]

6. SIXTH SIGN [195]—Is the death of Ḥakīm Ḥāfiẓ Muḥammad Dīn which took place after a *mubāhalah*. The details of this entail a person, resident of Moza Nankar near the Kahna railway station in the District of Lahore, who had employed several words about me by way of a *mubāhalah* in his book and requested Allah's wrath and curse for the one who is the liar. He died one year and three months subsequent to this request which he made in several places throughout his book that he had named *Faiṣala-e-Qur'ānī aur Takdhīb-e-Qādiānī* ['The Quranic Verdict and Refutation of the Qadiani'].[1☆]

He writes these verses by way of a *mubāhalah* on pages 76, 78, and 85:

وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ[2]

[Woe to every sinful liar!]

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ[3]

[Woe, on that day, unto those who reject!]

لَعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ[4]

[The curse of Allah be on those who lie.]

These are the verses that he has written. Thus, in one verse the curse of God is invoked upon the one who is the liar and guilty of fabrication. And in the second verse, the curse of God is invoked upon the one who rejects the truthful one. This indeed is what constitutes a *mubāhalah*. And in the third verse the curse of God is invoked in a general sense upon the liar.

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1. ☆ This book of his was printed under the auspices of Ḥakīm Chanan Dīn, at the Islami Steam Press, Lahore. (Author)
2. *Sūrah al-Jāthiyah,* 45:8 [Publisher]
3. *Sūrah at-Tatfīf,* 83:11 [Publisher]
4. *Sūrah Āl-e-'Imrān,* 3:62 [Publisher]

As I have already written, this man died one year and three months after the publication of his book. Now every wise person can ponder that a *mubāhalah* is the method in Islam to obtain a decisive verdict on an issue. Thus, when Ḥakīm Ḥāfiẓ Muḥammad Dīn labelled me an impostor in this book of his and assigned me the appellation افّاك اثيم ['the sinful liar'], and then again on page 63 of his book, he wrote the following verse applying it to me وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ يَّسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِمْ۔ ثُمَّ[1☆] يُصِرُّ مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ۔[2] meaning: 'Curse be upon the sinful impostor who hears the verses of God and, out of arrogance, insists upon denying them as if he heard nothing. Thus, warn him of a painful chastisement.'

Verses as quoted by Ḥakīm Ḥāfiẓ Muḥammad Dīn

Therefore, by writing these verses, this man named Muḥammad Dīn means to imply that I am افّاك اثيم [the sinful liar] and that in his lifetime I shall indeed be chastised through a painful punishment. On the contrary, Allah the Exalted delivered the verdict on who the sinful liar is through his death.

7. SEVENTH SIGN [196]—On the morning of 28 February 1907, I received the following revelation:

سخت زلزلہ آیا اور آج بارش بھی ہوگی خوش آمدی نیک آمدی

[A severe earthquake came and it will also rain today. Your arrival is a source of joy; your arrival is a source of blessing.]

This prophecy was announced to the Community early in the morning. There was no sign of rain at the time the prophecy was announced and there was not even a trace of clouds in the sky. The sun was shining

1. ☆ This word of the Quranic verse has been written incorrectly by this man on account of his lack of knowledge of the Holy Quran. The correct reading is يَّسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِ (Author)
2. *Sūrah al-Jāthiyah,* 45:8–9 [Publisher]

brightly. No one knew that it would also rain that day. And then after the rain, news had been given of an earthquake.

Then after the *Ẓuhr* Prayer, suddenly clouds appeared and it started to rain. It rained again at night. Then on the night before the morning of 3 March 1907 the earthquake hit, the news of which was widely announced and also reached me. Thus, both elements of the prophecy were fulfilled in the span of three days. After writing this, I received two letters by mail on 5 March 1907. One was from Mirzā Niāz Baig, the Chief of Kalanaur, which reported the severe shock of an earthquake on the night between 2 March and 3 March [1907], before which there was rain and a hailstorm. The revelation:

آسمان ٹوٹ پڑا

The heaven has fallen down completely.

Was entirely fulfilled. The same mail brought another letter. This was a postcard from Miyāń Nawab Khan, *Teḥṣīldār* Gujrat. It reported that on the night between the 2nd and 3rd of March 1907, there was a severe shock of an earthquake at 9:30 in the night and it was extremely dangerous.

The *Civil and Military Gazette* of Lahore contains the following news about this earthquake in its issue dated 5 March 1907:

> There was a smart shock of earthquake felt at Srinagar at 9:30 on Saturday night, lasting a few seconds, its direction being north-east.

In its issue dated 6 March 1907, the *Akhbār-e-ʿĀm* of Lahore reported that a severe shock of earthquake was registered in Srinagar Kashmir at half past nine on Saturday night and lasted for some seconds. Its direction seemed to be in the north-east.

Now, can anyone tell me if it is in the power of any human being to prophesy publicly from himself that today it will rain and that the

rain would be followed by an earthquake and he should disclose this news when it is bright and sunny and there is no sign of rain; and then it happens exactly as prophesied? If it is asked what is the evidence for it all, then find reproduced below the list of eyewitnesses to whom this prophecy was conveyed; i.e. on the morning of 28 February 1907 when the sun was shining brightly in the sky and there was absolutely no hint of clouds.

List of the witnesses who heard the prophecy of 28 February 1907 about the severe earthquake before its occurrence:

[№]	*[Name]*	*[Remarks]*
[1]	Muḥammad Ṣādiq, Editor newspaper *Badr* Qadian	
[2]	Wife of Muḥammad Ṣādiq	
[3]	Mother of Khwājah ʻAlī	
[4]	Muḥammad Naṣīb Aḥmadī, Clerk, newspaper *Badr*	
[5]	Master Sher ʻAlī	
[6]	Ghulām Aḥmad, Clerk, *Tashḥīzul-Adhān*	
[7]	Ghulām Muḥammad, Teacher, lower Ta'līmul-Islām High School, Qadian	
[8]	Maulawī Muḥammad Aḥsan Manu propria	
[9]	ʻUbaidullāh Bismil Aḥmadī (may Allah have mercy upon him)	
[10]	Muḥammad Sarwar (may Allah have mercy upon him)	'I heard this prophecy with my own ears.'
[11]	Ghulām Qādir	
[12]	Qāḍī Amīr Ḥusain	
[13]	Ghulām Nabī Manu propria	'I have also heard'
[14]	Māmūń Khān, Gymnastics Instructor	
[15]	Ḥākim ʻAlī from Chak Panyar, currently visiting Qadian	

[№]	*[Name]*	*[Remarks]*
[16]	Ḥāfiẓ Muḥammad Ibrāhīm, Muhājir Qadian	
[17]	Muḥammad-ud-Dīn, Manu propria, student, MA College, Aligarh, currently visiting Qadian	
[18]	Respectfully Faqīrullāh, Deputy Manager *magazine*	
[19]	ʻAbdur-Raḥīm, Second Clerk *magazine*	
[20]	Respectfully Aḥmad ʻAlī, Lambardar, resident of Bāzīd Chak, currently visiting Qadian	
[21]	Muḥammad-ud-Dīn	
[22]	Muḥammad Ḥasan Aḥmadī, Clerk	
[23]	Sayyed Mahdī Ḥusain Muhājir	انا علی ذٰلك من الشاهدين [I am among the witnesses to this.]
[24]	ʻAbdul-Muḥy Arab, the author of *Lughātul-Qurań*	
[25]	Muḥammad Jī of Abbottabad	
[26]	Sayyed Ghulām Ḥusain of Kashmir	
[27]	Sayyed Nāsir Shāh, Overseer Kashmir	
[28]	Muḥammad Isḥāq	
[29]	Ghulām Muḥammad	
[30]	Daulat ʻAlī, Student	
[31]	Humbly Quṭb-ud-Dīn Ḥakīm	ʻWithout a doubt, on 28 February, I heard Ḥuḍūr's revelation: "A severe earthquake came and it will also rain today."'
[32]	Muḥammad Ḥusain, Scribe, newspaper *Badr*	

[№]	*[Name]*	*[Remarks]*
[33]	Sheikh ʻAbdur-Raḥīm, Clerk, *Badr*	
[34]	Sayyed Aḥmad Nūr of Kabul	
[35]	Sultān Muḥammad Afghan, Student	
[36]	Ḥaḍrat Nūr of Kabul	
[37]	ʻAbdullāh Afghan	
[38]	Ḥājī Shahāb-ud-Dīn	
[39]	Faḍl-ud-Dīn Ḥakīm	
[40]	Khalīfah Rajab Dīn of Lahore, Manu propria	
[41]	Ḥājī Faḍl Ḥusain of Shahjahanpur	
[42]	Sheikh Maḥbūb-ur-Raḥmān of Banaras	
[43]	Luṭf-ur-Raḥmān	
[44]	Sheikh Aḥmad of Maisūr	
[45]	Muḥammad Sulaimān Mongyrī	
[46]	ʻAbdus-Sattār Khan of Kabul, Muhajir	
[47]	Sheikh Muḥammad Ismāʻīl Sarsāwī, Teacher	
[48]	Sayyed Nāsir Nawab	
[49]	ʻAbdur-Raʼūf	
[50]	Fakhr-ud-Dīn, Student of Taʼlīmul-Islām School	
[51]	Munshī Karam Ali, Scribe, *Review of Religions*	
[52]	Sayyed Taṣawwur Ḥusain Barailwī	
[53]	Akbar Shah Khan Najībabadī	
[54]	Ghulām Ḥasan, Baker at boarding house	
[55]	Ghulām Muḥammad Afghan, Muhājir	

[№]	*[Name]*	*[Remarks]*
[56]	(Ḥakīm Ḥājī Maulawī) Nūr-ud-Dīn	'"A severe earthquake came and it will also rain today. Your arrival is a source of joy; your arrival is a source of blessings" I heard.'
[57]	Ḥakīm Muḥammad Zamān	'On 28 February 1907 I heard this revelation: "An earthquake came. It will also rain today. Your arrival is a source of joy; your arrival is a source of blessings."'
[58]	'Abdur-Raḥīm, Fourth Master	'I heard it and the same day I wrote in a letter triumphantly.'
[59]	Ghulām Muḥammad, Student BA. MAO College, Aligarh	
[60]	Sheikh Ghulām Aḥmad	
[61]	Respectfully Yār Muḥammad B.O.L	
[62]	Barkat Ali Khān	
[63]	Qudratullāh Khān Muhājir	
[64]	Sheikh 'Abdul-'Azīz, a new Muslim	
[65]	Aḥmad Dīn, Goldsmith	
[66]	'Abdullāh, resident of Shupiyan, Kashmir, currently visiting Qadian	
[67]	**Maḥmūd Aḥmad**	'I heard this revelation on that very day in the morning at 7 and it rained on the same day and was followed by an earthquake on the third day.'
[68]	Amīr Aḥmad s/o Maulawī Sardār 'Alī Ḥakīm, resident of Miyani	'I heard this prophecy on the morning of 28 February 1907.'

[№]	*[Name]*	*[Remarks]*
[69]	Muḥammad Ashraf, Clerk in Office of Ṣadr Anjuman	'I heard this prophecy on the morning of 28 February 1907.'
[70]	Sheikh 'Abdullāh, Physician boarding-house	
[71]	Maulawī Azīmullāh of Nabha	
[72]	'Abdul-Ghaffār Khan Afghan, resident of Khost, currently visiting Qadian	
[73]	'Abdul-Ghanī, Student	
[74]	Dīn Muḥammad, Master Mason	
[75]	Maulawī Muḥammad Faḍl, Changvī Aḥmadī	
[76]	Karīm Bakhsh, Lambardar, Raipur	
[77]	Ṣāḥibzādah Manẓūr Muḥammad of Ludhiana.	
[78]	Ghulām Ḥusain s/o Muḥammad Yūsuf, Appeal Writer	
[79]	'Abdul-Ghanī	
[80]	Faiḍ Aḥmad	
[81]	Muḥammad Ismā'īl	
[82]	'Abdul-Ḥaqq	
[83]	'Abdur-Raḥmān	
[84]	Faḍlud-Dīn	
[85]	Manẓūr Ālī	
[86]	Mirzā Barkāt Ali Baig	
[87]	Master Mason 'Abdur-Raḥmān	
[88]	Walīullāh Shah	
[89]	Ḥabībullāh Shah	
[90]	Fakhr-ud-Dīn	
[91]	Gohar Dīn	
[92]	Khwājah Abdur-Raḥmān	

[№]	*[Name]*	*[Remarks]*
[93]	Malik ʻAbdur-Raḥmān	
[94]	Muḥammad Yaḥyā	
[95]	ʻAbdus-Sattār	
[96]	ʻAbdul-ʻAzīz	
[97]	Bashīr Aḥmad	
[98]	ʻAbdullāh Jatt	
[99]	ʻAbdur-Raḥmān of Ludhiana	
[100]	Muḥammad Ismāʻīl	
[101]	Ali Aḥmad	
[102]	Ḥayāt Khan	
[103]	Isḥāq	
[104]	Dīn Muḥammad	
[105]	Ibrāḥīm	
[106]	Barkatullāh	
[107]	ʻAbdur-Raḥmān	
[108]	Sayyed Alṭāf Ḥusain	
[109]	ʻAbdur-Raḥmān Dātvī	
[110]	Mumtāz ʻAlī	
[111]	ʻAbdul-Karīm	
[112]	ʻAbdul-Jabbār	
[113]	Aḥmad Dīn	
[114]	Maḥmūd	
[115]	ʻAbdul-Ḥaqq	
[116]	ʻUbaidullāh	
[117]	ʻAbdur-Raḥmān	
[118]	ʻAbdullāh	
[119]	Karīm Bakhsh, Cook	
[120]	Nūr Muḥammad, Servant	
[121]	Ghulām Muḥammad, Scribe of this book	

It should be noted that there is a fine point related to the prophecy that there will be a terrible earthquake and that it will also rain today; which is that the earthquake emanates from within the earth and the rain descends from the heavens above. Thus, this is a prophecy in which the heavens and the earth are both joined so that the prophecy may see its fulfilment in both these aspects, for it is beyond human power to make such a prophecy on one's own in which both the heavens and the earth should be so brought together. Indeed, such a matter is beyond the capability of a human being that exactly when the sun is shining brightly and rain has ended, he should prophecy that it will rain today, and then it actually rains!

O readers! I have recorded here, by way of illustration, all those divine Signs[1☆] related to my claim which I had intended to write down. God, the Lord of Glory, be thanked a thousand times, for He demonstrated these Signs in my support solely out of His grace and benevolence. I did not possess the power even to produce a shred of evidence in my support be it from earth or from heaven, but He, who is the Lord of heaven and earth and the yoke of whose obedience is borne by every particle of this universe, caused a sea of Signs to flow in my support. He demonstrated such support for me as I could not even imagine. As for me, I testify that I was not worthy of such honour, yet the God of Honour and Glory manifested these miracles for my sake purely and solely out of His limitless mercy. I regret that I was unable to achieve the level of obedience and piety in His path which was my heart's desire, and I could not serve His Faith as much as I would have liked to. I will carry the anguish with me that I could not accomplish

1. ☆ On 9 March 1907 a telegram was received from London, which was published in the *Civil and Military Gazette.* The telegram reported that, 'The self-styled Prophet Dowie is dead.'

Dowie, who had claimed to be a Prophet in the United States of America and about whom I had prophesied that God would not spare him in consequence of his false claim, died of paralysis. فالحمد لله على ذٰلك [So Allah be praised for all this] A great Sign has appeared. (Author)

all that I should have accomplished. However, the Gracious God displayed such wonders of His might in my favour and established my truth in the manner that is exclusively displayed for His chosen ones. I know only too well that I was not worthy of the esteem and honour which my Lord accorded me. When I look at my own weakness, I feel compelled to admit that I feel more an insect than a man, and more dead than alive. Nevertheless, glory be to His wondrous power that such a humble and insignificant man as myself was preferred by Him. Other preferred people attain eminence by virtue of their deeds, but I was a mere nothing. It is only because of His infinite mercy that He approved of someone like me. I can never thank Him enough for this grace. There are thousands in the world who claim to be the recipients of divine revelation and converse with Him, but the mere claim of divine converse is nothing unless what is thought to be divine converse is accompanied by the supporting action of God; i.e. a miracle. Ever since the universe came into being the divine word has always been recognized by the supporting action of God; otherwise, how can one know whether such a word is that of God or of Satan, or perhaps a prompting of one's own self? The Word of God and the supporting Work of God must proceed together, one with the other. In other words, for the sake of one who is indeed the recipient of the Word of God, the Work of God also makes its presence felt in his support. That is to say, through his prophecies, wonders of providence are manifested in such abundance as to practically reveal the countenance of God. This is done so as to prove that the revelation he receives is indeed the Word of God.

Sadly, in this age, many such people are found everywhere who are fond of being called a *mulham* [recipient of divine revelation]. And they readily believe all that emanates from their tongue is the Word of God without attempting to assess their own condition or carrying out any self-appraisal. This, despite the established fact that the tongue from which the divine word may issue forth, can also be the recipient of the words of Satan. Also, it could very well be the prompting of one's

own self. Therefore, any word that issues forth from the tongue is definitely not worthy of being called the Word of God, until two testimonies certify it to be from Allah.

THE FIRST TESTIMONY is that the condition of the person who claims to be the recipient of divine revelation should be such as shows that he is worthy of receiving divine revelation; for, one hears the voice of the one whom he is close to. Thus, the one close to Satan hears the voice of Satan, and the one near to Allah the Exalted hears His voice. Only such a one can be said to be the recipient of divine revelation who, in order to attain the veritable pleasure of God, abandons his own will and desires and adopts a bitter death in order to please Him completely and fully. He makes God foremost over all else so that when Allah the Exalted looks upon his heart He finds it totally cut off from the world and lost in seeking His pleasure. Each and every particle of his being becomes sacrificed for the sake of Allah the Exalted such that if confronted with a trial, nothing can hold him back from Allah the Exalted; neither wealth and possessions, nor wife, son, and honour. As a matter of fact, he totally erases all signs of his own existence, and the love of God Almighty so overwhelms him that he never lets Him go even if he were carved into pieces or his children slaughtered, or he himself cast into the flames and exposed to every kind of bitter hardship—even then he would not abandon his God. And in the face of attack by any affliction, he does not move away from his God. He is true and faithful. He views the entire world and the kings of the world as nothing more than a dead moth. Even if he were told that he would be sent to Hell, he still would not abandon the bond with his True Beloved, for his love of God becomes his Paradise. He himself cannot understand why he has such a connection with God so that no failure or trial can ever diminish the intensity of this connection. This being the situation, we can say that he is close to God and not to Satan. Such men indeed are friends of the Gracious

God; God loves them and they love God. It is these upon whom the Word of God descends and such people belong to the category of the people [described in the Quranic verse]:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ[1]

THE SECOND TESTIMONY necessary for the recipient of divine revelation is that the Word of God that descends upon him should be accompanied by the supporting Work of God. For, when the sun rises it must also be accompanied by the sun's piercing rays. Similarly, divine revelation never descends alone, for it is also invariably accompanied by the supporting action of God; namely, it is accompanied by a variety of miracles and a variety of succour and blessings. Otherwise, how could a humble man recognize that it is indeed the Word of God? Therefore, he who claims to be the recipient of the revelation from God but does not have the manifest miracles and Signs of divine support should fear God and should renounce such a claim. Furthermore, a claim of this kind cannot be considered authentic on the basis of just one or two solitary Signs which happen to turn out to be true. Instead, its authenticity would stand verified only if 200–300 such unambiguous and clear Signs testify to its truth. What is more, any revelation that is claimed to be from God must not contradict the Holy Quran.

Everyone needs to ponder and determine which misguided religious group would be dominant at the time of the Promised Messiah. And, apart from this, what else will the Promised Messiah be required to do? *Ṣaḥīḥ Bukhārī,* which is said to be the most authentic book after the Holy Quran, does not mention anywhere that the Promised Messiah will appear in order to kill the *Dajjāl*. On the contrary, it is only written therein that the Promised Messiah will break the Cross and kill the Swine. From this it becomes clear that the Promised Messiah

1. Surely, you [Satan] will have no power over My servants (*Sūrah al-Ḥijr,* 15:43). [Publisher]

will appear at the time of the dominance, power, and enormity of the Christian missionaries. That is to say, when their deception, manipulation, and adulteration will have reached its ultimate extreme and they will exert their utmost to widely publish **interpolated books,** it would be then that the Promised Messiah **would appear.** His real mission will be to break the Cross. However, ***Saḥīḥ Muslim*** does mention the killing of the *Dajjāl,* and it is written therein that the Promised Messiah will kill the *Dajjāl* and that he will appear for this very purpose, but it is also written that the *Dajjāl* will emerge from the **Church.** It might be perceived that these two books—namely, ***Bukhārī and Muslim***—differ in a very significant way, because according to *Ṣaḥīḥ Bukhārī* the real purpose of the appearance of the Promised Messiah is to break the Cross but *Ṣaḥīḥ Muslim* states that the true purpose for which the Promised Messiah shall appear will be to **kill** the *Dajjāl*. Perhaps the answer may be given that at the time of the Promised Messiah's advent, a portion of the earth will be dominated by the *Dajjāl* and another portion will be under the sway of the worshippers of the Cross, quite like two distinct kingdoms. But this answer is not correct for it is accepted doctrine that, except for **Makkah** and Madinah, the *Dajjāl* will run rampant across the **entire earth.** In other words, the *Dajjāl* will dominate everywhere, and this is what the authentic *aḥādīth* bear witness to.

Will then—God forbid—the Cross come to dominate in Makkah and Madinah because some part of the world at least must be accepted as the place where the Cross will be dominant? Thus, since the entire earth—with the exception of Makkah and Madinah—will be under the sway of the *Dajjāl,* then only the lands of Makkah and Madinah would remain whereupon the Cross could dominate! These are the *aḥādīth* that make mention of the *Dajjāl's* domination. On the other hand there are also *aḥādīth* that state that at the time of the Promised Messiah's advent, Christian temporal power will rule almost the entire globe with great power and majesty. In fact, the hadith يكسر الصليب ['He will break the Cross'] also indicates this very point. Moreover, the following verse also proclaims this fact very loudly:

مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ[1]

Therefore, the interpretation that some part of the earth will be dominated by the Christians while another part will be dominated by the *Dajjāl* during the advent of the Promised Messiah, loses all credibility. Perhaps a counter reply to this may be voiced that first the Christians will dominate and then the *Dajjāl* will break the Cross and in the end the Messiah will kill the *Dajjāl,* but this is a belief that has never been entertained by any sect from among the entire body of Muslim sects to this very day. On the contrary, we find written in *Ṣaḥīḥ Bukhārī* that it is **the Promised Messiah,** and not the *Dajjāl,* who will break the Cross.[2☆]

When we turn to the *aḥādīth* for a **resolution** of this dispute, we find that the very same *Ṣaḥīḥ Muslim* which makes mention of the *Dajjāl,* also testifies that the Promised *Dajjāl* shall issue forth from a church, or in other words, will emerge from among the Christians. Thus, *Ṣaḥīḥ Muslim* pronounces the Christian missionaries to be the *Dajjāl*. And circumstantial evidence also testifies in favour of this point of view and clearly shows that the last mischief that appeared—due to which hundreds of thousands of Muslims turned apostate—is none other than the **mischief** of Christianity, of which we are all eyewitnesses. Hence, it is evident that the difference here is nothing more than semantics. The mischief that *Ṣaḥīḥ Bukhārī* designates as the **mischief of the Cross** and declares the Promised Messiah to be the breaker of the Cross, *Ṣaḥīḥ Muslim* designates that very mischief to be the **mischief of the *Dajjāl*** and refers to 'the breaking the Cross' as 'the killing of the *Dajjāl*'.

And when we turn to the Holy Quran—the arbiter of all

1. They shall hasten forth from every height (*Sūrah al-Anbiyā',* 21:97). [Publisher]

2. ☆ The *aḥādīth* also indicate that, at the time of the Promised Messiah, Christians would have spread all over the world. (Author)

disputes—for further details, we find that it does not even mention the name *Dajjāl,* but declares the mischief of Christianity to be so grave as to be the enemy of all Islamic principles and proclaims that the heavens might well-nigh burst asunder and the earth shatter into pieces [because they ascribe a son to God (*Sūrah Maryam,* 19:91-92)]. It denounces the same Christian group as being guilty of distorting and adulterating the revealed Word of God. It ascribes to this group the act indicated by the term *dajal* [i.e. deceit, imposture] in its proper sense. Furthermore, in *Sūrah* ***al-Fātiḥah*** it teaches the Muslims to seek refuge with God from the mischief of Christianity. And this is what all commentators of the Holy Quran have interpreted the phrase وَلَا الضَّآلِّيْنَ[1] to mean. From this Quranic verdict it is clearly proven that the mischief of which the *aḥādīth* forewarn us is none other than the mischief of the Cross. Thus, if a person can legitimately be called a *dajjāl* on account of a slight deception or *dajal* on his part, why can an entire group that is guilty of changing an entire shariah and teaching, not be described as the *Dajjāl?* And when we see Allah the Exalted Himself testifying to deceit on the part of the Christians, why then can they not be collectively called by the name *Dajjāl?* Of course, they could not be called the greatest *Dajjāl* at the time of the advent of the Holy Prophet, may peace and blessings of Allah be upon him, as their deceit and dishonesty had not yet reached the extreme; only the foundation of becoming the *Dajjāl* had yet been laid. But after this, in our own age, with the advent of printing machines, the Christian missionaries have disseminated distortion and corruption to the extreme. They have spent tens of millions of rupees to publish those distorted books and have left no stone unturned in their efforts to lead people to apostasy. It was then that the prophecy of God came true and—as subsequent events bear out—they became worthy of being called the **greatest *Dajjāl.*** Unless and until someone appears to surpass them in opposing truth and in distortion and adulteration, all must concede that this group is indeed the **greatest *Dajjāl***

1. And those who have not gone astray (*Sūrah al-Fātiḥah,* 1:7). [Publisher]

whose emergence was **prophesied.** The Jews too were guilty of distortion but they became the target of such humiliation as was tantamount to death. This was the only group that went from height to height and devoted all their energies to deception and distortion. But that was not all. They also wanted to make the rest of the world like themselves. On account of their material power and prestige they were able to acquire all the requisite means and thus they accomplished such feats of deception and distortion, the likes of which cannot be found throughout the history of the world from its inception until today. They tried to make people turn their backs on the One and Only God and accept instead Ibn-e-Maryam [the Son of Mary] as 'God'. In our own times this misconduct on their part peaked to its ultimate height. And they made so many interpolations in the Books of Allah the Exalted as if they themselves were Prophets in their own right. This is why the term *Dajjāl* was applied to them; that is to say, those who distort the Books of God to the extreme and those who make falsehood appear as truth. In the *aḥādīth* the Promised *Dajjāl's* coming is described frequently as *khurūj* [i.e. emergence] whereas in reference to the Promised Messiah the term *nuzūl* [i.e. descent] is used; the two words being opposites. By this what is meant is that the Promised Messiah will descend on behalf of Allah the Exalted, and that God will be with him whereas the *Dajjāl* will forge ahead with the help of material means, deception, and fraud. Indeed, just as the Holy Quran mentions the mischief of Christianity, so too does it mention Gog and Magog. There is an indication of their [material] dominance which would extend across the entire earth in the verse:

هُمْ مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ[1]

Now, if the *Dajjāl,* Christianity, and Gog and Magog are taken to mean

1. They shall hasten forth from every height (*Sūrah al-Anbiyā',* 21:97). [Publisher]

three different peoples who would appear at the time of the Promised Messiah, the contradiction becomes even more pronounced. However, a reference to the Bible shows for a certainty that the mischief of Gog and Magog is actually the mischief of Christianity, for the Bible names it Gog. Thus, as a matter of fact, the same people have been addressed by three different names on account of their different circumstances.

To say that there is no mention of the Promised Messiah in the Holy Quran is totally wrong. Actually, Allah the Exalted has declared in the Holy Quran that the great mischief is the mischief involving the worship of ʻĪsā and has warned that the earth and the heavens may well-nigh burst asunder due to it. Concerning the same time period, the Holy Quran has prophesied the occurrence of the plague, earthquakes, and other calamities, and explicitly announced that the various terrible catastrophes that will appear in the heavens and the earth during the Latter Days will be the chastisement for the worship of ʻĪsā. And then on the other hand, it is laid down in the Holy Quran that:

وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا[1]

This verse, therefore, manifestly proves that the Holy Quran **prophesies** about the Promised Messiah. Anyone who reads the Holy Quran with diligence and integrity will realize that in the Latter Days when most parts of the earth will be demolished and turned upside down on account of terrible calamities, the pandemic plague will break out, and death will reign supreme on every front, it is essential that a Messenger [of God] should come as Allah the Exalted says:

وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا[2]

1. We never punish until We have sent a Messenger (*Sūrah Banī Isrā'īl*, 17:16). [Publisher]

2. We never punish until We have sent a Messenger (*Sūrah Banī Isrā'īl*, 17:16). [Publisher]

Meaning that, We never punish people unless we first send a Messenger.

Thus, as is borne out by events in the past, when even minor chastisements were preceded by the coming of Prophets, how then is it possible that at the time of this **most terrible chastisement**—which is the chastisement of the Latter Days and which shall envelope the entire earth, and about which all the Prophets had warned—a Messenger of God should not appear? This would amount to an **outright negation** of the Word of God. Hence, this Messenger is none other than **the Promised Messiah.** Since the cause of these chastisements, without the least doubt, is the mischief of Christianity, so was it but necessary that a Messenger—appropriate to the situation created by the mischief rife in the world—should appear with the purpose of putting an end to the said mischief. This is why this Messenger is **called the Promised Messiah.** This proves that the Holy Quran does mention the Promised Messiah and this is exactly what we had wanted to establish.

Everyone can appreciate that if—according to the Holy Quran—at the time of the great Christian mischief, the coming of a punishment was necessary, then the coming of the Promised Messiah was also necessary. And it is clear that the coming of this chastisement during the peak of Christianity's mischief is proven from the Holy Quran. Thus, the coming of the Promised Messiah is also proven from the Holy Quran. Similarly, it is generally proven from the Holy Quran that Allah the Exalted says that when We decide to visit a people with chastisement, We permit their hearts to become filled with sinfulness and immorality and, as a result, they exceed all limits of indulgence in their carnal desires and shamelessness. It is then that divine chastisement overtakes them. It is obvious that these matters, too, have reached a climax in Europe, thereby inviting chastisement which, in its own right, requires the [simultaneous] presence of a Messenger of Allah—and the same is **the Promised Messiah.** Thus, it is indeed surprising that these people should allege that the Holy Quran makes no mention of the Promised Messiah. Furthermore, this Quranic verse:

كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ[1]

also requires that in the fourteenth century **one like ʻĪsā [Jesus]** should make his appearance in the Ummah, quite like Ḥaḍrat ʻĪsā, who appeared fourteen centuries after Mūsā [Moses], so that a similarity should be maintained between the beginning and the end of both orders.

Furthermore, the following verse of the Holy Quran also contains this prophecy:

وَ اِنْ مِّنْ قَرْيَةٍ اِلَّا نَحْنُ مُهْلِكُوْهَا قَبْلَ يَوْمِ الْقِيٰمَةِ اَوْ مُعَذِّبُوْهَا عَذَابًا شَدِيْدًا[2]

Meaning that, there is not a town but We shall destroy it before the Day of Resurrection or punish it with a severe punishment. This means that a terrible chastisement shall descend upon the world in the Latter Days. While on the other hand God says:

وَ مَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا[3]

This also shows that **a Messenger will appear** in the Latter Days, and he it is who will be the Promised Messiah.

And this same prophecy is contained in *Sūrah al-Fātiḥah,* for God Almighty has designated the Christians as الضَّآلِّين—'those who have gone astray'. This contains the indication that although hundreds of religious groups exist in the world who have gone astray, the Christians shall transgress all limits to the extent that they alone will stand out as the misguided ones. And when the misguidance of a people becomes

1. As He made Successors *from among* those who were before them (*Sūrah an-Nūr,* 24:56). [Publisher]
2. *Sūrah Banī Isrā'īl*, 17:59 [Publisher]
3. We never punish until We have sent a Messenger (*Sūrah Banī Isrā'īl*, 17:16). [Publisher]

extreme and they do not desist from committing sins, it is the established practice of Allah that such a people are overtaken by divine chastisement. Thus, from this too it becomes necessary that the Promised Messiah must appear; that is, in keeping with the requirement of the verse:

وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا[1]

And it is rather extraordinary that just as in the *aḥādīth* of the Holy Prophet, may peace and blessings of Allah be upon him, there is a prophecy about the Promised Messiah who would appear in the Latter Days, so also is there a prophecy regarding a man of Persia who would come in the Latter Days to restore and re-establish lost faith. As is written **لو كان الايمان معلّقًا بالثريّا لناله رجل من فارس** meaning that, even if the faith had left [the earth] for the Pleiades, a man of Persia would bring it back. Now it is clear that in this hadith, the Man of Persia has been given such precedence and ascribed the performance of such a great task that one has to say that **the Man of Persia** is superior to the Promised Messiah because the Promised Messiah—as alleged by my opponents—will only kill the *Dajjāl,* whereas the Man of Persia will bring the faith back from the Pleiades. It is also mentioned in another hadith, that in the Latter Days, the Holy Quran will be taken up into the heavens. People will recite the Holy Quran but it will get stuck in their throats. Thus will it be time for the Man of Persia and for the Promised Messiah—both would be contemporaneous. But in comparison to the special function that the Man of Persia would discharge of bringing faith back from the heavens, any service to the Faith for the killing of the *Dajjāl* is at best the negation of mischief, which alone cannot serve as the basis of salvation. On the other hand, to bring faith back from the skies and to transform people into perfect believers amounts to the acquisition

1. We never punish until We have sent a Messenger (*Sūrah Banī Isrā'īl*, 17:16). [Publisher]

of virtue which is the criterion for salvation. Negation of mischief bears no comparison to the acquisition of virtue. What is more—in regard to whosoever accomplishes the immense virtuous feat of bringing faith back from the Pleiades to earth—how could anyone with reason believe that such a person would be incapable of dispelling mischief?

In short, it is simply irrational to think that in the Latter Days, the Man of Persia will be responsible for the attainment of virtue while the Promised Messiah will only negate mischief! Why can't the one capable of reaching out to the heavens, ward off mischief upon the earth? Thus, the error on the part of the present-day Muslims is pitiable for they consider the Promised Messiah and the Man of Persia to be two different persons. As many as twenty-six years ago, Allah the Exalted fully laid bare this belief in ***Barāhīn-e-Aḥmadiyya.*** On the one hand, He pronounced me as the Promised Messiah and named me **'Īsā** [Jesus]. For instance, He said in *Barāhīn-e-Aḥmadiyya:*

يا عيسٰى انى متوفيك و رافعك اليَّ و مطهرك من الذين كفروا۔

And on the other, He designated me the Man of Persia and—again and again—addressed me by this very name. For instance, He said:

انّ الّذين صدّوا عن سبيل الله ردّ عليهم رجل من فارس۔ شكر الله سعيه

Meaning that, [in relation to] the Christians and their brethren who hold people back from Islam, this Man of Persia—meaning my humble self—has written their refutation and that God is pleased with him for this, his service.

It is quite clear that the real function of the Promised Messiah is to challenge and compete with the Christians. Thus, if the Man of Persia is not the Promised Messiah, then why has his—the Promised Messiah's—official function been delegated to this Man of Persia? This proves that this Man of Persia and the Promised Messiah are two

names of one and the same person. Accordingly, the Holy Quran indicates this fact and says:

وَاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ [1]

Meaning that, from among the Companions of the Holy Prophet, may peace and blessings of Allah be upon him, there is yet another group which has not yet made its appearance. It is true that those alone are entitled to be called 'the Companions' who are the contemporaries of a Prophet, and have the honour of being in his company as believers and have been guided and trained by him. From this it stands proven that from among the future people there will be a Prophet who would be a *burūz* [a reflection] of the Holy Prophet, may peace and blessings of Allah be upon him. This is why his Companions will be called 'the Companions of the Holy Prophet, may peace and blessings of Allah be upon him'. And just as the Companions, may Allah be pleased with them, had served the Faith in the path of Allah in their own way, these too will also serve the cause of Allah in their own way. In any case, this verse constitutes a prophecy about the coming of a Prophet in the Latter Days; otherwise, there is no reason why such persons should be designated as the Companions of the Holy Prophet, may peace and blessings of Allah be upon him, who were to be born after him and had, in fact, never seen him. In the verse referred to above, God did not say وأخرين من الأُمّة—'And among others from among the Ummah'—instead He said [2] وأخرين منهم—['And among others from among them']. And everyone knows that the pronoun منهم [*minhum*] is indicative of the Companions, may Allah be pleased with them, of the Holy Prophet, may peace and blessings of Allah be upon him. Thus, only such a sect would fall under the pronoun منهم [*minhum*] who have a Messenger among them who is the true reflection of the Holy Prophet, may peace

1. *Sūrah al-Jumu'ah,* 62:4 [Publisher]

2. *Sūrah al-Jumu'ah,* 62:4. [Publisher]

and blessings of Allah be upon him. And twenty-six years ago, Allah the Exalted had named me **Muhammad** and **Ahmad** in *Barāhīn-e-Aḥmadiyya* and designated me a spiritual reflection of the Holy Prophet, may peace and blessings of Allah be upon him. This is why in *Barāhīn-e-Aḥmadiyya* people were told:

> قل ان کنتم تحبون اللّٰہ فاتبعونی یحببکم اللّٰہ۔
>
> [Say, 'If you love Allah, then follow me'; meaning that, be sincere followers of the Chosen Prophet so that Allah may also love you.]

> کُلُّ بَرَکَۃٍ مِّنْ مُحَمَّدٍ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم۔ فَتَبَارَکَ مَنْ عَلَّمَ وَتَعَلَّمَ
>
> [Every blessing is from Muhammad, may peace and blessings of Allah be upon him; so, highly blessed is he who taught and he who has been taught.]

And if someone asks, 'How is it to be determined whether the hadith [لو کان الایمان معلّقًا بالثریّا لناله رجل من فارسٍ "Had faith ascended to the Pleiades, a man from among the Persians would have brought it down"] refers to me, and why it might not have reference to someone else from among the Muslims?', the reply is that in *Barāhīn-e-Aḥmadiyya,* divine revelation has repeatedly pronounced me as the person referred to in this hadith, and emphatically declared that He stands with me. I call God Almighty to witness that this is the Word of God Almighty that descended upon me. He who denies this should be ready to come forth for a *mubāhalah* and may the curse of Allah overtake him who denies the truth or fabricates a lie against the Lord of Honour. No one else from among the Muhammadan ummah has, up to this day, made this claim that Allah the Exalted has given him this name and that he alone is entitled to make this claim on the basis of divine revelation. To charge me with having claimed to be a Prophet on my own is the height of folly and ignorance and is utterly opposed to the truth.

O ignorant people! My claim to Prophethood does not mean that—God forbid—I claim to be a Prophet as against the Holy Prophet, may peace and blessings of Allah be upon him, or that I claim to have brought a new shariah. My Prophethood means the frequent experience of divine converse and address that has been granted to me on account of my obedience to the Holy Prophet, may peace and blessings of Allah be upon him. You people also admit the possibility of divine converse, so our difference is only over the interpretation of terms. What you regard as the divine converse, I, in obedience to God's commandment, denote its occurrence with great frequency as Prophethood. **ولكلّ ان يصطلح** [**'Everyone is entitled to define his terms'**].

I swear by God, in whose hands my life is, that it is He indeed who has sent me, and He indeed has named me a Prophet, and He indeed has called me the Promised Messiah, and He has manifested great Signs in my support, the number of which extends to **300,000,** some of which have been incorporated by way of illustration in this book. If His miraculous works and manifest Signs which number into the thousands had not openly testified to my truth, I would never have disclosed to anyone the honour of my divine converse; nor could I have declared with certainty that it was indeed the revelation of God. But for His part, God manifested such Works in support of His revealed Word that they served as a clear and bright mirror for beholding His countenance.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ-[1]
نَحْمَدُهٗ وَنُصَلِّی[2]

A GREAT VICTORY

Dr. John Alexander Dowie—the False Prophet of America—Dies in Accordance with My Prophecy

196. ONE HUNDRED NINETY-SIXTH SIGN[3☆] —Let it be clear that the man whose name is mentioned in the title was a bitter enemy of Islam. He also made a false claim to prophethood, and considered the Chief of Prophets, the Most Truthful of the True, the Best of Messengers, the Leader of the Pure, Bearer of Holiness, Muhammad, the Chosen One of God, may peace and blessings of Allah be upon him, to be a liar and an impostor. Because of his evil nature, he used foul and obscene language about the Holy Prophet[sa]. In brief, because of his malice towards Islam, extremely evil traits were found in him. Just as swine see no value in pearls, so did he view the Islamic [concept of] *Tauḥīd* [Oneness of God] with contempt and wanted to destroy it. He believed Ḥaḍrat ʻĪsā to be God and had such a passion for spreading the doctrine of Trinity

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1. In the name of Allah, the Gracious, the Merciful. [Publisher]
2. We praise Him and invoke blessings [on His Noble Messenger]. [Publisher]
3. ☆ In the Epilogue, the Signs began to be numbered by mistake from Number 1 when they should have started from Number 189. Thus up to this point, adding the eight Signs mentioned so far in this Epilogue, the total Number has reached 196 (Number 5 had been used twice by mistake). This is why this Sign has been assigned the Number 196. (Author)
   * As noted by the Promised Messiah[as] there is a numerical mistake in numbering. In the Epilogue there are nine Signs after Sign Number 187. [Publisher]

in the world, that though I have read hundreds of books by Christian clergymen, I have not seen such passion in anyone else. His newspaper, *Leaves of Healing* dated 19 December 1903, and 14 February 1907, contain the following sentences:

> I pray God for the day to come when the Crescent shall disappear. May God grant it! May God destroy it [i.e. Moslem Abomination].

Again, in his newspaper dated 12 December 1903, considering himself to be a true Messenger and a true Prophet, he wrote:

> If I am not God's prophet, there is none on God's earth that is.

In addition, he was an avid polytheist and used to say that he had received revelation that Yasū' Masīḥ [Jesus Christ] shall descend from heaven in twenty-five years. He believed that Ḥaḍrat 'Īsā was indeed God. Moreover, the one thing which caused great grief to my heart, as I have written, was that he was an extreme enemy of our Holy Prophet, may peace and blessings of Allah be upon him. I subscribed to his newspaper *Leaves of Healing* and was constantly aware of his foul and abusive language. When his insolence had reached the limit, I sent him a letter in English in which I invited him to a *mubāhalah* [prayer duel] so that God may cause the liar among us to die during the lifetime of the one who is truthful. This invitation was sent to him twice, in 1902 and again in 1903, and was also published in some well-known newspapers in America. Their names are written in the footnote below.[1]

1. [See Footnote on pages 635–638.]

No.	Newspaper	Date	Summary of News
1	Chicago Interpreter	28 Jun. 1903	The newspaper ran the headline, 'Will Dowie come out for this contest?' Printing my photograph side by side with that of Dowie's, it reported that Mirza Sahib says that Dowie is an impostor, and that he prays for God to destroy and annihilate him in his lifetime. Then the newspaper quotes me as saying: 'The way of distinguishing between the one who is an impostor and the one who is truthful is that both should pray to God that from the two, the liar should die in the lifetime of the truthful one.'
2	Telegraph	5 Jul. 1903	The newspaper reports that Mirza Ghulam Ahmad of the Punjab, India, has challenged Dowie, the claimant of prophethood, to a *mubāhalah,* and that this is to be undertaken by praying to God that whosoever of the two is a liar should die in the lifetime of the one who is truthful.
3	Argonaut, San Francisco	1 Dec. 1902	The newspaper ran the headline, 'Prayer duel between Christianity and Islam' and gives a summary of my letter to Dowie in which I wrote to him: 'You lead a Jamā'at and I too have a large following. To decide therefore who from among us is truly from God we can both pray to the God we believe in. Then the one whose prayer is accepted should be considered to be truly from God. And, the prayer should be: 'May God cause the one of us who is a liar to die earlier than the one who is truthful.' Surely, the paper says, this is a reasonable and just method to reach the truth.

No.	Newspaper	Date	Summary of News
4	Literary Digest, New York	20 Jun. 1903	The newspaper has printed my photo and elaborates on the issue of *mubāhalah* saying that the two parties, Dowie and I, will pray to God that of the two of us whoever is a liar should die in the lifetime of the one who is truthful.
5	New York Mail and Express	28 Jun. 1903	'*Mubāhalah* between two claimants of Prophethood' is the heading of the report published in the paper. The report then explains in detail what a *mubāhalah* is.
6	Herald Rochester	25 Jun. 1903	The newspaper reports that Dowie has been invited to a *mubāhalah,* and then describes in detail what a *mubāhalah* is.
7	Record Boston	27 Jun. 1903	The newspaper published a news item about the *mubāhalah*.
8	Advertiser Boston	25 Jun. 1903	Same as above.
9	Pilot Boston	27 Jun. 1903	Same as above.
10	Pathfinder, Washington	27 Jun. 1903	Same as above.
11	The Chicago Inter-Ocean	27 Jun. 1903	Same as above and then in its issue of 28 June 1903 the paper published both photos [my photo as well as that of Dowie] and gave details of the *mubāhalah*.
12	Worcester Spy	28 Jun. 1903	〃
13	The Democrat Chronicle, Rochester	25 Jun. 1903	The newspaper has mentioned the *mubāhalah* and published photos of Dowie and me. Underneath my photo appears the caption, 'Mirza Ghulam Ahmad'.

No.	Newspaper	Date	Summary of News
14	A newspaper of Chicago: name and date torn		The newspaper mentions me as the Messiah of India who has invited Dowie to a *mubāhalah*.
15	The Burlington Free Press	27 Jun. 1903	The newspaper carries a news item about the *mubāhalah*.
16	The Chicago Inter-Ocean	28 Jun. 1903	〃
17	Albany Press	25 Jun. 1903	〃
18	Jacksonville Times	28 Jun. 1903	〃
19	Baltimore American	25 Jun. 1903	〃
20	Buffalo Times	25 Jun. 1903	〃
21	New York Mail	25 Jun. 1903	〃
22	Boston Record	27 Jun. 1903	〃
23	Desert English News	27 Jun. 1903	〃
24	Helena Record	1 Jul. 1903	〃
25	The Groom-shire Gazette	17 Jul. 1903	〃
26	Nuneaton Chronicle	17 Jul. 1903	〃
27	Houston Chronicle	3 Jul. 1903	〃

No.	Newspaper	Date	Summary of News
28	Savanna News	29 Jun. 1903	〃
29	Richmond News	1 Jul. 1903	〃
30	Glasgow Herald	27 Oct. 1903	〃
31	The New York Commercial Advertiser	26 Oct. 1903	The newspaper quotes me saying that if Dowie accepts my challenge openly or even indirectly, he will die in extreme pain and frustration, but if he does not accept the challenge, even then the town of Zion, which he built, will suffer great calamity.
32	The Morning Telegraph of New York	28 Oct. 1903	The newspaper mentions the *mubāhalah* and my prayer against Dowie.

These are the newspapers that have reached me. It seems from this multitude [of reports] that it must have been reported in hundreds of newspapers. (Author)

In the text of this *mubāhalah,* I had also invoked the curse of Allah upon the liar[1☆] and had prayed to God Almighty to give His decision and thus expose the falsehood of the one who is lying. The text of this *mubāhalah,* as I have just pointed out, was well publicized in some well-known American dailies. These newspapers belonged to American Christians and had no affiliation with me. The reason for my publishing this *mubāhalah* in the American press was that Dr. Dowie, the false Prophet, did not answer me directly. So, as a last resort, I got that text of the *mubāhalah* published in the well-known daily newspapers of America, which are distributed all over the world in large numbers. It is only by the grace of God that the editors of these American newspapers—despite being Christians and hostile to Islam—published my article about the *mubāhalah* so widely and with such enthusiasm that it became widely known throughout America and Europe, and its news even reverberated back to India. The gist of my *mubāhalah* was that Islam is the true faith and the Christian doctrine is false, and I am the same Messiah from God who was to come in the Latter Days and was promised in the Scriptures of the Prophets. I also wrote that Dr. Dowie was false in his claim of prophethood, as well as in his doctrine of Trinity, and that if he accepted the *mubāhalah* he would die within my lifetime in great pain and misery. Even if he did not accept the challenge, he would still not be able to escape divine punishment. In response to this, the ill-fated Dowie published the following lines in

1. ☆ I published an announcement in English on 23 August 1903, opposing Mr. Dowie. It says; 'I am about seventy years in age and Mr. Dowie, as he states, is a young man of fifty but I do not care for my age because this *mubāhalah* will not be decided by our ages but God who is the Most Supreme Authority will decide it. If Mr. Dowie flees from this confrontation—even then, the calamity will certainly befall his Zion soon. Now I finish this discourse with this prayer: 'O All-Powerful and Perfect God, who always reveals Himself to the Prophets and shall continue to do so, settle this matter soon and reveal the falsehood of Mr. Dowie to the people. I am certain that whatever You have promised me through Your revelation, shall be fulfilled definitely. O Almighty God, hear my prayer, You have all the powers.' See English Announcement of 23 Aug. 1903. (Author)

English in one of the issues during December 1903, and also in the 26 September 1903 and other issues of his newspaper:

> There is one foolish man in India, a Mohammedan Messiah, who persists in writing to me saying that the body of the Christ is buried at Cashmir, in India, and can be found there. People sometimes say to me: "Why do you not reply to this, that and the other thing?" Reply! Do you think that I shall reply to these gnats and flies? If I put my foot on them I would crush out their lives.

In his issue of 19th December, 1902, he wrote:

> My part is to bring out the people from the East and from the West, from the North and from the South, and settle them in this and other Zion Cities, until the time shall come when the Mohammedans are swept away. May God give us that time.

In short, this man became more and more impudent after the publication of my *mubāhalah,* which had been published in Europe, America, here in India, and virtually throughout the entire world. For my part I only waited, for I was sure that God would decide between us as I had beseeched Him to do, and His decision would distinguish between the liar and the truthful.[1☆]

I kept praying to God asking for the death of the liar. Hence, God Almighty informed me a number of times that I would be victorious[2☆] and

1. ☆ Read page 3 of this Announcement. The gist of it is that on 23 August 1903, I had published an announcement in English, opposing Mr. Dowie. On receiving revelation from God Almighty, I had written therein that whether or not Mr. Dowie does a *mubāhalah* with me, he will not escape God's punishment and God will distinguish the true from the false. (Author)

2. ☆ **Footnote**: On 9 February 1907, I received this revelation انك انت الاعلى meaning: 'You shall indeed be victorious.' And then on the same date I received the revelation العيد الاخر تنال منه فتحًا عظيمًا meaning: 'You shall be bestowed another Sign that shall cause happiness and by which you shall be

the enemy would be destroyed. Then, just fifteen days before Dowie's death, God Almighty informed me once again of my victory through His revelation which was published by me on the second page after the title page of the book, *Qadian kay Āryah aur Hamm* ['We and the Āryas of Qadian'] about a fortnight prior to Dowie's death, which is as follows:

Prophecy of a Fresh Sign

God says:

> میں ایک تازہ نشان ظاہر کروں گا جس میں فتح عظیم ہوگی وہ تمام دنیا کے لئے ایک نشان ہوگا ﴿یعنی ظہور اس کا صرف ہندوستان تک محدود نہیں ہوگا﴾ اور خدا کے ہاتھوں سے اور آسمان سے ہوگا
>
> I shall manifest a fresh Sign in which there shall be a great victory. It shall be a Sign for the whole world. (That is, its manifestation will not be confined to India alone.) This will be caused by the hands of God and will be from the heavens.

Let each eye eagerly await its manifestation, for God will soon manifest it. This will happen as a divine testimony that this humble one upon whom all nations are heaping abuse, is from Him. Fortunate indeed is the one who benefits from it.

ANNOUNCED BY
Mirza Ghulam Ahmad, the Promised Messiah,
Dated 20 February 1907

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granted a great victory.' Its meaning that was bestowed upon me was that in the eastern countries Sa'dullāh of Ludhiana had died from pneumonic plague after my prophecy and the *mubāhalah* in the first week of January. This was the first Sign, and the second Sign would be very much greater in which I would be granted a grand victory. So this was the death of Dowie which took place in the western countries. See the newspaper *Badr* dated 14 February 1907 and thus that prophecy of Allah the Exalted was fulfilled in which it was stated ۔میں دو نشان دکھاؤں گا 'I shall show two Signs.' (Author)

Now, it is clear that a Sign (which has resulted in a great victory) that can serve as a manifestly bright Sign for the people of Asia, America, Europe, and India, is only this very Sign of Dowie's death.[1☆]

The other Signs which have appeared as a result of my prophecies have been limited to the Punjab and India, and nobody in America or Europe knew about them. But this Sign, which emerged as a prophecy from the Punjab, reached all the way to America and found fulfilment in a person known by everyone in Europe and America. And no sooner had he died than the news of his death was conveyed to India through telegrams.

The news was published by *The Pioneer* (published from Allahabad) on 11 March 1907, and by the *Civil and Military Gazette* (published from Lahore,) on 12 March 1907, and by the *Indian Daily Telegraph* (published from Lucknow) on 12 March 1907. Hence, the news was published virtually around the globe. Such was the worldly status of this man that he was honoured like lords and princes. For instance, Mr. [Alexander Russell] Webb, an American who has become a Muslim there, once wrote a letter to me testifying that this man [Dowie] lives a very prestigious, princely

1. ☆ Dowie died so quickly after this prophecy that only fifteen days had passed since its publication when his life ended. Thus, for a seeker after truth, this is a decisive proof that this prophecy was specifically about Dowie, because it is first written in this prophecy that it would be a Sign of a grand victory for the whole world and second, it is written that it would be manifested very soon. Thus, what could be sooner than this that after this prophecy the unfortunate Dowie could not even complete another twenty days before being returned to dust? The Christian priests who had raised a clamour concerning Ātham should now definitely ponder over the death of Dowie. (Author)

lifestyle in this country. However, despite the prestige and fame that he enjoyed in America and Europe, it so happened by the grace of Allah the Exalted that the text of my *mubāhalah* against him was published by the major daily newspapers of America and became well known all over Europe and America.

Moreover, after it became so widely publicized, the death and destruction concerning him that was foretold in the prophecy was fulfilled with such clarity that it is impossible to conceive anything more comprehensive and perfect. Every aspect of his life was stricken with calamity. He was found to be an embezzler and although he had prohibited the use of liquor in his teachings, he was proven to be an imbiber of alcohol. In a state of great despair he was driven out of Zion—the city which he had himself established at a cost of hundreds of thousands of rupees. He was also deprived of seventy million rupees which he possessed in cash. His wife and son turned against him, and his father even announced that he was a illigitimate son, and it was exposed before the public that his birth was illegitimate.

As for his claim that he miraculously cured the sick, all such bragging and boasting were proven false, and he suffered every kind of humiliation. He was finally afflicted with paralysis and had to be carried about by men like a wooden plank. Soon afterwards, he went mad due to his intense grief and sorrow, losing total control of his senses. His claim that he had a long life ahead of him and that he was getting younger by the day, while others were getting old, turned out to be a mere deception. Finally, in the very

first week of March 1907, he died in a state of great distress, pain, and sorrow.

Now, clearly, what greater miracle could there be than this—since my essential mission is to break the Cross and a great part of the Cross has been broken with his death? Since he was the world's foremost defender of the Cross and claimed to be a Messenger, and used to say that all Muslims would be destroyed by his prayers, Islam would be annihilated, and the Ka'bah would fall into ruins, God Almighty, therefore, caused him to perish at my hands. I also believe that the prophecy about the 'killing of the Swine' has been clearly fulfilled with his death, for who could be more dangerous than the one who makes a false claim of prophethood and eats the filth of falsehood like a swine?

He himself wrote that nearly 100,000 wealthy people had joined him. The fact is that Musailimah, the Impostor, and Aswad 'Ansī were nothing in comparison to him. Neither of them enjoyed the popularity he did, nor did they possess tens of millions of rupees like him. So I can swear by God that he was the same 'swine' whose death at the hands of the Promised Messiah had been foretold by the Holy Prophet, may peace and blessings of Allah be upon him.[1☆] Had I not invited him to a *mubāhalah,* or invoked the curse of God upon him, or published the prophecy regarding his ruin, his death would not have served as a testimony to the truth of Islam.

1. ☆ *Alḥamdulillah* [All praise belongs to Allah], for today, not only my prophecy but also that of the Holy Prophet, may peace and blessings of Allah be upon him, was fulfilled with perfect clarity. (Author)

However, since I had published beforehand[1☆] in hundreds of newspapers that he would indeed die during my lifetime, and I wrote time and again that **I am the Promised Messiah** and Dowie is a liar, and that **the proof of this would be that he would die in ignominy and despair within my lifetime, he accordingly met his death during my life.** Can there be a more openly manifest miracle than this that testifies to the truth of the prophecy of the Holy Prophet, may peace and blessings of Allah be upon him? Now, only he who is the enemy of truth will deny it. والسَّلامُ علٰی من اتّبع الهُدٰی [And peace be upon him who follows the guidance].

ANNOUNCED BY,

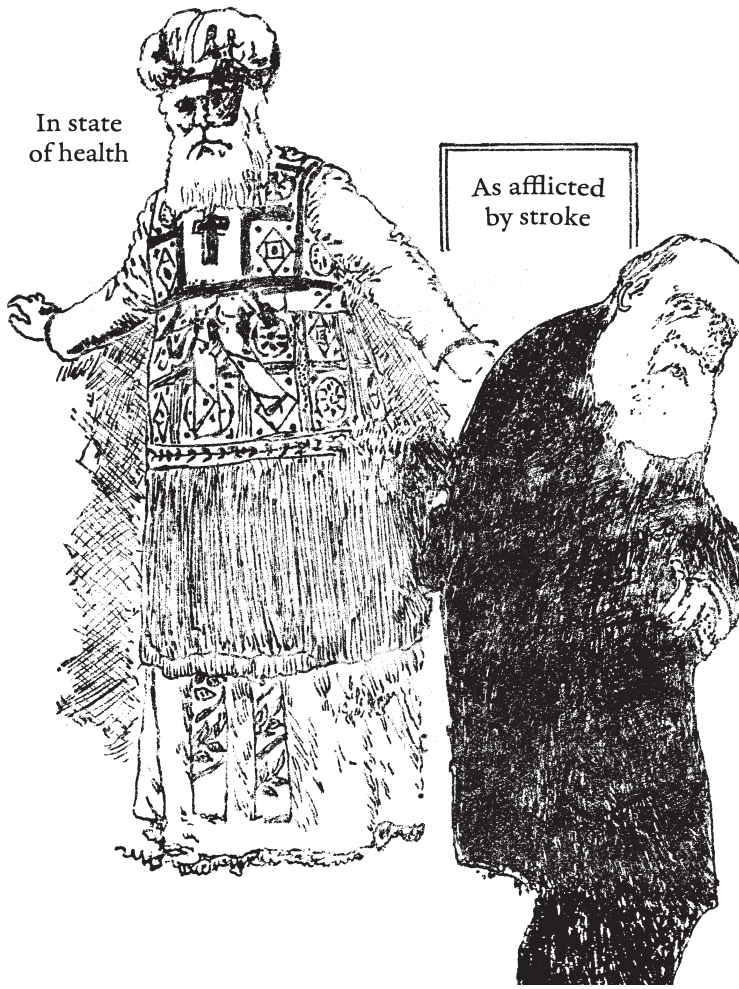
Mirza Ghulam Ahmad, the Promised Messiah
Qadian, District Gurdaspur, Punjab
7 April 1907

1. ☆ Footnote: An American Newspaper has added an interesting joke and said: Of a certainty, Dowie will accept the *mubāhalah* challenge albeit with some modification. He would say: 'I do not agree to the *mubāhalah* that the liar should die in the lifetime of the truthful one. But yes, I do agree to a competition in vilification. Whoever vilifies the most, and attains to the highest degree in this, that one should be declared the winner and understood to be the truthful one!' (Author)



[Ḥaḍrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi[as]]

Sketch of
Dr. John Alexander Dowie



آسمان بارد نشاں الوقت میگوید زمیں
ایں دو شاہد از پئے تصدیق من استادہ اند

The heavens are raining Signs—the earth proclaims it is indeed the time!
These two witnesses so eagerly testify to my truth!

A BRIGHT SIGN

197. [**ONE HUNDRED NINETY-SEVENTH SIGN**]—In the newspaper *Badr* of 14 March 1907 (28 Muharram AH 1325) was published a revelation received by me on 7 March 1907 that was disclosed to me by way of a prophecy. Its intent, as I was made to understand, was also published in the 14 March issue of the same paper. This revelation which appears on page 3, column 1 of the newspaper mentioned above is as follows:

پچّیس دن یا یہ کہ پچّیس دن تک
Twenty-five days or until twenty-five days.

Meaning that, taking effect as of 7 March 1907, on the twenty-fifth day or by the twenty-fifth day—that is, 31 March—some new phenomenon is going to be manifested.

And what I was made to understand in this revelation has also been recorded in the same column which is as follows: 'The revelation indicates that upon the very lapse of twenty-five days from 7 March 1907, or within twenty-five days from 7 March, some new phenomenon will make its appearance. And it is but necessary that the providence of

God will hold back this phenomenon for a period of twenty-five days beginning as of 7 March 1907 or that this event will happen within twenty-five days from 7 March 1907. If we interpret it [the revelation] in terms of twenty-five days, it necessarily follows that we should expect the event to happen on 1 April [1907],[1☆] because according to the revelation 7 March is part of the stipulated twenty-five days. In this case the prescribed limit of twenty-five days ends on 31 March [1907]. With regard to the question as to what exactly the phenomenon will be which has been prophesied, I am unable to say anything except that it will be an amazing or terrible occurrence which, subsequent to its appearance, will demonstrate the fulfilment of a prophecy.' *See* the Newspaper *Badr* dated 14 March 1907, first and second column.

After this, the manner in which this prophecy was fulfilled is as follows: Exactly on 31 March 1907—the completion of twenty-five days from 7 March—a huge fiery flame appeared in the sky and, with a frightening flash that caused hearts to tremble, was observed over a distance of more than 700 miles (according to present observation; it might have been more) to be falling upon the earth. The thousands of people who watched this awe-striking phenomenon were astounded and some of them fell down unconscious by its impact and had to be administered water to regain consciousness. Most of those who observed it have described it as a fiery ball of a most awe-striking and extraordinary nature that appeared to fall upon the earth and then to rise towards the sky in the form of smoke. Some people also say that like a tail one part of it consisted of smoke and many people say that it was a terrible ball of fire which came from the north and travelled towards the south while some say that it came from the south and travelled towards the

1. ☆ The latter part of the explanation which is underlined is based on my personal interpretation, whereas what God has made me to understand is only this that on the twenty-fifth day from 7 March 1907 or within the period of twenty-five days from 7 March that ends on 31 March, a new phenomenon will make its appearance. (Author)

north. It all happened at about five o'clock in the evening. Again some others say that a huge body of fire appeared in the west and then moved far towards the east. It looked very prominent and threatening; at times it came so close to the earth that people everywhere felt it would at any moment fall to the ground. Elderly people testified that they had never seen such a terrible and awe-inspiring spectacle before. A summary of the letters received from different places has been incorporated into this account by way of testimony. These reports were received from many different places, among them being: Kashmir, Rawalpindi, Pindi Ghaip, Jhelum, Gujrat, Gujranwala, Sialkot, Wazirabad, Amritsar, Lahore, Ferozepur, Jalandhar, Bassi Sirhind, Patiala, Kangra, Bhera, Khushab, etc. A gentleman, Mr. Khuda Bakhsh from Rawalpindi writes that this fiery Sign has also been seen in India. Therefore, it would be absolutely correct to say that Allah the Exalted has caused this rain of fire in these countries by way of warning. As I had announced earlier:

آسمان اے غافلو اب آگ برسانے کو ہے

O negligent ones! The heavens are about to rain fire!

So did God fulfil this prophecy and although there was not any damage done—only some people fainted—this rain of fire does forewarn of a major chastisement in the future. O ye who listen! Become alert now, lest you regret later.

This is one of the **Signs** from among those Signs about which God had informed me and had said: 'I shall demonstrate **sixty or seventy** more Signs, of which the last will turn the earth upside down and hundreds of thousands of people will die in an instant.' [This will happen] because of the failure on the part of the people to accept God's Messenger. Terrible earthquakes will take place and deaths shall occur in terrible ways and catastrophes shall descend in ways never before seen until mankind is baffled about what will transpire. All this will happen because of the [spiritual] death of the earth. Mankind witnessed the Signs of God but did not accept them. They became

worse than the worms found in excrement and lost faith in the existence of God. This is why God says that, 'I shall manifest Myself in an awe-striking manner, and demonstrate fearsome Signs and wipe out hundreds of thousands from the face of the earth.' But who cared to believe in me and who cared to accept these my statements!

Twenty-six years before today, the God of Honour and Glory declared in *Barāhīn-e-Aḥmadiyya:*

> میں اپنی چمکار دکھلاؤں گا اور اپنی قدرت نمائی سے تجھ کو اُٹھاؤں گا دنیا میں ایک نذیر آیا پر دنیا نے اس کو قبول نہ کیا لیکن خدا اسے قبول کرے گا اور بڑے زور آور حملوں سے اس کی سچائی ظاہر کر دے گا
>
> **I shall demonstrate My light and shall raise you with a demonstration of My power. A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.**

Among those divine assaults is this rain of blazing flames which this country witnessed. These are the kind of Signs which Prophet Mūsā [Moses] had shown to Pharaoh, but the Signs that are going to be manifested will be far greater than those of Prophet Mūsā. This is why after naming me Mūsā, God says:

> ایک موسیٰ ہے کہ مَیں اُس کو ظاہر کروں گا اور لوگوں کے سامنے اُس کو عزت دوں گا پر جس نے میرا گناہ کیا ہے میں اُس کو گھسیٹوں گا اوراس کو دوزخ دکھلاؤں گا
>
> **There is a Mūsā whom I shall make manifest and upon whom I shall bestow honour in the eyes of people but as for him who has sinned against Me, I shall drag him and show him Hell.**

In other words, people paid no heed to the appearance of 'Īsā Ibn-e-Maryam, but now I shall manifest this servant of mine with the

qualities of Mūsā[1]★ and will show to Pharaoh and Haman such days the like of which they feared.

Therefore, my dear friends, quite like Masīḥ Ibn-e-Maryam [the Messiah, Son of Mary], for a very long time I continued to suffer grief at the hands of the people and they did with me whatever they so desired, but now God has named me Mūsā by which it can be understood that my opponents have been named Pharaoh by Him. And this designation is not something new that happened today. Indeed, it was bestowed upon me twenty-six years ago when Allah the Exalted named me Mūsā in *Barāhīn-e-Aḥmadiyya,* and said:

انت منّی بمنزلة موسٰی
You are to Me like Mūsā [Moses].

---

1. ☆ This revelation, received on 15 March 1907 was published in the newspaper *Badr* in its issue of 22 March and later also. Its content is as follows ایک موسیٰ ہے میں اس کو ظاہر کروں گا اور لوگوں کے سامنے اس کو عزت دوں گا ['There is a Mūsā [Moses] whom I shall make manifest and upon whom I shall bestow honour in the eyes of people.'] انی بلجت آیاتی۔ تلك آیات ظهرت بعضها خلف بعض اجرّ الا ثیم واریه الجحیم۔ (Translation): 'My Signs will be manifested. Some Signs will be manifested after others so that the honour of this Mūsā may be established. But he who has sinned against Me, I shall drag him and show him Hell. I have preferred you and chosen you.' اثرتك واخترتك تیری عاجز انہ راہیں مجھے پسند آئیں۔ میرا دشمن ہلاک ہو گیا۔ انّ اللّٰہ مع الصادقین۔ ['I have been pleased with your humble ways. My enemy has been destroyed. Verily, Allah is with the truthful. Allah is with the truthful.'] This prophecy is clearly about Bābū Ilāhī Bakhsh, Accountant, who died of the plague in 7 March* 1907 for he had claimed to be Mūsā. Thus, God says that there is certainly only one Mūsā in this age and that is the one whom I have appointed to be Mūsā, but he who appointed himself Mūsā will perish so that the difference between the liar and the truthful one may become manifest. Thus, the plague—which is a sample of Hell—is what the aforesaid Bābū was afflicted by and he left this transitory world on 7 March* 1907. فاعتبروا یا اولی الابصار۔ ['So take a lesson, O ye who have eyes!'] (Author)

* March is a scribe's error. The correct date is 7 April. This very book confirms that. *See* page 678. [Publisher]

And then again, after naming me Mūsā, in the same *Barāhīn-e-Aḥmadiyya,* God Almighty said:

و لمّا تجلّٰی ربّه للجبل جعله دکًّا و خرّ مُوسٰی صعقا

[And when his Lord manifested Himself on the mountain, He broke it into pieces and Mūsā fell down unconscious.]

But since God Almighty began with tender grace and demonstrated His forbearance in full, I was, therefore, named Ibn-e-Maryam, who suffered at the hands of his people; he was severely tormented and persecuted and dragged into the courts; and he was maligned as a disbeliever, an impostor, an accursed one, and a *dajjāl;* but not content with this they further sought to murder him. However, since he was the Elect of God and of those who always have God by their side, those wicked people could not extinguish the light He radiated. Thus, God, who accomplishes everything gradually, first of all designated me as ʻĪsā Ibn-e-Maryam[as] for this age, for it was necessary that in my early days I should be persecuted by the people like Ibn-e-Maryam[as] and should be called *kāfir*, the accursed and *dajjāl* and that I should be dragged into courts. Thus, to be Ibn-e-Maryam was my first stage; however, in the records of God, I am not only named ʻĪsā Ibn-e-Maryam[as]. I also have other names which Allah the Exalted made me write down with my own hands twenty-six years ago in *Barāhīn-e-Aḥmadiyya*. There has been no Prophet in the world whose name has not been bestowed upon me. Thus has God said in *Barāhīn-e-Aḥmadiyya* that I am Adam[as], I am Nūḥ[as] [Noah], I am Ibrāhīm[as] [Abraham], I am Isḥāq[as] [Isaac], I am Yaʻqūb[as] [Jacob], I am Ismāʻīl[as] [Ishmael], I am Mūsā[as] [Moses], I am Dāwūd[as] [David], I am ʻĪsā Ibn-e-Maryam[as] [Jesus son of Mary], I am Muḥammad[sa] **by way of reflection** since God bestowed all these names upon me in that book and called me:

جری اللّٰہ فی حلل الانبیاء

Meaning: the Messenger of God in the mantles of all the Prophets.

It, therefore, follows that I should manifest the grandeur of each Prophet, and some attributes of each Prophet should be exhibited in me, but God desired that first of all He should exhibit the attributes of ʻĪsā Ibn-e-Maryam[as] through me. Thus, I bore all such pain and suffering at the hands of my people as were borne by ʻĪsā Ibn-e-Maryam at the hands of the Jews—indeed I bore such pain and suffering from all peoples. In spite of all this, God was pleased to retain the title of the Messiah[as] for me for the purpose of breaking the Cross so that the Cross which had broken and wounded the Messiah should, this second time, be broken by the Messiah—but with heavenly Signs, not with human hands—for the Prophets of God cannot be left in a state of subjugation. Thus, in the twentieth century of the Christian era, God decided that the Cross should be vanquished at the hands of the Messiah. But as I have just stated, I have been given other names as well, and the name of every Prophet has been bestowed upon me. Thus have I also been given the name of **Krishna** who appeared as a Prophet in India, and who is also called ***Ruddar Gopāl*** (that is, the Annihilator and the Nourisher). Thus, I am indeed the Krishna whose advent the Āryas are awaiting in this age. **I do not make this claim on my own,** but Allah the Exalted, has repeatedly disclosed to me that:

> جو کرشن آخری زمانہ میں ظاہر ہونے والا تھا وہ تو ہی ہے آریوں کا بادشاہ
>
> **Krishna who was destined to appear in the Latter Days is your very self. The King of Āryas.**

'Kingdom' here exclusively means spiritual kingdom. Such terms do occur in the divine word but they have a spiritual connotation. **By way of proving, therefore, that I am indeed [in the spiritual sense] the Promised Krishna, the King of Āryas,** I reproduce below with translation in the footnote a recent announcement by a pundit from Delhi named Balam Kund which will show that even the recognized pundits

of the Āryah faith have also declared that this is the time of the advent of Krishna[1☆] the *Avatār* and they are waiting for him to appear in this age.

1. ☆

شری نشکلنک بھگوان کا اوتار
(شری ہنومان جی کی جے)

سنساری پُرشوں کو ودت ہو کہ آج کل جیسے جیسے اوپدرو ہمارے دیش میں ہو رہے ہیں وہ سب کو معلوم ہی ہیں مثلاً استریوں کا بیوہ ہونا اور ساتھ ہی اُن بُری باتوں کا بھی ہونا جن کو بچہ بچہ جانتا ہے اور گھی اور غلّہ وغیرہ کا اس قدر گراں ہونا اور علاوہ اس کے سینکڑوں قسم کی مصیبتیں ہمارے آریہ ورت پر آئی ہوئی ہیں کہ جن کا ذکر بیان سے باہر ہے یہ آپ لوگوں پر خوب روشن ہے کہ جو طاقت آپ کے پتا و دادا میں تھی وہ اب آپ میں کہاں۔ اور آپ میں جو حوصلہ طاقت و بدھی ہے وہ آپ کی اولاد میں ہے یا کچھ آئندہ ہو جانے کی امید ہے۔ بس اے سجنو! اگر آپ لوگوں کو اس مہاکشٹ سے چھٹنے کی خواہش ہے اور نراکار وساکار کی ایکتا اور پرماتما میں پریم اور بھگتی بڑھانے کی خواہش ہے تو شری نشکلنک جی مہاراج کا ضرور سُمرن و دھیان کیجئے۔ کیونکہ ایشور پرماتما ہمیشہ بھگتوں کے بس میں ہوتے ہیں۔ اُن کو اپنے بھگتوں کو سُکھ دینے کی ہی اِچھا یعنی خواہش رہتی ہے وہ ضرور پرگھٹ ہو کر حال میں ہی ان سب اوپدروں اور دُشٹوں کو ناش کریں گے۔ اگر کسی سجن کو یہ خیال ہووے کہ ابھی کلجگ کا پرتھم چرن ہی ہے اور مہاراج جی کا جنم کلجگ کے انت میں لکھا ہے تو آپ غور کیجئے کہ اس سے زیادہ اور کیا کلجگ پرتیت ہو گا کہ استریاں اپنے پتیوں کو چھوڑ کر دوسروں پر نگاہ رکھیں۔ اور اولاد اپنے والدین کی وفاداری میں نہ رہیں۔ اور والدین اپنی اولاد کو اولاد کی طرح نہ سمجھیں۔ یہاں تک کہ آج کل سب ہی چیزیں اپنے اپنے دھرموں سے پھری ہوئی ہیں۔ اب کوئی صاحب یہ فرماویں کہ ابھی شاستر دوارا وقت نہیں ودت ہوتا ہے تو بھائی پیارے بھگتو! نرسی جی کا بہات بھرنا بھی پہلے کسی شاستری جی کی سمجھ میں نہیں آیا تھا کہ شری کرشن چندر مہاراج ایسا بھات دیویں گے اور اسی طرح سینکڑوں بھگتوں کے کارکاج سُدھ کر دیئے جیسا کہ پہلا و بھگت کے اُبھارنے کو کہیں ساعت اور تتھی نہیں لکھی تھی جب نرسنگھ جی پرگھٹ ہو چکے اور دیت راج کو مار چکے تب ہی تو معلوم ہوا کہ نارائین جی نے اپنے بھگت کے اُبھارنے کے واسطے اُتار لیا ہے۔ اس سبب سے ان گلی بھگوان مہاراج کا پرگھٹ ہونا۔ مانو سنسار کے سُکھ کا مول ہو گا۔ جس طرح بھگوان سورج نارائن کا اودے ہونا سب دنیوی کاروبار و دیگر مخلوقات کے سکھ کا مول ہوتا ہے کیونکہ آنکھوں سے دکھلائی تب ہی دیتا ہے جبکہ اندھیرا دور ہوتا ہے۔ پیارے مترو سچی پرستی اور بھگتی کا تجربہ

चौ॰ अग जग में सब रहित विरागी
प्रेम से प्रभु प्रघटैं जिमि आगी

ایشور کے درشن ہی کرنے کا ہے جیسا کہ **شری شوجی مہاراج نے کہا ہے** اگ جگ میں سب رہت وراگی- پریم سے پربھو پر گھٹیں جمی آگی۔ اپنے شاستروں کے سچے تجربہ کو سچی پریت سے پرتیت کرو کہ کہاں پیدا ہوئے۔ ہے بدھی والو غور سے سوچو کہ ﴿دوس تہان جہان بھانو پرکاشو﴾ سنبھل وہی ہے جہاں نشکلنک جی پرگھٹ ہوں۔ ہے سجنو! مہاتماؤ ! پنڈتو! میرے اس تھوڑے لکھے کو بہت جانو کیونکہ عقلمندوں کو اشارہ ہی کافی ہوتا ہے۔ اب ایشور مہاراج سے بھی پرارتھنا ہے کہ آپ جلدی پرگھٹ ہو کر اپنے بھگتوں کو بچاؤ اور اس مایا روپی جال سے نکالو۔ ورنہ سنسار سب کچھ گیا ہوا ہی ہے اگر میری اس میں کوئی غیر مناسب بات یا بھول ہووے اپنا بچہ سمجھ کر معاف فرما دیں۔

المشتہر بالمکند جی کونچہ پاتی رام دہلی

The translation of this [above] public Announcement is as follows: [This English translation is based on the Urdu translation by the Promised Messiah[as] on page 523 of *Ḥaqīqatul-Waḥī, Rūḥānī Khaz'āin,* vol. 22, published in 2008.]

A Faultless and (Innocent) Avatar of God
i.e. Innocent *Khalīfah* [Vicegerent] of Allah

The people of the world know well that all kinds of evils are rampant in our part of the world; for instance, women being left as widows and the resultant evils are all so well known that every child is aware of them. The spiralling cost of grains and clarified butter and besides this, the hundreds of afflictions that have fallen upon our land of the Āryas (India) is beyond description.

You know it well that you lack the power and prowess that your ancestors possessed; the courage, strength, and reasoning that they possessed are conspicuous by their absence in the next generation. Nor is there any hope of improvement in the future. Therefore, my friends, if you possess any desire of being saved from this grave affliction, do contemplate and think about His Highness, the Faultless Vicegerent of Allah, for Allah the Exalted always supports His righteous servants and is ever eager to comfort His Chosen ones. And the Vicegerent will appear in this very age to put an end to all evils and evildoers.

In case any friend thinks that this is only the beginning of *Kalyug*—the Age of Falsehood and Fabrication—and that the birth of His Highness is decreed to take place at the end of *Kalyug*, then please do reflect if anything worse could happen in *Kalyug* than that:

> Wives leave their husbands and hanker after strangers;
> children are no longer obedient and loyal to their parents;
> parents fail to think of their children as being their children.

In brief, everything is turned away from its proper state. If anyone still insists that the time has not yet come in accordance with the scriptures, the answer, my dear friends, is that the advent of the Chosen One of God has always remained beyond the understanding of any scholar. The advent of Krishna would take place in the same way. He will receive the same succour and help from God as was received earlier by hundreds of other chosen ones of God. For instance, the time and date for the help and support of the earlier Bhagat [saint] had not been fixed but after Narasingh's advent had taken place and after he had killed Diat Rāj, it was realized that God had made His appearance in support of His chosen one. Similar is the case of the coming of the Prophet of the age of *Kalyug* who is responsible for the peace of the entire world.

They do not yet recognize me, but the time is approaching and is near, when they will recognize me, for God's hand will demonstrate to them **that I am the one who was to come.**

Turning again to my objective, I write that since I am the last *Khalīfah,* therefore, as all Prophets have warned, it was but necessary that all kinds of wondrous Signs and manifestations of divine displeasure should make their appearance. So shall it be that I should remain alive until the Signs and wonders of divine wrath appear. Since the beginning of the world no one has ever seen such an age before. This is the last battle between the angels of God and the satans. As a matter of fact, this ball of fire which has appeared visible in so many places is also indicative of this battle; for, although meteors used to occasionally shoot across the sky, never before had the world witnessed such an awe-inspiring spectacle. The rain of these burning meteorites was so frightening that some people fainted upon seeing it. This clearly shows that the time has come for the destruction of major satans and as a result, the world shall soon see for itself the significance of these fireballs.

Indeed this is the way of life, for eyes can see only after the darkness has been dispelled. Dear friends! True worship and love of God is possible only when one virtually beholds God as Lord Shiva says, 'Fire is imminent everywhere in the world but it appears only as a result of friction, so is the case with God. He appears after man loves Him.'

Therefore, accept the veritable experiences of your scriptures with true conviction. If someone asks where has he been born, the answer is that, O Wise ones, ponder and realize that the place of his appearance is there from whence the sun rises (i.e. in the east). *Sambal* (the place where this Avatar is generally expected to make his appearance) is none other than the place where Allah's *Khalīfah* will appear. Friends! Elders! Pundits! Do consider to be abundant what little I have written for just a hint is enough for the wise. Now I beseech Allah the Exalted that His Vicegerent may appear soon to save his dear ones and grant them salvation from the entrapments of this world; for, the world has indeed become corrupted.' Seeking your forgiveness for any error or impropriety.

Announced by, Balam Kund Jī, Pati Rām Street, Delhi

(Published in Niẓāmī Press Delhi)

Now, before producing the eyewitness testimony of others about these burning meteorites, I quote below the report of the *Civil and Military Gazette,* Lahore, as given in its issue dated 3 April 1907 concerning this fireball. It is as follows:

> Several correspondents have written to tell us of the aërolite which was seen on Sunday afternoon about a quarter to five o'clock. It was of great brilliancy, and its fall from the sky was followed in Lahore by an immensely long double train of what looked like smoke. It was seen at Rawalpindi in a south-easterly direction from that station. There was bright sunshine at the time. Some of our correspondents inquire if there are any cases on record of a meteorite being visible under such conditions, and other point out that if the phenomenon had occurred after dark the sight must have been surpassing brilliancy. (*Civil and Military Gazette,* Lahore, dated 3 April 1907)

Similarly the *Army News* of Ludhiana in its issue dated 6 April 1907, page 11, column 3, reports about this same meteor as follows:

> The shooting meteor came down from the sky at about 3:00 PM on 31 March 1907 the details of which are as follows: At a distance of about half a mile to the south-west corner of the village Panwana, Tehsil Pasrur, a meteor was seen which immediately upon falling from the sky assumed the shape of some twenty-five yards long flame of fire and headed from the jungle towards the village. There is a Hindu crematorium about a quarter mile away from the village wherein is an acacia tree, over which, at a height of some ten yards, (the flame) hovered for about five minutes, then it turned white and became thick like a big bamboo stick. Five minutes later, this fireball burst into three parts, resulting in a loud crash encompassing the whole jungle and the village, as if a number of cannons

had been fired simultaneously. And that fire disappeared in the same crematorium over the said tree. Later at about half past four in the evening a meteor fell down in a jungle some three quarters of mile away to the north. In shape, it was also like the first meteor but its sound upon breaking was like that of just a single cannon. All eyes were focused on it. I too was standing about a quarter of a mile away to the north, out of the village. Simultaneous with the noise, I saw a fire-like lightning advancing towards the village. I myself saw it approaching the pond near the village. Later, I was told that when it arrived in the village, it had turned into smoke and partly disappeared in the village and partly moved on ahead. Then evening came and the sun was about to set when a round ball of fire was seen approaching from the side of the village Randhawa (which is situated on north-westerly direction to Panwana) and it went on further ahead of the village. It was heard that this ball of fire was a meteor which originated from some six miles away or farther and shot across to an unknown place further ahead of us, we do not know how far. It is reported that part of it fell down in a fodder field in village Jodhala, Tehsil Pasrur, which is four miles away from Panwana. As a result, the fodder field was reduced to ashes, however this news is not too reliable. One can only wonder at the ways of divine providence.

Again the same newspaper, the *Army News,* in the same place reports that on 31 March 1907, in village Chak Shadi, Tehsil Pind Dadan Khan, District Jhelum, at about 12 PM, two fiery meteors, red in colour, about four feet long and two feet in diameter, fell at a distance of half a mile and disappeared immediately upon falling.

The list showing letters received, testifying to the fulfilment of the prophecy about the appearance of the amazing heavenly Sign which took place at the time of *ʿAṣr* Prayer on 31 March 1907.

SR. No.	Date	Sender's name	Village, Tehsil, District	Gist of the letter
1	31 March 1907	Sayyed Ahmad Ali Shah, Sufaid-Posh	Malo Mahi, Pasrur, Sialkot	Today at 4 pm, on 31 March 1907, I witnessed a heavenly Sign the like of which I had never seen in my entire life. What looked like a small fragment of fire [moved] from south to north. About 2 feet square in size and a quarter of a mile above ground it had a three coloured, red, green, and rose tail which looked like smoke; and that tail would become like a cloud and lessen, and sound like heavy rain. This fragment of fire was seen by all, men and women, Hindus and Christians, and others. It travelled a couple of miles to the north near the town and emitted a sound like the noise of a couple of cannons or of shells, and then disappeared as we watched. Thus was fulfilled Ḥuḍūr's prophecy relating to the 25 days which was made on 7 March because this very strange manifestation was seen on 31 March.
2		Sayyed 'Abdus-Sattar Shah, Hospital Assistant	Raiyah, Sialkot	On Sunday at 4:30 pm a heavenly Sign was witnessed; i.e. a fragment of fire of large size came from the south and went to the north. It went through the trees adjacent to our house. It was about a yard and a quarter long, burning bright like a blazing fire, it appeared to be very awe-inspiring. Upon seeing it the women became terrorized. It cast a bright light on the trees and to us it looked like fire. Suddenly it turned white quite like a cloud and then ascended slowly upwards to a great height. On Monday the news broke from far-off places that it had been witnessed by a large number of people casting fear and awe so much so that many people in a village fainted upon seeing it and recovered only after they were made to drink some water. In each village where it was seen everyone felt as if it had fallen very close to them. Thus was the revelation regarding 'twenty-five days' fulfilled in which it was written that from 7 March, within twenty-five days or on the twenty-fifth day something amazing would happen.

SR. No.	DATE	SENDER'S NAME	VILLAGE, TEHSIL, DISTRICT	GIST OF THE LETTER
3	31 March 1907	'Umar-ud-Dīn Chaudhary	Mianwali, Sialkot	The prophecy of 7 March 1907 for the manifestation of which a condition precedent comprised the time frame of twenty-five days or 'by the twenty-fifth day' and in which it was written that the event would be amazing and awe-inspiring came to be fulfilled today by the grace of Allah the Exalted. This humble one in company with some of my brethren, namely Jiań Lambardar; Faḍl Ilāhī, a landlord; Ali Bakhsh, a landlord, and a few others were sitting near the mosque and observing things. It was early evening, the time of the late afternoon *'Aṣr* Prayer, when a sizeable fragment of fire fell from the sky to the north-east of our village. The fire emitted was so intense that the spectators covered their eyes with their palms and a long smoky tail remained in the sky for a little while. This awesome and amazing spectacle astonished the men and women. Whatever news of future events the Gracious God reveals to His appointed one is fulfilled at its appointed time.
4	31 March 1907	'Ināyatullā, Dyer	Chawinda, Sialkot	Congratulations! The divine Sign which was to be fulfilled within 25 days has come to pass. The following people stated that on 31 March, at 4 pm during the day an extremely bright flame of light appeared, turned into smoke and subsequently came down like a cloud. Ganga Rām Arora, Dina Nāth, Baggā Khatrī, Thākur Dās, Raḥīm Bakhsh Nelari postal clerk Chawinda, contractor 'Abdullah. I saw it turning into smoke and falling down. My postman Rām too saw it.
5	1 April 1907	Nabi Bakhsh, son of Bhola Shah Faqir	Buttar, Sialkot	Exactly as per the prophecy of Ḥuḍūr, on Sunday, 31 March 1907, at 4 PM, a fragment of fire, longer than two yards, having three colours red, green, and yellow appeared from the west, and moved to the east and disappeared, leaving behind a large body of smoke. Also a sound resembling that of a cannon was heard.

SR. No.	Date	Sender's name	Village, Tehsil, District	Gist of the letter
6	1 April 1907	Barkat Ali, Secretary, Municipal Committee	Qila Sobha Singh, Sialkot	Yesterday, at about 5 o'clock, a heavenly mystery was witnessed which will become very widely published. This is a divine Sign. It appeared exactly in conformity with the prophecy of God Almighty within twenty-five days. Because this prophecy was announced on 7 March 1907, 31 March marked the 25th day of the prescribed time frame and therefore, in accordance with the [terms] of the prophecy this amazing event happened on 31 March [1907]. All praise belongs to Allah.
7	1 April 1907	Muhammad Ali Shah Sayyed, Teacher	Syedan Wali, Sialkot	At 5 [PM] on 31 March, a terrible flame was seen moving fast from south to north. All praise belongs to Allah, that prophecy was fulfilled in which it was written that within twenty-five days from 7 March 1907 or on the 25th day, some amazing phenomenon would be manifested.
8	1 April 1907	Muhammad-ud-Din, Drafter of Appeals	Sialkot	Yesterday, at about 3:30 PM a fragment of fire was seen coming from the heavens. A pillar was seen between the heavens and the earth for a long time and God fulfilled that prophecy in which it was written that by 31 March or on 31 March, some amazing event would be manifested.
9	1 April 1907	Sayyed Muhammad Rashid, Clerk Canal Department	Sialkot	Yesterday at the time of *'Aṣr* Prayer, a meteorite fell and God fulfilled that prophecy in which it was told that certainly on 31 March or by 31 March, some amazing event would be manifested.
10	1 April 1907	Muhammad Ramadan	Goleki, Gujrat	This burning meteorite fulfils the prophecy pertaining to 31 March.
11	1 April 1907	'Aṭā' Ilāhī Bābū	Lalamusa, Gujrat	This amazing heavenly phenomenon of a fragment of fire has fulfilled the prophecy concerning 31 March.

SR. No.	DATE	SENDER'S NAME	VILLAGE, TEHSIL, DISTRICT	GIST OF THE LETTER
12	31 March 1907	Miyāń Din, Imam of Mosque	Tihal, Gujrat	In conformity with the revelation received by you, an amazing event happened on 31 March 1907 at about 4 PM; i.e. a fragment of fire appeared in the sky upon seeing which thousands of people were struck dumb with amazement instantly.
13	1 April 1907	Karam Din, Teacher	Dinga, Gujrat	In Dinga and its environs, a burning meteorite fell to earth. It moved in the sky from south-west to north-east. This event happened on 31 March [1907] and so clearly fulfilled the prophecy made by Your Holiness because 31 March was the last day of the [prescribed] time frame.
14	1 April 1907	Muhammad Fadl-ur-Rahman	Heelan, Gujrat	At 4 PM on 31 March [1907] a few brightly burning meteorites each as large as a human skull in size with two or two and a half yard long tails were seen burning hot and falling to the ground. It was indeed an extremely awe-inspiring and amazing spectacle. Many people were struck with terror and many fainted and then regained consciousness after quite some time and this way the prophecy made by Your Holiness was fulfilled manifestly.
15	1 April 1907	Niẓām-ud-Dīn	Adra-mah, Shah-pur	On 31 March at the time of *'Aṣr* Prayer when the sky was clear, unexpectedly a fiery fragment of fire appeared upon the sky and I saw sparks of fire fall from the sky. Because Ḥuḍūr had already previously published that on 31 March or by 31 March some amazing event will manifest itself; therefore, this prophecy has been fulfilled in such a clear way that no one can refute it.
16	1 April 1907	Ghulam Muhammad Jatt	Goleki, Gujrat	On 31 March, I saw an awe-inspiring flame in the sky. The prophecy has been fulfilled clearly.
17	1 April 1907	Nūr-ud-Dīn,	Kharian, Gujrat	Congratulations to you! With the appearance of this awe-inspiring ball of fire, the prophecy has been fulfilled very clearly.

SR. No.	DATE	SENDER'S NAME	VILLAGE, TEHSIL, DISTRICT	GIST OF THE LETTER
18	1 April 1907	Mirań Bakhsh, Teacher	Sheikhpura, Gujrat	On 31 March 1907 at *'Aṣr* a burning meteor fell from the sky. Everyone saw it coming from north-east. The prophecy pertaining to 31 March has been fulfilled clearly.
19	1 April 1907	Ghulam Qadir	Habunjal, Gujrat	*As above*
20	1 April 1907	Muhammad-ud-Din, Teacher	Kakrali, Gujrat	On 31 March, when it was the time for Zuhr Prayer, thousands witnessed the awe-inspiring and amazing spectacle of the burning flame by which was so very clearly fulfilled the prophecy pertaining to twenty-five days.
21	1 April 1907	Ghulam Rasul,	Langah, Gujrat	*As above*
22	1 April 1907	Ahmad Din Mur	Shadiwal, Gujrat	On 31 March, I witnessed an awe-inspiring fiery, heavenly spectacle. On seeing it, the people of this village made the public announcement during the night, at the beat of drum, requiring all the people to assemble during the day in an open field to offer supererogatory prayers, and thus all the people became witnesses of the fulfilment of the 31 March prophecy.
23	1 April 1907	Sultān Ali, Numbardar	Khokar, Gujrat	On 31 March, an awe-inspiring spectacle of fire was witnessed in the heavens. Holy is Allah! How clearly the prophecy was fulfilled!
24	1 April 1907	Sheikh Ilāhī Bakhsh, Book Seller	Gujrat, Gujrat	On 31 March 1907 at about 3 PM a fragment of fire was seen falling to the ground. The news spread quickly through the town. On checking up with the villages like Lāl Dari, Moin-ud-Din Pur, Jalalpur etc., it was found that this event had happened everywhere and thus the prophecy pertaining to 31 March was very clearly manifested.

SR. No.	DATE	SENDER'S NAME	VILLAGE, TEHSIL, DISTRICT	GIST OF THE LETTER
25	31 March 1907	Chaudhary Muhammad ʻAbdullah Khan, Numbardar	Bahawalpur Chak 127, Lyallpur	Telegraphically gave me the good news and congratulated me that by the falling of the meteorite the prophecy concerning 31 March was fulfilled.
26	〃	〃	〃	Again wrote to me by postcard of the fulfilment of the prophecy concerning 31 March.
27	〃	ʻAbdul-Majid	Madhupur, Kangra	*As above*
28	1 April 1907	ʻAbdul-Karim, Head Guard	Kinay, Kangra	An amazing and awe-inspiring meteorite which appeared in the sky clearly manifested the truth of the prophecy concerning 31 March.
29	2 April 1907	Sayyed Muhammad Shah Nawaz	Ferozepur Cantt., Ferozepur	The meteorite witnessed on 31 March has fulfilled the prophecy concerning 31 March.
30	〃	Maulawī Muḥammad Faḍl Changwi	Changa Rawalpindi	The prophecy concerning 31 March has been fulfilled very clearly by the appearance of the meteorite that was seen on 31 March. Even hundred-year-old people testify that they have never before witnessed such a phenomenon.
31	〃	Warith Ali Khan	Caste Gujjar, Rawalpindi	The Sign that had been promised would be fulfilled by 31 March came to be fulfilled by the heavenly fragment of fire which was an amazing and awe-inspiring meteorite that was never seen or heard before.
32	〃	ʻAbdul-Majid Khan, Assistant Stable Supervisor	Kapurthala, Kapurthala	The amazing phenomenon prophesied to appear on 31 March 1907 came to be fulfilled with the appearance of a fiery meteorite in the heavens on 31 March. Many people fainted upon seeing it and some fell into prostration.
33	〃	ʻInayatullah Ahmadi	Bochal Kalaṅ, Jhelum	Congratulations! The heavenly Sign which was prophesied to appear on 31 March was fulfilled by the appearance of the fiery meteorite in the heavens. It was indeed an amazing spectacle.

SR. No.	Date	Sender's name	Village, Tehsil, District	Gist of the letter
34	1 April 1907	Hayat Muhammad, Constable Police	Jhelum, Jhelum	I was very happy to find that the Sign about which it was prophesied that it would be fulfilled on 31 March or on the 31st day of March was fulfilled with the falling of the fiery meteorite from the heavens.
35	1 April 1907	Karam Dād Ahmadi,	Dulmial, Jhelum	A thousand felicitations to Your Holiness! The prophecy concerning 31 March was perfectly clearly fulfilled! We saw an awesome fire in the sky on the evening of 31 March which did indeed fortify our faith.
36	31 March	Muḥammad Jān Sheikh	Wazirabad, Gujranwala	Congratulations to Ḥuḍūr! The amazing phenomenon prophesied to appear on 31 March did in fact appear on 31 March when an amazing fire was witnessed in the sky.
37	1 April 1907	Jivan Khan Bhatti	Wazirabad, Gujranwala	Congratulations on the fulfilment of the prophecy concerning 31 March. Thousands of people saw the appearance of the fiery meteorite in the sky.
38	3 April 1907	Faḍl Ilāhī, Overseer Postal Line	Gurdaspur, Gurdaspur	The prophecy pertaining to 31 March was duly fulfilled and the brightness of the meteorite caused a man to be drowned in the pond close to the Gurdaspur Tehsil Administration Office. In bazaars and villages, people are talking of this revelation!
39	2 April 1907	Sheikh Rahim Bakhsh, Book Seller	Jammu, Jammu	The prophecy pertaining to 31 March was fulfilled with great clarity. The meteor was witnessed by the entire world.
40	31 March 1907	Sheikh Muhammad Taimur, Student	Jammu, Jammu	Thank God that the prophecy concerning 31 March was fulfilled with great clarity and just as it had been foretold, an awe-inspiring and amazing fireball appeared in the sky.
41	1 April 1907	Rahmat-ullah Ahmadi	Banga, Hoshiarpur	Not only was the burning meteor witnessed in sky on 31 March, but dark drops of rain also fell at certain places. Congratulations, the prophecy has been fulfilled.

SR. No.	DATE	SENDER'S NAME	VILLAGE, TEHSIL, DISTRICT	GIST OF THE LETTER
42	2 April 1907	Sayyed Ameer Ali Shah, Sub-Inspector, Police	Jalalabad, Ferozepur	On 31 March, a terrible fire was in the sky which was witnessed by thousands of people. The divine prophecy was fulfilled exactly as foretold.
43	1 April 1907	Niẓām-ud-Dīn	Jaurah, Lahore	Congratulations! Your prophecy was fulfilled with great clarity. It was prophesied that on 31 March, an amazing and awe-inspiring event would happen. Accordingly, a fireball appeared which was indeed extremely awe-inspiring.
44	2 April 1907	Muhammad Isma'il	Bedadpur, Lahore	Congratulations! The prophecy which had foretold that on 31 March an awe-inspiring and amazing event would happen has been fulfilled. The promised phenomenon was none other than the burning meteorite witnessed in the sky.
45	1 April 1907	Muhammad Ali, Teacher	Talwandi, Mūsā Khan, Sialkot	The prophecy pertaining to 31 March was clearly fulfilled. Everyone admits that the heavenly meteorite, which appeared on 31 March, conclusively testifies to the truth of the prophecy.
46	5 April 1907	Sayyed Qasim Shah	Moin-ud-Dinpur, Gujrat	Testified with full satisfaction of the heart.
47	3 April 1907	'Abdullah, Ḥakīm	Rahuń, Jalandhar	As above. O negligent ones! The heavens are about to rain down fire.
48	3 April 1907	'Abdul-'Azīz Ahmadi	Dargahi-walah, Gujranwala	*As above*
49		Miyāń Muhammad Din	Sialkot	*As above*
50	3 April 1907	Ghulam Ahmad	Karyaam, Gujran-wala	*As above*
51	3 April 1907	Muhammad Husain, Clerk	Adwaray, Gujranwala	*As above*
52		'Inayatullah	Kunjah, Gujrat	*As above*

From the Newspaper: the *Civil and Military Gazette,* Lahore, Dated 6 April 1907

An English correspondent writes:

> Sir,—On Sunday afternoon between 4 and 5 I happened to notice in a northerly direction from Dalhousie an occurrence closely corresponding with the description in your issue of the 3rd of the fall of an aërolite which took place near Lahore on the same day about the same time. A volume of smoke in the shape of an inverted cone was seen to be rising from a point some 10 to 20 miles distant and perhaps rather higher in level than that of Dalhousie, and gave a yellowish tinge to the background of snowy heights. The circumstance was sufficiently singular as to induce me to fetch a field glass to observe it more closely. My first idea was to attribute the smoke to a forest fire; but that idea was dismissed as soon as conceived, as in the first place the time of year would make a forest fire out of the question, and secondly the smoke from a forest fire would not all rise from a single point.
>
> The observation of similar occurrences at three places in the Punjab leads to the inference that this part of India was visited on Sunday afternoon last, not by one aërolite, but by a shower of aërolites; as it may be held that, for every aërolite effect seen, there were a host that were unnoticed, and will never be recorded.

(2) We have received a large number of letters indicating that the burning meteor seen on Sunday was witnessed all the way from Patiala to Jhelum. A correspondent reports that at Jammu the meteor was accompanied by the sound of cannon fire. Another reporter from Kapurthala says that it looked like a column of fire reaching out to the sky, shedding light on the story related about Ya'qūb's [Jacob's] ladder; in Ra'iyah four persons fainted with shock.

A SHINING SIGN

198. [ONE HUNDRED NINETY-EIGHTH SIGN]—

Bābū Ilāhī Bakhsh, Accountant/Pensioner, Lahore—the false Mūsā [Moses]—has died.

Readers! You may be aware that a person named Ilāhī Bakhsh, who was an accountant in Lahore during the period when, based upon divine revelation, I announced that I am the Promised Messiah, he distanced himself from me and made a claim of his own that he was Mūsā [Moses]. The details of this are that the above-mentioned Ilāhī Bakhsh had quite a long-standing relationship of discipleship with me. He visited Qadian frequently and would serve me, believing that I was a true recipient of revelation from God Almighty. In Amritsar, it so happened that sometime after the Morning Prayer, when I was taking a nap with a sheet covering my face, someone came and started to massage my feet. When I lifted the sheet, I discovered he was none other than that very Ilāhī Bakhsh. By writing this my intent is to illustrate that his devotion and sincerity to me had reached the point that he considered no act of servitude unworthy or unbecoming, and he simply considered himself a humble servant with great modesty. He also did not hesitate in making financial sacrifice as far as possible within his means. He remained in this state of sincerity so long as God was pleased to permit. I, for my part, entertained high hopes that he would make great progress in his

sincerity. Whenever I had the occasion to leave Qadian for Ludhiana, Ambala, or some other place, he would make it a point to reach there if time and opportunity permitted him. More often than not, he would be accompanied by his friend and companion, Munshī ʻAbdul-Ḥaqq, Accountant. But after sometime, he began to think that he himself was a recipient of divine revelation. This indeed was the **poisonous seed** that providence planted in him.

Subsequently, his condition of sincerity started changing slowly and secretly. Thereafter, God Almighty **commissioned me** to take the *baiʻat* [pledge of allegiance] from people and some forty or more persons had solemnized the covenant in conformity with the command of God Almighty, I made a general announcement that whosoever was devoted to me should take the pledge of ***baiʻat.*** Upon hearing this, the heart of Ilāhī Bakhsh took an evil turn. Sometime thereafter, accompanied by his friend Munshī ʻAbdul-Ḥaqq, he came to see me in Qadian with the intention of narrating his revelations [to me]. During this visit, his attitude had so hardened that he appeared to be someone else, and not Ilāhī Bakhsh. Rather presumptuously, he straight away started to read out his own revelations that were recorded in a small notebook which he kept in his pocket. **Among other things,** he narrated to me, ʻI have seen in a dream that you say to me, "Come, enter into *baiʻat* with me," but in reply I say, "No, I won't do it; rather, you should take the pledge of *baiʻat* to me."' On account of this dream, he was filled with great pride and arrogance and thought that he was of such great spiritual stature as did not need to enter into the pledge of *baiʻat* and that, on the contrary, it was I who needed to enter into such a pledge with him. However, in reality this was a satanic prompting which led to his stumbling. The truth is that when arrogance and denial lie concealed within a person's heart, then that very denial makes its appearance in a dream assuming the shape of the ego's prompting. An **ignorant** person thinks it to be from God, whereas that denial is generated out of one's own hidden thoughts and has nothing to do with God at all. Hundreds of people are ruined because of such promptings of the

ego. In short, Ilāhī Bakhsh related that dream to me with great audacity and insolence. I felt sorry at his ignorance for I was certain that what he was relating to me was nothing more than the prompting of his ego. But since I noticed in him signs of ingrained arrogance and egoism and his speech was sharp and strident, I thought it would be useless to remonstrate with him. It is a pity that many people regard everything that flows from their tongues in a state of slumber as God's word, and thus contravene the verse:

لَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ[1]

It should be borne in mind that anything that flows from the tongue, even if it is not opposed to the Word of God and the word of the Holy Prophet, may peace and blessings of Allah be upon him, cannot be said to be the Word of God until the Work of God Almighty bears witness to it. Satan, the accursed, is man's enemy and seeks diverse ways of ruining a person. This beguiler also adopts the method that he puts his words into the heart of a man and assures him that they are words of God and such a person is destroyed in the end.

Thus, for someone who has some words descend upon him, to call it the word of God would amount to committing spiritual suicide, unless and until it fulfils three conditions:

FIRST, it should not be opposed to, or contradict, the Holy Quran, but this alone is not enough. Unless the third condition which will be mentioned below is present, nothing can be established.

SECOND, those words should descend upon a person whose soul has been completely purified. He should be one of those who have withdrawn entirely from their passions and who have submitted to a death through which they have approached close to God and have withdrawn far away from Satan. A person hears him to whom he is

1. Follow not that of which you have no knowledge (*Sūrah Banī Isrā'īl*, 17:37). [Publisher]

close. He who is close to Satan hears Satan's voice and he who is close to God hears God's voice. One's utmost effort should be for the **purification of one's soul.** All search ends with that. In other words, it is **a death** that burns up all inner impurities. When a person completes his search, then a stage arrives when he passes under the control of the Divine. Thus, through **enlightenment** and love, God **revives** His servant who, by discarding his passions, has arrived at the stage of 'death'. Then, through His extraordinary Signs, God reveals to him **spiritual wonders** and fills his heart with the attraction of His personal love which the world cannot understand. In this condition, it can be said of him that he has been bestowed new life after which there is no death.

Therefore, this new life is won through complete enlightenment and complete love. Complete enlightenment is acquired through God's miraculous Signs. When a person arrives at this stage, he enjoys true converse and discourse with God, but this condition is not so much as can give one satisfaction without the third condition, for perfect purity is a hidden matter and any idle talker can claim to have achieved it.

THE THIRD indication of a true recipient of revelation is that a continuous series of works from God should testify to the words that he attributes to God. In other words, so many Signs should appear in its support that rational thinking should reject the suggestion that despite so many Signs it is not the word of God. This condition supersedes all other conditions, because it is entirely possible that some words may flow from someone's tongue, or someone might have even presented them with the claim of being divinely revealed, and in their meanings they do not contradict—but are consistent with—the Holy Quran, yet they could still be the fabrication of an impostor. Any rational human being who is a Muslim—albeit an impostor—will take the necessary precaution not to flaunt anything as the revealed word of God which opposes the Holy Quran; otherwise, they would needlessly invite public criticism. Furthermore, such so-called 'revelation' might well be the promptings of his inner ego. In other words, their mind may well cause their tongue to pronounce a certain phrase. Such is the case with

many children; from the books they study during the day, they tend to pronounce the same phrases involuntarily at night. In short, for any utterances that are presented as being revealed, to be merely consistent with the Holy Quran is not a categorical argument of its actually being the word of God. Is it not possible that a passage could not be in contradiction with the Divine Book on the basis of its meaning, yet be the fabrication of an impostor because a forger can easily fabricate a passage which is consistent with the Quranic teaching and parade it as the Word of God which was revealed to him, or the passage could be the promptings of his inner self or a satanic fabrication?

Similarly, this second indication—namely, that the person who claims to be the recipient of revelation should also be completely purified—is also not such as can give one total satisfaction, because purification is something hidden and many people with impure natures may well claim to be spiritually cleansed and to love God truly. Thus, this is also not an easy matter to readily distinguish between the liars and the truthful. This is why many evil-minded people have levelled filthy accusations upon those holy ones who were completely purified; very much like the way the present-day Christian missionaries slander our lord and master, the Holy Prophet, may peace and blessings of Allah be upon him, and they say—God forbid—that he was guilty of succumbing to carnal passions and desires. You will find such false accusations in thousands of their periodicals, newspapers, and books. Similarly, the Jews level all kinds of charges against Ḥaḍrat ʿĪsāas [Jesus]. For instance, not long ago, I came across a book written by a Jew which contained the unholy charge that—God forbid—not only was his birth illegitimate but it also cast dirty aspersions on his character, and the ladies who served him were also mentioned in an unbecoming manner. Thus, when filthy-natured enemies have not spared such pure-natured and the holiest of men from their foul slanders of carnal indulgence, and have considered them to be lacking in self-purification, everyone can realize how difficult it is for the enemies of a person to recognize his status of self-purification. This is why the Āryas consider all Prophets

of God to be mere impostors and slaves of carnal desires, and denounce their times as times of deceit and fraud.

Nevertheless, this third indication that the divine inspiration and revelation which is the 'Word of God' must also be accompanied by the 'Work of God', is such a **perfect condition** that no one can counter it. This is the condition through which God's true Prophets have always prevailed over the liars. When a person claims that God's word descends upon him and hundreds of Signs appear along with it, and a thousand varieties of support and divine help are displayed while God openly attacks his enemies, then who can dare call such a person false? But alas, there are many such people in the world who fall prey to the trial of mistaking a prompting of the self or an insinuation of Satan to be the Word of God Almighty and give no regard to the Work of God by way of divine testimony.

Of course it is quite possible that one may experience true dreams or revelations from time to time; however, such a person cannot claim to be an appointee of God on such meagre experiences, nor can it be said that such a person is free from the darkness of the ego. Rather, this much of dreams and revelation is virtually a universal experience. It has no significance. This capacity to experience occasional dreams and revelations has been designed as part of human nature in order to save a wise person from doubting the Messengers who are the Elect of God and to help them realize that since the capacity to experience occasional dreams and revelations is ingrained in the nature of each human, it would, therefore, be foolish to deny its development to perfection [in the case of the Elect of God].

But those people who are considered by God to be مُلہم [*mulham*—the recipients of His revelation] and مُکلّم [*mukallam*—those with whom God converses] and enjoy the honour of converse and discourse with God and are appointed to call men to divine guidance, are supported by divine Signs which descend like rain and the world cannot oppose them. Divine works bear witness through their abundance that the words that they put forward are the words of God Almighty. If

those who claim to be recipients of revelation were to keep this condition in mind, they would escape falling into this trial.

Similarly, if Ilāhī Bakhsh had just pondered a little over this and reflected as to how many divine Signs had appeared in his favour—how much he had been helped and supported and what distinction he had been granted in comparison to ordinary people—he would have avoided this calamity. Now, regrettably, it must be said that his death leaves behind nothing more than a heap of lies and fabrications.

With reference to me, he used to quote one of his own revelations that I would die of the plague during his lifetime and that my entire Jamā'at would disintegrate. Thus did he see himself die from the plague. He had claimed that he would not die until he would put an end to me, but subsequent to his false revelation, he witnessed himself how the number of my followers rose to many hundreds of thousands. When he started to publish such revelations, the number of my followers did not exceed forty, which subsequently rose to 400,000 and he did not die until he had witnessed his own complete failure and my success in every way.

Impelled by his own false revelations, he would think that I would be penalized and suffer humiliating chastisement in each case filed against me. These were the type of revelations that he would receive and flaunt before his acquaintances, but in each case, God went on acquitting me with honour, whereas he died full of immense frustration.

There is no doubt that when he contracted the plague and saw death staring him in the face, he must have realized that all his revelations were **satanic words** and at that moment he must have been reminded that he was in the wrong. It would be against all logic and probability to assume that even after suffering so many stumbles, contracting the plague himself—which he anticipated would be my lot—and visualizing my victories in the final moments of his life, he would have still held on to his erstwhile condition [of disbelief] when he would have recalled that he had claimed to be **Mūsā,** had named his book ***'Aṣā-e-Mūsā*** ['The Staff of Moses'], and had entertained the

wish that this staff would kill the man who had claimed to be the Promised Messiah; and when he would recall that he had prophesied in his book *ʿAṣā-e-Mūsā* about the person who had claimed to be the Promised Messiah that he would die of plague in his lifetime; and when he would remember that, in this same book, he prophesied that he would not die until he would have destroyed this enemy. Everyone can very well imagine the overwhelming pain, frustration, and chagrin that must have enveloped him when the plague took hold of him. Can anyone possibly believe that—despite such frustration and the realization that all his revelations had turned out to be false—he still believed that he was Mūsā, even after falling victim to the plague? No, certainly not! On the contrary, the plague must have demolished all his own thoughts about himself. He must have been reminded of his wrongs. As a matter of fact, long before this crisis, God had revealed to me that he would cease to hold fast to his false beliefs and that in the end, he would renounce them. So there is no doubt that when he was suddenly faced with the plague and an untimely death, which he understood with full certainty was as untimely as it was against his own claim, without doubt this scene must have convinced him that all his revelations were satanic. In this state, he must have realized with irremediable regret that he had been in the wrong and that all that he had thought was not from God Almighty. Later on, I shall go on to elaborate that for him to contemplate along these lines was [simply] unavoidable because with this spectacle of imminent death, his revelations were proven false so unexpectedly and suddenly as if a wall suddenly collapses to the ground.

It was far from the realm of possibility that he would have thought that he would ever escape death by the plague, for on 7 April 1907, the day he died, and even before, such a raging and deadly plague was rampant in Lahore that on certain days as many as 200 persons died of it. One of his relatives had died the day before his death, by attending the burial of whom he had contracted the plague. Hence, in the midst of this deadly epidemic who can say that he would survive? Indeed,

thousands of people would hasten, upon contracting the plague, to immediately have their wills recorded in favour of their survivors. In short, all his pretensions to being Mūsā were thrown into the sea the moment he contracted the plague. Remembering the thousands of dying people and in particular thinking of the death of Ya'qūb, he too must have understood that he would surely die. Under such circumstances, how could he cling on to the perception that he was Mūsā? Thus, it is indeed the mercy of God that he did not carry with him his false beliefs to the next world. God grabbed him, as it were, by his throat and forced him to recant [his claim] to let him join those about whom God says:

وَ اِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ[1]

Now, first, I shall prove that all the revelations that he had recorded in his book *'Aṣā-e-Mūsā* have been proven to be false. Then I will demonstrate that he died in accordance with my prophecy and that his death is a Sign in support of my truth; nay rather, it sets the seal upon my truth. I will divide this statement into two chapters.



1. And there is none among the People of the Book but will believe in it before his death (*Sūrah an-Nisā'*, 4:160). [Publisher]

First Part—A statement to the effect that all revelations which Ilāhī Bakhsh published in opposition to me (about himself or myself)—every single one of them turned out to be false.

This is of course known to everyone that Bābū Ilāhī Bakhsh had named himself Mūsā [Moses] and declared me to be Pharaoh, and had entitled his book *ʿAṣā-e-Mūsā* ['The staff of Moses'] in opposition to me. In other words, he had imagined that he would personally kill this 'Pharaoh' with this staff. Also, he had sent a letter addressed to me in which he had issued a threat and announced that: 'God has disclosed to me that this person is a liar and is destined to meet his end at the hands of this Mūsā.' There were a number of other similar but unwritten prophecies which he had disclosed only to his friends and acquaintances. The summary of all of them is that I would be killed in his lifetime, he would prevail against me, I would be humiliated before him, and he would attain great eminence in the world[1☆] and, like

1. ☆ Based on a statement by my learned and respected friend Maulawī Nūr-ud-Dīn, I have learned of a dream about Bābū Ilāhī Bakhsh seen by a Maulawī ʿAbdul-Wāḥid of the community of Ghaznī [now Amritsar]. Instead of citing it in my own words, I reproduce below the actual letter written by the honourable Maulawī [Nūr-ud-Dīn], which is as follows:

Letter of Maulawī Nūr-ud-Din

> *Our Master and Imam, Allah's blessings, bounties, and peace be upon you!*
>
> ʿAbdul-Wāḥid Ghaznavī had written a letter to me saying that the members of their community have seen [in the dreams] that Ilāhī Bakhsh is standing on a lofty minaret and people are there down below. Therefore, he will prosper now. There were several other words which I do not recall because I read letters cursorily and after reading I do not preserve them. Upon the death of Ilāhī Bakhsh I have written to ʿAbdul-Wāḥid a letter on the same subject but have not received a reply to date. This, in sum, is what I recall with certainty concerning the matter.
>
> Testimony given in the name of Allah the Incomparably Great.
> *Nūr-ud-Dīn*

Prophet Mūsā, he would become the leader of hundreds of thousands of people. I tried very hard to gain access to his confidential revelations but I regret to say that they remained restricted to his coterie of friends and I could not lay my hands on any documentary evidence. However, the extent to which he published his revelations in his book should be sufficient for any fair-minded person. Although I have not been able to find some of his rather frivolous and most absurd 'revelations' which he used to record in a small notebook, the ones that have been found contain enough material to expose his falsehood. However, there is no hope of retrieving those 'revelations' which were kept secret. In fact, it is certain that all such absurd revelations that were made against me under the fervour of the self must have been buried along with him.

Among the revelations about me which Ilāhī Bakhsh had written in *'Aṣā-e-Mūsā,* which he claims in the book to be from God Almighty, is the presumed 'revelation' recorded on page 79 of his book *'Aṣā-e-Mūsā* and is as follows سلام لك تغلبون۔ يحل عليه غضب فقد هوٰى۔ فتدبّر (Translation): 'For you is peace. You shall prevail and upon him'—that is, upon this humble one—'shall descend the wrath of God and he will most certainly perish'; meaning that, you shall remain alive and witness his death and destruction. 'Therefore, ponder and reflect.'

The meaning of this revelation as given by Ilāhī Bakhsh himself, spread extensively throughout his book with reference to his other revelations, is that wrath shall overtake me and I shall die during his own life; whereas in actual reality, he himself died during my life. Everyone knows that the plague has been stated to signify death by the wrath of God in all revealed Scriptures. At the time of Ḥaḍrat Mūsā, peace be upon him, the Children of Israel were stricken with plague because they had become the object of God's wrath. The Torah contains a detailed description of this. Then, after Ḥaḍrat 'Īsā, the plague overtook the Jews, regarding whom there was a promise in the Gospel that God's wrath would descend upon them. In the Holy Quran, this very plague has been designated رجز من السّماء ['chastisement from the heavens'], as Allah the Exalted says in the Holy Quran:

فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ[1]

Meaning that, so We sent down upon the transgressors the plague as punishment because they were disobedient.

But nowhere has Allah the Exalted said اَنْزَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوْا يُؤْمِنُوْنَ Meaning that, We sent down the plague upon them because they were believers. Thus, a believer can never become deserving of being punished by the plague. On the contrary, it is specifically reserved for the disbeliever and the transgressor. This is why ever since the creation of this world, no Prophet of God has ever died of the plague. True, such believers who are not totally cleansed of sin, do sometimes contract the plague and die from it. This kind of death serves as an atonement for their sins and it is a kind of martyrdom, but nobody would have ever heard that, being Mūsā, someone contracted the plague. Only a person who is extremely wicked, filthy, and depraved could dare hold the belief that a Prophet or Vicegerent of God ever died of the plague. Therefore, if this kind of death by the plague had been a laudable type of martyrdom, upon which there could be no kind of criticism, then the Prophets and Messengers of God would have been the first to merit it. But as I have just stated, no one can prove that any Prophet or Messenger or a holy person of the highest order, who held the distinction of converse and discourse with God, ever suffered from this evil disease since the inception of the world and then died of it. On the contrary the primary targets of this disease have, from the very beginning, been those very people who were guilty of a variety of sins and transgressions or who were disbelievers and faithless. Reason does not at all permit that Allah's Prophets, Messengers, and recipients of His revelation should similarly suffer from the disease which God has prescribed to punish the disbelievers since the earliest of times. The Torah, the Gospel, and the Holy Quran—all three unanimously declare that the plague has always been sent down to punish the disbelievers. Moreover, as is borne

1. *Sūrah al-Baqarah,* 2:60 [Publisher]

out by the revealed Scriptures and history, God has caused hundreds of thousands of disbelievers, transgressors, and wicked people to perish through this very plague from the very beginning. God is far above and beyond allowing His Elect to become victim of this chastisement together with the disbelievers, and allow His exalted Prophets to suffer the same chastisement from which thousands of evildoers have always been dying during the time of the Prophets. Hence, no Prophet ever died of the chastisement that overtook the people of Lūṭ [Lot], and, indeed, no Prophet has ever died of the chastisement which overtakes his people. Similarly, the plague, which is a punishment specifically meant for the disbelievers, cannot touch any chosen one of God. If anyone makes a claim contrary to this and says that a Prophet among the past Prophets did die of the plague, he is free to think so. I cannot muzzle a shameless or insolent person, but this is indeed what is proven from the Book of Allah that the plague is رِجْز [chastisement] and it always descends upon the disbelievers. However, it is true that just as Hell is specifically reserved for disbelievers, and though some sinful believers too will be cast into Hell, this will only be to examine, cleanse, and purify them. But in accordance with the promise of God:

أُولَٰئِكَ عَنْهَا مُبْعَدُونَ[1]

Meaning that, the exalted ones will be kept away from Hell. The plague, too, is a kind of hell and the disbelievers are cast into it for the purpose of chastisement, and such believers who cannot be said to be innocent, and are not entirely free from sin, for them this plague is a means of purification and it is this plague which God has called 'hell'. As such, the plague may possibly be prescribed for believers of an inferior quality who stand in need of purification, but those people who occupy exalted stations of love for—and closeness to—God shall never enter into this hell. Therefore, is it not strange that the person who presents

1. *Sūrah al-Anbiyā',* 21:102 [Publisher]

his own revelation that بعد از خدا بزرگ توئی قصہ مختصر ['The sum and substance of it all is that after God, you are the greatest.']—a revelation, of which Munshī 'Abdul-Ḥaqq is, among several others, also a witness—how can it be that such a person who claims to be the greatest in stature after God, and who claims to be the Mūsā of the age, should die of the plague that symbolizes the wrath of God? Can any wise person accept such a thing?

And if someone should assert that Bābū Ilāhī Bakhsh did not die of the plague, then what could possibly be my reply besides saying لعنة الله على الكاذبين ['The curse of Allah be upon the liars']? Letters received from Lahore reveal that Ilāhī Bakhsh had gone to attend the funeral of Ya'qūb, son of Muḥammad Isḥāq. This Ya'qūb had died of the plague. It was there that Ilāhī Bakhsh contracted the plague. The newspaper, *Paisa Akhbār,* dated 10 April, contains the following report:

> A tragic death: We regret to announce that Maulawī Ilāhī Bakhsh Accountant (Pensioner) died on Monday, 8 April,[1☆] at Maulawī 'Abdul-Ḥaqq's house, after suffering from fever for only a day.

Now, a sensible person can understand how severe the spread of the plague was in Lahore during those days as is still the case. So far, thousands of people have died only due to this particular kind of fever. And what kind of fever is there apart from the plague that can do away with a man in only one day? Bear in mind that plague is inseparably accompanied by a high fever which proves fatal within one or two days. Given that the plague was raging in Lahore when Ilāhī Bakhsh died and he had gone to participate in the funeral rites of another victim of the plague and had fainted there, was some evil spirit supposed to be responsible for his collapse? Obviously, those were the days when the

1. ☆ The date is wrongly reported in the newspaper. In fact, this incident happened on the 7th [of April] at 6 pm. (Author)

plague was spreading, particularly in Lahore where it was raging. Who can dare deny that in these days hundreds have died in Lahore alone on account of the fever caused by the plague? Even now the situation continues to be the same. Some suffer a swelling of the glands and some do not. Some die of pneumonic plague and some suddenly die comatose. As such, it would be highly brash to heap lies on poor Ilāhī Bakhsh without any rhyme or reason that he did not die of the plague. Did Ya'qūb die of plague or not? I have learnt from reliable medical doctors that Ilāhī Bakhsh had contracted a most severe form of plague which finished him in a single day. I reproduce herein a letter by Dr. Mirzā Ya'qūb Baig, Assistant Surgeon as evidence:

Letter of Mirzā Ya'qūb Baig, Assistant Surgeon

> *My master, leader, Imam, 'Proof of Allah and the Promised Messiah,' may Allah's peace be upon you,*
>
> *May peace, mercy, and blessings of Allah be upon you.*
>
> Allah be praised that your prophecy has been fulfilled and the enemy died. Congratulations to Ḥuḍūr! Ilāhī Bakhsh developed all the typical symptoms of the plague and we have learnt from reliable means that a swollen gland had developed upon his left thigh in the groin. Therefore there is no doubt that he died of the plague. All the rest is fine.
>
> Humble one, Ya'qūb Baig from Lahore

Then, if it is asked which of Ilāhī Bakhsh's friends published the news that he died of the plague, I reproduce below the testimony concerning the plague of Ilāhī Bakhsh from the paper *Ahl-e-Ḥadīth,* dated 11 April 1907 which is as follows:

> We regret to report that Maulawī Ilāhī Bakhsh of Lahore, the author of *'Aṣā-e-Mūsā* also became a martyr to the plague. *See* paper *Ahl-e-Ḥadīth,* dated 11 April 1907.

Then, Ilāhī Bakhsh quotes another revelation of his concerning me on page 79 of his book *Āṣā-e-Mūsā* which is as follows انّی مهین لمن اراد اهانتك Although the expression is tainted with a grammatical error in that the preposition *lām* has been applied to the word *man,* Ilāhī Bakhsh has translated it to mean as if I would be humiliated in opposition to him and his truthfulness would be manifested.

The fact of the matter is that long ago God Almighty had revealed to me that:

اِنِّیْ مُهِیْنٌ مَّنْ اَرَادَ اِهَانَتَك

'I shall humiliate him who designs to humiliate you.'

Ilāhī Bakhsh had personally heard me pronounce this revelation a number of times and God had manifested what the end was of every single person who came into opposition with me. Thus, in this revelation there is only the *lām* from Ilāhī Bakhsh, which usually comes to indicate 'for' but here it is out of place and opposed to his purpose. However, as stated, the revelation would mean that, 'O, Ilāhī Bakhsh, I shall humiliate you in support of the one who seeks your humiliation.'

And if we were to assume—as is indeed Ilāhī Bakhsh's intent—that by 'humiliating him', God means He will humiliate me, then this meaning has evidently been proven false. The reason is that for the last so many years I have been publicly announcing that Ilāhī Bakhsh is false in presenting himself as Mūsā and in rejecting me, and that God will disgrace him. It has been quite some time since I published this revelation of mine. Given this state of affairs, it is quite clear that God disgraced Ilāhī Bakhsh in my presence by causing him to die of the plague and he was unsuccessful in all his designs, whereas God honoured me by making hundreds of thousands of people join my Jamā'at. Thus, if Ilāhī Bakhsh did in fact receive this revelation from God—that God would humiliate the one who sought to humiliate him—it was but necessary for that revelation to be fulfilled. However, the untimely death of Ilāhī Bakhsh in my own lifetime set a seal upon him being a liar. He claimed that 'this person

is Pharaoh, and I am Mūsā', that I would die in his lifetime, that I would die of the plague, that all my Jamā'at would be destroyed, that the wrath of God would descend upon me, and that nothing would be left of me. By contrast, God bestowed perfect progress and full honour upon me, and granted me renown in all parts of the world, and caused this vain, ill-mannered, short-tempered, and loud-mouthed enemy to die of the plague in my own lifetime. Would you still call him Mūsā? What kind of Mūsā was he, that the one whom he used to designate as Pharaoh and whose death he said would take place in his own lifetime, turned out to be the very one in whose lifetime he himself died an ignominious death by the plague? It is strange indeed that the one he used to name Pharaoh had announced his revelation:

اِنِّیْ اُحَافِظُ کُلَّ مَنْ فِی الدَّار

Meaning that, God says: 'Surely, I shall save all those from the plague who dwell within the four walls of this house.'

As a result, by the grace of God, not even a dog has died within the four walls of my house from the plague despite the virulent attacks of plague rampant in these parts for the last eleven years. On the contrary, the one who was wont to pronounce himself Mūsā died of the plague. Not only this but all his revelations that he had published forecasting my death by plague and my discomfiture proved to be false and became the cause of his own humiliation. So where is his vaunted revelation انّی مهین لمن اراد اهانتك! Such is the end of those who consider the prompting of their ego to be revelations and do not assess the validity of their so-called 'revelations' by the criterion of the testimony of the works of God.

Remember that, unless and until such extraordinary Signs of God pour down in support of revelations as far exceed the common experience, considering one's revelations to be the word of God is tantamount to adopting the path to Hell and purchasing a disgraceful death. For, a revelation is no more than a statement in which Satan too may have a

share. Also, a person is quite capable of fabricating such a statement. It could also be a prompting of the self. Therefore, it would be the height of folly and ignorance on the part of a person to consider such words to be the words of God simply because they happen to issue forth from one's tongue. On the contrary, the Word of God must necessarily be accompanied by the Work of God by way of testimony—and indeed a very powerful testimony—because claiming that God speaks to a person is no ordinary claim. If such a claimant is not from God, he can cause an entire world to be doomed to perdition. Therefore, in support of such a person's verbal claim, a practical testimony of God Almighty is required in the manner that God has been providing since the most distant ages in support of the true Messengers and Prophets. But such minor and insignificant happenings as are part of an ordinary person's life cannot be called the testimony of the works of God. For instance, a person may well see in a dream that in his or someone else's house a baby boy will be born and it so happens that a baby boy is, in fact, born. Or he has the dream that a certain person would die who does, in fact, happen to die or sees in a dream that a certain person would be frustrated in a particular enterprise and this does, in fact, happen. Such dreams are universal. Even disbelievers and polytheists are not without their share of such dreams. Thus, if a person sees an ordinary dream and this dream or revelation is not marked in quality and quantity, by any singular characteristic of its own, one cannot logically assert that such a person is from God; as has already been pointed out, such dreams can also be seen by evil and wicked people. Therefore, one should not become arrogant upon experiencing such dreams and revelations. Rather, this should be considered as a trial. For a true divinely appointed person it is necessary that such experiences as can be legitimately designated as Signs of God should, in quantity and quality, attain a level which is beyond the competence of any ordinary person. In the case of such a person, the hand of God Almighty should be manifestly seen to be at work and divine Signs should be felt to be pouring down like rain providing him extraordinary support, from which it would become clear that he is the recipient of God's special succour

in all his endeavours. In short, this is indeed the greatest indication of such a person, that heavenly Signs, help, and succour should attain such consummation, both in quality and quantity, as none in the world can equal—even if it is a single solitary Sign but it is so overwhelmingly outstanding and majestic that upon seeing it, all the enemies seem to be like corpses and fail to produce its equal. Or the number of such Signs should be so large that it is beyond anyone's power to display such profusion in their own or of any other impostor's signs. This is what constitutes the testimony of God as Allah the Glorious, says to the Holy Prophet[sa] in the Holy Quran:

وَ يَقُوْلُ الَّذِيْنَ كَفَرُوْا لَسْتَ مُرْسَلًا ؕ قُلْ كَفٰى بِاللّٰهِ شَهِيْدًۢا بَيْنِيْ وَ بَيْنَكُمْ ۙ وَ مَنْ عِنْدَهٗ عِلْمُ الْكِتٰبِ [1]

Meaning that: And those who say, 'You are not a Messenger of God', say, 'Sufficient is Allah as a Witness between me and you and so is he who possesses knowledge of the Book.'

Next, for the attention and just consideration of the readers, I produce below the remaining revelations of Ilāhī Bakhsh pertaining to me which are recorded in his book *'Aṣā-e-Mūsā*. On page 79 of his book, he mentions this revelation of his about me [اُڑ جائیں گے زبانِ خلق کو نقارۂ خدا سمجھو 'He will be destroyed, consider the voice of people to be the voice of God]. In other words, my destruction will happen exactly as thousands of my enemies wish for my destruction. Again on page 80 of the above-mentioned book, he says اَللّٰهُمَّ افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَاَنْتَ خَيْرُ الْفَاتِحِيْنَ. He declares this also to be about me and its meaning is, 'O God, arbitrate between us and our people with truth...' So, Allah be praised that the required verdict was delivered on 7 April 1907. After hurling thousands of abuses at me, pronouncing me a liar, mischief-monger, the Antichrist, and impostor, and promising that I would be the object of God's wrath and of the plague, Miyāń Ilāhī Bakhsh himself left this transient world on the above-mentioned date in the span of a single day [فاعتبروا یا اولی الابصار۔ So take a lesson,

1. *Sūrah ar-Ra'd*, 13:44 [Publisher]

O ye who have eyes]. Look how I who was condemned as the 'Pharaoh' triumphed in the end while the so-called 'Mūsā' was so overwhelmed by the plague that it did not relent without taking his life.

Then again, on page 80 of the same book, Bābū Ilāhī Bakhsh threatens me with the plague in his revelation, which is as follows: رجزًا مّن السّماء على القرية التى كانت حاضرة... و لهم عذاب اليم۔ و لا يزيد الظالمين اِلَّا تبارًا Meaning that, the plague will come down from heaven and he along with his Jamā'at shall fall victim to it and God will send down death and destruction upon the unjust. These are Ilāhī Bakhsh's vaunted revelations with which he used to regale his small number of friends, but now his friends—particularly Munshī 'Abdul-Ḥaqq—can testify in fear of God as to who ultimately became the victim upon whom the plague descended.

Then there is one more revelation of his relating to the wrath of God descending upon me which is recorded on page 83 of his book, as follows سنسمه على الخرطوم۔ ما رميت اذ رميت ولكن الله رمٰى (Translation): We shall put the brand of fire on the nose or mouth of this impostor; meaning that, We shall kill him with the plague, or that We shall cast him into the fire of Hell. (O Ilāhī Bakhsh,) this arrow that you shot was not shot by you but was shot by God.

Then, the following revelation is recorded on page 9, line thirteen متّع المسلمين بطول حياتك و بطول بقائك۔ ينفع المسلمين بطول حياتك وبطول بقائك۔[1☆] followed by the statement:[2☆] 'I shall certainly not die unless and until I fully carry

1. ☆ Translation: 'God Almighty will lengthen your life and by allowing you to live long in this world, He will thereby greatly benefit the Muslims.'

   But after this Bābū Ilāhī Bakhsh survived for only six years! Revelation forecasting a long life indeed! (Author)

2. ☆ **Footnote:** If someone should entertain the doubt as to how it can be known that all these revelations—which Bābū Ilāhī Bakhsh had written in *Āṣā-e-Mūsā*—pertain to me, let it be clear that Bābū Ilāhī Bakhsh has compiled this book specifically to mount an offensive attack against me; there was no reason for compiling this book other than to malign and insult me. Indeed Bābū Ṣāḥib was wont to secretly circulate revelations of this kind about me among his friends, the essence of which was that I was a liar, a

out the task assigned to me.' A perusal of Bābū Ilāhī Bakhsh's book, *'Aṣā-e-Mūsā,* will show that he died six years after the publication of that book! Now, all fair-minded people can assess for themselves whether the promise of long life and lasting survival was fulfilled when he died from the plague in just six years without ever witnessing any success—and that, too, within my lifetime and in great frustration. At this point in time, I simply ask for the opinion of his friends, most respectfully submitting: 'Is it true that in accordance with his revelation he had claimed that he would not die unless and until the duties that he had been allotted were fully carried out? Have those duties that were assigned to him been accomplished? Furthermore, were his efforts and his slanders that he hurled upon me throughout his book *'Aṣā-e-Mūsā* able to harm so much as a single hair upon my body?' And readers, please permit me to ask: 'Is it not a fact that Bābū Ilāhī Bakhsh's revelation about **سنسمه على الخرطوم** branding someone on the nose recoiled upon him? Is it not a fact that the providence [of God] cast the fiery stigma of the plague on his face, which completely wiped him out, the result being that the arrow which he aimed at me in accordance with his revelation مَا رَمَيْتَ ultimately recoiled upon his own person?'

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disbeliever, and a Pharaoh, while he himself was Mūsā; and that I would very soon be targeted by the chastisement of God through him in accordance with his revelations. Here it is also worth remembering—as the entries on page 2, 4, 6, 7, 8, and 9 of the book *'Aṣā-e-Mūsā* show—that I did indeed have correspondence with Bābū Ilāhī Bakhsh about his hostile revelations. In the letter which is recorded on page 2 of his book *'Aṣā-e-Mūsā,* I had requested Bābū Ṣāḥib: 'The way you announce your revelations rejecting me and merely verbally to regale your friends through their recitation, publish them all under oath so that if these, your revelations, are fabricated and false, then God Almighty may mete out the punishment for the lie.' His reply to this letter is that which is recorded on page 4 of his book. Its essence is that there was no need of any oath taking and if he had attributed to God anything false, He would punish him even without any oath. However, he promised to publish his revelations. In reply to this letter a statement is recorded on my behalf on page 7 [of his book]: 'I seek the solution of this problem only from God so that God Himself may judge between those who reject me and those who believe that I am the Promised Messiah.' (Author)

الٰہی بخش کے کیسے تھے یہ تیر کہ آخر ہو گیا اُن کا وہ نخچیر
Strange indeed were the arrows of Ilāhī Bakhsh,
For ultimately he himself became their prey.

اُسی پر اُس کی لعنت کی پڑی مار کوئی ہم کو تو سمجھاوے یہ اسرار
His curse struck upon his very own self—
Will someone help me understand this mystery?

تکبر سے نہیں ملتا وہ دلدار ملے جو خاک سے اُس کو ملے یار
Arrogance does not lead one to the Beloved,
The one who adopts utter humility becoming even as lowly as dust is the one who gets to meet the Beloved.

کوئی اُس پاک سے جو دل لگاوے کرے پاک آپ کوتب اُس کو پاوے
He who seeks the love of the Pure One,
Must first purify himself, for only then would he meet Him.

پسند آتی ہے اُس کو خاکساری تذلّل ہی رہِ درگاہ باری
Humility He loves,
And self-abasement alone is the path to His court.

عجب ناداں ہے وہ مغرور و گمراہ کہ اپنے نفس کو چھوڑا ہے بے راہ
How foolish is he who is arrogant and misguided,
Who allows his self to stray and wander aimlessly!

بدی پر غیر کی ہر دم نظر ہے مگر اپنی بدی سے بے خبر ہے
Who is always on the lookout for the faults of others,
But remains oblivious to his own misdeeds.

Then again, on page 152 of his book *ʿAṣā-e-Mūsā,* Bābū Ilāhī Bakhsh announces the following revelation concerning me فیمت و ھو کافر۔رُدّت الیہ لعانہ۔ و اُزلفت الجنۃ للمتقین This happened on the 7th

of Ramadan 1317 Hijrah. (Translation): 'This man shall die an apostate. His mutual curse or the *mubāhalah* prayer will be rejected and recoil on him. Paradise is close for those who fear God.' The import of this revelation is that Bābū Ilāhī Bakhsh is righteous, that I am a disbeliever, and that the *mubāhalah* or the mutual invocation of the curse of God to fall upon the one who lies, shall, according to his revelation, fall upon me whereas he will be successful in every single thing.

Let it be clear that لِعان [*li'ān*] in Arabic means ملاعنة [*mulā'anah*]. [The Arabic lexicon] ***Lisānul-'Arab*** states اللّعان والملاعنة: اللّعن بين اثنين فصاعدًا in other words, the two expressions *li'ān* and *mulā'anah* refer to the act of two or more persons invoking the curse of God upon one another. Furthermore, in this same *Lisānul-'Arab* the term لعن [*la'n*] is described to mean اللَّعن اَلابعاد والطرد من الخير In other words, لعنة [*la'nah*], or 'curse', means to deprive someone of every virtue, wealth, blessing, and betterment. Then, another meaning of the word لعنة [*la'nah*] is given as الابعاد من الله و من الخلق In other words, لعنة [*la'nah*] means that one is rejected by God and is deprived of His acceptance. It also means to become degraded in the eyes of the people and to lose respect and honour. In short, in the sight of God the term لعنة [*la'nah*], or 'curse', encompasses in its meaning every kind of frustration, deprivation, and rejection; and to be deprived of every type of blessing; and remaining rejected and frustrated is among its essential requirements. The final outcome of whosoever becomes the target of God's curse is his death and destruction. This is why the Holy Prophet, may peace and blessings of Allah be upon him, said, 'Had the Christians of Najrān entered into the *mubāhalah* (which is done by pronouncing لَعْنَةُ اللّٰهِ عَلَى الْكٰذِبِيْنَ ['The curse of Allah be upon the liars']) with me they would have suffered such death and destruction as would have killed even the birds in their trees.'

Now, every fair-minded person would understand the meaning of Bābū Ilāhī Bakhsh's [vaunted] revelation in which *mulā'anah* or invocation of curse [by two mutually contending parties] is mentioned. The meaning of the 'revelation' is this that the *mulā'anah* which took place

between myself and Bābū Ṣāḥib, which is mentioned on page 2 and page 7 of the book, *ʿAṣā-e-Mūsā,* and elsewhere, shall have its evil consequences upon me alone and that I will die and perish in his lifetime, whereas the fact of the matter is that the will of God Almighty manifested itself in the opposite manner. And that was not all. On the one hand, Bābū Ṣāḥib died of the plague in my own lifetime, deprived of the fulfilment of every one of his wishes and desires. On the other hand, God blessed me with fruits and success in every way, so much so that I acknowledge my most profound gratitude that so far some 400,000 people have repented from their sins and disbelief at my hands. And God granted me such honour that I became well known with great renown and prestige throughout the world; namely, Europe, Asia, and America. Accordingly, Dr. Dowie, who commanded such honour and prestige as belongs to royalty in America and Europe, God caused him to die in response to my *mubāhalah* [prayer duel] and my prayer, and caused an entire world to incline towards me. This phenomenal event was published by all the leading newspapers of the world and became famous and well known to one and all. And I see that from among those who have taken the *baiʿat* [pledge of allegiance] with me, thousands adopted the ways of righteousness and a notable transformation took place in their deeds. Furthermore, from a worldly point of view as well, I was the recipient of great bounties. So far, the servants of God have humbly and courteously offered,[1☆] and continue to offer me,

1. ☆ For instance, consider this Prophecy made twenty-six years ago يَأْتِيْكَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ، يَأْتُوْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ. يَنْصُرُكَ رِجَالٌ نُّوحِي إِلَيْهِمْ مِّنَ السَّمَاءِ. وَلَا تُصَعِّرْ لِخَلْقِ اللّٰهِ وَلَا تَسْئَمْ مِنَ النَّاسِ ['Help will come to you by every distant track. People will come to you so that the track will become deep due to excessive travel. So many people will come to you that the track on which they travel will become deep. Allah will help you from Himself. Such people will help you whom We shall inspire from Ourself. Be not arrogant towards Allah's creatures and be not tired of receiving visitors.'] Wonderful indeed is grace of God that on the one hand, an old prophecy was fulfilled and on the other hand hundreds of thousands of rupees were received as income and several hundreds of thousands of people became my disciples. (Author)

hundreds of thousands of rupees in cash and all manner of gifts. Indeed a veritable sea of diverse types of God's grace is flowing, and, apart from this, God has manifested thousands of Signs in my support. Hardly a month passes without any Sign. Indeed, God Himself has drawn the sword to confront the enemies on my behalf. Whoever filed any case against me in any court was forced to face ignominy and defeat, and whoever entered into a *mubāhalah* contest with me, died or suffered great humiliation. Hence, by way of specimen, such Signs of divine succour have been incorporated into the present book, ***Ḥaqīqatul-Waḥī.*** Now let those with a sense of justice tell me whether this revelation of Bābū Ilāhī Bakhsh proved true that the result of the mutual invocation of divine curse between myself and him would be that I would exclusively deserve death and destruction and that he would succeed in the fulfilment of all his designs? Was the result of the *mubāhalah* in his favour or in my favour, and was the evil effect of the ملاعنة [*mulā'anah* or 'invocation of curse'] averted from him or from me?

O readers—for God's sake!—reflect upon this so that God may reward you. But in any case God Almighty has not yet ceased to show the Signs of His help and succour. And I swear by Him that He will not cease until He has demonstrated my truthfulness to the whole world. Listen all of you who can hear me! Be fearful of God and do not transgress the limits set by Him. Were this a human scheme, God would have destroyed me and not a trace of all this, my work, would have been left. But you have seen for yourselves how the help and succour of God Almighty continues to be with me. So many Signs have been manifested for me as defy counting. Look at the number of my enemies who perished after entering into a *mubāhalah* [prayer duel] against me. O creatures of God! Do pause and think—is this the way God deals with liars?

Some ignorant people say that Ātham did not die within his prescribed period. Yet they know that he died and I am still alive. Furthermore, prophecies of *wa'īd*—in which a prophecy is made of divine punishment to befall someone—are not necessarily fulfilled

within the prescribed time frame. As a matter of fact, they need not be fulfilled if the person who is warned repents or recants. Such prophecies can be, and have continued to be, warded off by resort to profound regret, repentance, almsgiving, and charity on the part of the person who has been warned. The Holy Quran and earlier Scriptures bear witness to this. Bear in mind that the prophecy of *waʿīd* means a prophecy portending divine punishment. When God wills to send down some calamity upon a person on account of his sins, the way of Allah is that most of the times He averts such calamities if the person involved has recourse to repentance, seeking forgiveness, charity, and almsgiving. And when someone becomes subject to such a trial and turns to God Almighty as a result, then mostly such a one is shown mercy. This is how the chastisement upon the people of Prophet Yūnus [Jonah] was averted. The whole world knows that repentance, seeking forgiveness, charity, and almsgiving serve to avert calamities and a prophecy of *waʿīd* is nothing more than a calamity of which warning is given through someone commissioned by God. Thus, if it is true that a calamity can be averted through repentance, seeking forgiveness, charity, and almsgiving, then why cannot such prophecies be averted, the warning of which may have been communicated through someone commissioned by God? Furthermore, the ignorant enemies do not know that prophecies portending chastisement can be averted through mere penitence and entreating forgiveness of God and need not contain a condition. However, the prophecies concerning Ātham, Ahmad Baig, and his son-in-law were conditional. In other words, it was written that they would be visited by a calamity if they persisted in their arrogance and did not retract. Thus, Ātham proved through his silence, his refusal to take an oath, or to prosecute, or to make hostile remarks against Islam, that he had given up his rebellious misconduct. Furthermore, he clearly demonstrated his retraction by hanging out his tongue and placing both his hands on his ears right in the middle of our debate in the presence of some sixty to seventy witnesses, and no one can deny this. The audience at that time not only consisted

of Muslims but half of them happened to be Christians. Reliable testimonies also prove that he continued to cry for as many as fifteen months. Does all of this still not establish the fact of his retraction?

About Ahmad Baig's son-in-law, it should suffice to say that this prophecy was two-pronged, of which one was about Ahmad Baig and the other about his son-in-law. Thus, Ahmad Baig's death and the resultant shock demolished the arrogance and hubris of his relatives—and he died within the prescribed time frame. Those not related to them, or not well informed about them, cannot imagine the kind of devastation which overtook his other relatives, the lesson it taught them, and the gloom that overwhelmed them. The end result was that Mirzā Maḥmūd Baig—with whose family the marital ties had actually been established, and who was, in fact, the head of the family—entered into the covenant of *baiʿat* with me. Now, if in the face of all these facts someone still persists in speaking nonsense, what remedy can I have for him? How can I convince such a dark-hearted person who is totally bereft of decency and shame? What treatment can I apply to cure this deep-rooted sickness of prejudice other than allowing God Himself to cure it?

کیا تضرع اور توبہ سے نہیں ٹلتا عذاب　　کس کی یہ تعلیم ہے دکھلاؤ تم مجھ کو شتاب

Is divine punishment not warded off by supplication and repentance?
Show me quickly whose teaching this is.

اے عزیزو! اِس قدر کیوں ہو گئے تم بے حیا　　کلمہ گو ہو کچھ تو لازم ہے تمہیں خوفِ خدا

O dear ones! Why have you become so shameless?
You believe in the Kalimah and therefore it is incumbent upon you to have at least some fear of God.

Right on top of page number 152, which records the revelation of Bābū Ṣāḥib in which he writes with regard to me that this man shall die a disbeliever and the evil end of *mulāʿanah*—mutual invocation of curse—shall be caused to recoil on him; the following line of his is

written: 'Tonight I received this revelation regarding the end of Mirza Sahib and the poor Muslims who follow him.'

And then, on page 172 appears this revelation: 'It is indeed something nice and welcome that it should be decided whether truth is on the side of Mirza Sahib.'

Then, on page 173 of *'Aṣā-e-Mūsā* there is one of his revelations along with some introductory lines as follows: 'This humble one is also taught this prayer by way of revelation اللّٰھم افتح بیننا و بین قومنا بِالحق و انت خیر الفاتحین ' He translates this to mean that, 'May God Almighty adjudicate between me and him'; i.e. this humble one. Now the verdict that has been delivered is no secret. It is rather strange that his entire book is full of such 'revelations' that during his lifetime I shall be completely eradicated, my entire Jamā'at will be scattered, the evil effect of the *mubāhalah* shall be cast upon me, and that he will not die unless and until he witnesses my decline. And then his friends say that when he became ill with the plague, he received this revelation الرحیل i.e. now you are about to leave this world. Who is there whose heart does not cry out الرحیل—the departure—after contracting this deadly disease?

According to the Arabic lexicon, the term *ṭā'ūn* itself means death. I will not interject anything; let the readers decide for themselves: First, Bābū Ilāhī Bakhsh insisted vis-à-vis these revelations that he would live a very long life. For instance, 'long life' and 'survival for long' form part of the body of his revelation, and then it was said that the believers would immensely benefit from his long life. Then again, is the revelation that he will not die unless and until he first sees my death by the plague and witnesses my total annihilation. Yet again is the revelation that he would attain very great heights within the world as well, that the whole world would turn to him, he would be the lord and owner of gardens and orchards, and that through him Islam would make great progress. These were the earlier revelations with which his entire book *'Aṣā-e-Mūsā* is full. But then, when he fell ill of the plague and, witnessing the daily death tolls of hundreds, the certainty of his own death by plague became so stark and real, it was then that Bābū received the

revelation الرحیل—'the death' or 'the departure'—a revelation which annulled all the erstwhile revelations contained in his book *'Aṣā-e-Mūsā*. Nevertheless, even if this is assumed to be a revelation, it would mean to imply divine displeasure, not grace, indicating extreme misfortune and also the falsehood of Ilāhī Bakhsh's [preceding] revelations. Furthermore, there is nothing surprising about a revelation of this kind because most people, regardless of being believers or disbelievers, are wont to experience such dreams or receive such revelations when they lose all hope of recovery. In this context, the revelation would mean that: 'O Ilāhī Bakhsh! You thought you were going to live long and sought the destruction of the contending party, and thinking that the inspirations of your baser self were revelations from God, you used to announce, "My opponent will die of the plague within my own lifetime", but We command you to leave this world.'

In short, I need not argue about the authenticity of this revelation; he might very well have received it by way of displeasure and warning that he, Ilāhī Bakhsh, had better leave this world on account of his failure to accept the truth.

I am surprised at the thinking of these people who, by ascribing الرحیل ['the departure'] to Ilāhī Bakhsh as his revelation, destroy the sum total of his revelations and do not realize that by doing so they reduce the authenticity of the entire body of his revelations on the basis of which he used to denounce me as a disbeliever and a *dajjāl* and used to call himself Mūsā.

The truth of the matter is that all his revelations were confused dreams and promptings of the ego and they were satanic insinuations which is why they could not be fulfilled; rather, they brought about his humiliation and disgrace. But of course it is quite possible that الرحیل—the departure—had actually been revealed by God because this phrase is by way of a reproach and warning. Indeed, even if Pharaoh had made the claim to have received such a revelation there would have been no cause for us to reject such a claim because it is an established fact that everyone regardless of their being a *muwaḥḥid* [believer in Oneness of

God] or a polytheist, righteous or sinful, truthful or liar, can receive such a revelation in their dying moments. It is to this very issue that the following verse draws our attention:

وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ[1]

Meaning that, there is no one out of the People of the Book who, before his death, fails to believe in the Holy Prophet[sa] or Ḥaḍrat ʻĪsā [Jesus]. It is recorded in the books of exegesis that the People of the Book receive this revelation when they are going through the agonies of death or are at death's door. Evidently, they happen to believe only when God reveals to them that a particular Prophet is true. But this revelation does not make them the Elect of God. However, this indeed is the divine practice that when death is imminent, most people tend to see a dream or receive a revelation. It is not exclusive to any particular religion nor is there the requirement that one be righteous and a doer of good.

Then, on page 180 of his book *ʻAṣā-e-Mūsā,* Bābū Ilāhī Bakhsh writes:

> I too am commanded through revelation to be the helmsman of the ark and after I was commanded by revelation to get the ark ready, it was revealed to me بِسْمِ اللّٰہ مجریھا و مُرسٰھَا ان ربّی لغفور رحیم[2] This was followed by another revelation, namely انّ الذین ظلموا انھم لمغرقون[3] By the grace and benevolence of God Almighty I am sure about the fulfilment of this revelation.[4☆] In

1. *Sūrah an-Nisāʼ,* 4:160 [Publisher]
2. In the name of Allah be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful. [Publisher]
3. Surely, those who are wrongdoers will be drowned. [Publisher]
4. ☆ On the one hand Bābū Ilāhī Bakhsh writes: 'I do not consider my revelations to be certain for they may well be satanic.' Yet he is so definitely hopeful

addition, I have also received this revelation a number of times
سأُريهم اٰياتى فلا تستعجلون

The meaning of this revelation is that he alone is the helmsman who will carry passengers across and those who board his ark will be the ones who will be saved. Then pointing towards me, he says that those—meaning me—who are unjust will be drowned. He adds that it has also been revealed to him a number of times that God says: 'I shall demonstrate my Signs to these enemies. Let them not be so hasty.'

Now the readers can ponder that his death by the plague has proven all his revelations false. Would you call such people 'helmsmen' who so readily drown themselves? Given that the promise was to drown those who were his enemies—namely, myself—then what kind of a helmsman is he and what kind of an ark! And what a revelation that backfires upon its own recipient!

Then on page 186 of his book, Bābū Ṣāḥib writes: 'The work of which Mirza Sahib is so proud and happy, its condition was spelled out in the revelation قل هل أُنبّئكم بالاخسرين اعمالًا meaning that, all their deeds are found false and wanting.' And on page 201, he says about me: 'Mirza Sahib, do not be so hasty! I am so certain and perfectly sure that in accordance with divine practice those who are proud and arrogant and claim to have no equal must, by the grace of God, suffer failure and discomfiture.'

Now it is for the readers to answer: This phrase of the Munshī was about me, but did God, in accordance with his statement, cause me to die in a state of failure and frustration, or was this the fate of Bābū Ilāhī

about the fulfilment of such revelations. It is indeed surprising how with this meagre wherewithal, he opted for such ferocity. Surprisingly enough he himself became the victim of the revelation which was received about the drowning of others. As for Bābū Ṣāḥib's revelation: 'Do not be hasty, I shall soon demonstrate my Signs', it was fulfilled, as we know, with his death. True, his death is not a Sign in his favour but of course it is surely a Sign in my favour. (Author)

Bakhsh? I do not want to say anything more, for he has already passed away.[1] ☆

Then, on page 202 [of his book] Munshī Ilāhī Bakhsh Ṣāḥib says: Balaam refused to curse in the first instance. Then his people bribed him and got him into trouble. That is how he brought about his ruin. There is an object lesson in this story for the person whose life resembles that of Balaam, who dispossesses people of their rights and makes false claims.

This indeed is the sum total of his thesis. What a pity that Bābū himself never paused to think about the fate of someone who attacks others without ascertaining the full facts and brands one who is honest and innocent in the sight of Allah (and who, in reality, has neither usurped anyone's right nor has he made any false claim) as an impostor and a *dajjāl* without full evidence. He pays scant regard for this person in whose support Signs of God are raining down in such profusion. Is there or is there not any penalty for a person of this kind? But there is no need to prolong these discussions, because now, after his *mubāhalah* and *mulā'anah,* Bābū Ṣāḥib has already witnessed the result of these false accusations and foul speech.

Then, there is one more revelation of Bābū Ṣāḥib which is recorded on page 224 of his book and it is as follows ان يقولون الّا كذبا اتّبع هواه و كان امره فرطا Meaning that, whatever claim this man makes, is false; he follows his own selfish desire; he has crossed the limit—that is to say, now the days of his destruction have arrived. Readers can themselves understand the response to this revelation.

Now it is for Bābū's supporters to declare whether God dealt with me in that manner or He dealt with Ilāhī Bakhsh in that way, in conformity with His age-old practice of dealing with liars? According to

1. ☆ Some ignorant persons, pointing to me, ask, 'If Ilāhī Bakhsh died the death of frustration, have all my desires and plans been fulfilled?' However, they fail to ponder and reflect that I am still alive and my aims and objectives are being realized day by day whereas Bābū Ṣāḥib has died and his so-called 'staff of Mūsā [Moses]' recoiled upon him and itself lies broken. (Author)

the teachings of the Holy Quran, whoever falsely claims to be from God perishes having remained frustrated in the achievement of his designs. So, is it not true that this was exactly the fate of Bābū Ṣāḥib?

Then, on page 319 of his book, Bābū records the following revelation concerning me سينالهم غضب على غضب جعلته كالرميم۔ كالعهن المنفوش Meaning that, [divine] wrath shall be heaped upon him; I shall reduce him like unto a rotten bone and make him like unto carded wool. Readers themselves can ponder over who was proven to be the actual target of this revelation!

Then on page 437 there is the following revelation with reference to me ثم اماته فاقبره that is, God will kill him and then put him into the grave.

And then, page 441 of the book *ʿaṣā-e-Mūsā* includes Bābū Ṣāḥib's following revelation about me يميز الخبيث من الطيّب جعلناه هباءًا منثورا۔ سلام عليكم كتب على نفسه الرحمة [and adds:] 'Its fulfilment shall take place at the appointed time, God willing.' The meaning [of the Arabic] is: 'God will separate the bad from the good and manifest it.' In other words, He will demonstrate such a miracle of His might as will conclusively establish who is true and who is false. 'And We shall make this person (meaning me) like unto scattered dust'; that is to say, We will destroy him. But O Ilāhī Bakhsh, 'Peace be unto you. God has promised grace for you and you shall be saved from destruction.'[1☆] Now let those who can think, ponder over what his end actually was. Did that destruction which Bābū's revelation portend for me descend upon his own self or not?

Then, on the same page, he writes that he received the revelation يَا نَارُ كُوْنِيْ بَرْدًا وَّسَلَامًا Meaning: 'O fire become cool and become a source

1. ☆ What kind of saved being is this that he dies and, indeed, died of the plague! O friends of Bābū! Tell me truthfully, was this really your wish that Bābū should die in the lifetime of mine, for whose death and destruction he was so eagerly waiting? What harm did the hundreds of his revelations portending my destruction do to me? What is this strange event that he was struck by the lightning of his own revelations? Is there anyone who can reply to this? (Author)

of peace!' I do not know which fire became cold for him. The only fire that overtook him was that of the plague which of course did not cool down, and consumed him in the span of a single day. In Lahore, hundreds contracted the plague and recovered in the end, but this so-called *mulham* [the recipient of revelation] failed to recover and his untimely death forced him to leave this transitory world along with thousands of unfulfilled wishes. Now he has, of course, left this world, and I am obligated to write this in the interest of his friends because after Bābū's death I had received the following revelation:

فتنّا بعضهم من بعض

Meaning that, through Ilāhī Bakhsh's death, We decided to try his friends to see whether, even now, they have understood or not.

It is well known that Bābū Ilāhī Bakhsh had aggressively risen to oppose me and that he left no stone unturned to degrade and insult me. He had misled people by means of his book. Every day, he eagerly awaited my death and destruction and used to regale his friends by reciting hundreds of such revelations. And very specifically he had announced in his book that I would die by the plague, but what happened was that he himself died of the plague in total frustration. And God helped me in every way and it is clearly written in the Holy Quran that:

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِیْ[1]

Meaning that, it is a categorical promise of God that those people who come from God triumph over those who oppose them.

So what mystery lies hidden behind the fact that Bābū could not succeed in his opposition to me? A huge storm of plague which had

1. Allah has decreed: 'Most surely I will prevail, I and My Messengers' (*Sūrah al-Mujādalah,* 58:22). [Publisher]

broken out in this country was an even bigger storm than the one that had arisen in the time of Mūsā and Pharaoh—verily, it was immensely larger than that storm–and despite claiming to be Mūsā, Bābū perished therein and he whom he called Pharaoh was bestowed safety by God through His grace and benevolence. I am certain that at the time [of his death], he must have pronounced these words comprising the Quranic verse:

اٰمَنْتُ اَنَّهٗ لَآ اِلٰهَ اِلَّا الَّذِیْٓ اٰمَنَتْ بِهٖ بَنُوْٓا اِسْرَآءِیْلَ[1]

Again, I have a question. Three classes of people are mentioned by God in *Sūrah al-Fātiḥah,* which is the Mother of the Book: (1) Those upon whom God has bestowed His blessings, (2) Those who incurred His displeasure, and (3) Those who have gone astray. Please ponder over this and kindly express your assessment of the class wherein God has included Bābū Ilāhī Bakhsh?

If in your opinion he belongs to the divinely blessed, the onus lies on you to show whether those who belonged to this blessed class ever contracted the plague. And then also establish what blessing was bestowed upon him, and that blessing should be something that the world recognizes as a proven matter; it should not be like the Christian concept of 'Atonement'; that is to say, it should not be just one's own opinion. If he is deemed to be from among those who incurred the wrath of God, that is more likely to be true, because the Holy Quran and the Torah both testify that the plague symbolizes the wrath of God. Believers of the highest class and the Elect of God like Prophets and *Ṣiddīqīn* [the Truthful] have never suffered from the plague. No one can prove that people belonging to this class ever contracted the plague, because it is a chastisement of God which comes down to punish the disbelievers and transgressors and those who go

1. I believe that there is no God but He in Whom the children of Israel believe (*Sūrah Yūnus,* 10:91). [Publisher]

on committing sin. The Elect of God are never made to partake of it. Thus, he who considered himself to be such a beloved of God and in support of this claim quotes his own revelation in his book *ʿAṣā-e-Mūsā* which is as follows قل ان كنتم تحبّون الله فاتبعونى يحببكم الله ['Tell them if you want Allah to love you obey me then will Allah love you'], why would such a 'beloved of God' become the victim of the plague? God says about the Jews:

لِمَ يُعَذِّبُكُمْ بِذُنُوْبِكُمْ[1]

Of course, believers who are not sinless and are not part of the highest class and are not free from sins and frailties may suffer from the plague for the sake of being cleansed and purified, but he who comes from God like unto Mūsā can never suffer from the plague. A perfect believer falls under the verse:

أُولَٰئِكَ عَنْهَا مُبْعَدُوْنَ[2]

And if you believe Munshī Ilāhī Bakhsh to be among the *ḍāllīn* [those who have gone astray] then know that this title fits him most aptly because first he abandoned the truth deliberately and then he became so foul-mouthed, impertinent, and inflammatory that he left no room for ever listening to reason. If anyone happened to mention my name in his presence, his first reaction was to hurl abuse at me ten or twenty times followed by a deliberate rejection of truth. But God Almighty knows what is in each heart. The fact of the matter, therefore, is that the way God has dealt with him is an object lesson for the wise. Only my heart knows the extreme pain he had caused me:

1. Why then does He punish you for your sins? (*Sūrah al-Mā'idah,* 5:19) [Publisher]

2. These will be removed far from it (*Sūrah al-Anbiyā',* 21:102). [Publisher]

تا دلِ مردِ خدا نامد بدرد ہیچ قومے را خدا رُسوا نہ کرد

God does not humiliate a people so long as the heart of a man of God does not cry in anguish.

With the fear of God Almighty in your heart, do tell me if this was indeed your wish and true desire that Ilāhī Bakhsh should die of the plague in total frustration while his opponent—about whom he had so publicly announced before thousands that he would die of the plague—be safeguarded by God from the plague and be blessed with extraordinary success from Him and demonstrate hundreds of Signs in his support to the extent that Ilāhī Bakhsh's death, too, should become one such Sign. Did the revelation received by Ilāhī Bakhsh, namely, یمیز الخبیث من الطیّب meaning that, God will distinguish the pious from the impious, really mean that Ilāhī Bakhsh would die of the plague leaving many mourners behind? How harsh and bitter that day was for Munshī ʿAbdul-Ḥaqq and his friends when Bābū—who was their spiritual guide—died of the plague contrary to all his claims and left them in a most painful state indeed! What is more, he left behind a house infested with plague related substances. May God Almighty grant his companions wisdom even now so that they may recognize the truth!

Then, on page 294 [of his book], there is another revelation of his which is as follows قل جاء الحق و زھق الباطل ان الباطل کان زھوقا۔ قل لَسْتَ مُرْسلًا ذرھم یخوضوا و یلعبواحتّی یلاقوا یومھم الذی کانوا یوعدون Meaning: 'Truth has come and falsehood has vanished. Tell your opponent'—meaning this humble one—"You are not from God." Leave them alone, engaged for a few days in their fun and pastime until that promised day comes, the day of death by the plague that has been promised.' Holy is Allah! What kind of revelations are these and what kind of 'truth' was this which retreated before 'falsehood', proving the revelation to be false? And what kind of a promise of plague was this which mistakenly recoiled upon the recipient of the revelation himself! Let some

fair-minded person answer me: If these revelations were not satanic then what were they? And if God has always saved all those whom He loves from the plague, then why was this hapless Ilāhī Bakhsh—who claimed to have received the revelation بعداز خدا بزرگ توئی قصہ مختصر ['The sum and substance of it is that after God, you are the greatest'], and also the revelation قل ان کنتم تحبُّون اللہ فاتّبعونی یحببکم اللہ ['Say, "If you love Allah, then follow me, then will Allah love you"']—deprived of the benefit of this permanent practice of Allah? Why then did this heavenly chastisement, which is the usual lot of sinners and transgressors, descend upon a man who claims to be the greatest after God, and claims to be such a beloved of God that by following him one becomes the beloved of God?

Has the time not yet come for fair-minded people to realize that for Bābū Ilāhī Bakhsh to leave this world with such a death of frustration—a death which was caused by the plague and was against the intent of all his revelations—is a decisive fact? And if prejudiced persons are yet unable to understand this, they should remember that no one can frustrate God; He will demonstrate yet another Sign. Pitiable is the condition of those who do not benefit from the hundreds of Signs of God which continue to shine like the bright day, but persist in quoting one or two such prophecies as have either been fulfilled as far as their main point is concerned or have been half fulfilled. These are prophecies of warning and do not admit of any objection in light of the way of Allah. Is it fair to ignore some 10,000 prophecies and go on insisting upon a particular Sign that is beyond their comprehension? This being the case, the faith of such people is as precarious today as it shall be tomorrow, for the manner in which God has treated me is not such as has no parallel in the case of any other Prophet. There is no objection that has been raised against me that cannot also be raised against another Prophet. Therefore, the condition of those who, at the time of raising an objection against me, fail to reflect that their

objection can also be levelled against other Prophets is very dangerous indeed and the danger is that such persons may well die as atheists.[1☆]

It must be borne in mind with regard to the obduracy and audacity with which Bābū Ilāhī Bakhsh stood up in opposition to me and predicted that I would die of the plague and face every kind of frustration and failure, had the matter ended as he had predicted and had I died in the lifetime of Bābū Ilāhī Bakhsh, one wonders with what kind of curses Ilāhī Bakhsh's friends would have remembered me and to what heights of honour and glory they would have exalted him to. Now, however—without exception—not a single one of them speaks up and they hope for this Sign of God Almighty to disappear. They know only too well that Bābū had become the target of the *mubāhalah* and my supplications. He might well have been spared for a few days more if he had adopted some measure of gentleness, but his 'revelations' based on the promptings of the ego proved to be a fatal poison for him. He did not know that one acquires true converse with God only after undergoing annihilation. He alone is granted [spiritual] life who truly purifies himself of all selfish desires and aggrandizements and sheds all kinds of arrogance and impertinence; a kind of death overtakes him for the sake of God. For those who achieve this stage of self-effacement, converse with God is a prized reward. Everyone who claims to have attained this stage must see whether he has attained true self-effacement or whether he is still full of selfish motives.

ہزار نکتۂ باریک تر زِ مُو ایں جاست نہ ہر کہ سر بتراشد قلندری داند

There are thousands of subtleties, finer than the finest hair;
Not everyone who shaves his head is a saint.

Then, on page 69 of his book *'Aṣā-e-Mūsā,* Bābū Ilāhī Bakhsh says,

1. ☆ Some mischievous liars assert that if Signs are shown by the Mirza, so were signs shown by Musailimah, the Liar. In reply to them it suffices to say لَعْنَةُ اللّٰهِ عَلَى الْكٰذِبِيْنَ ['The curse of Allah be upon the liars!'] (Author)

'Being a frail human, I felt afraid that because of Mirza Sahib's displeasure I might suffer some loss. At this, I was reassured about my safety and security with this revelation:

والله خير حافظا و هو ارحم الراحمين فسلام لك[1☆]

Meaning that, God shall be your Protector and you shall remain in peace. You will not be visited by any chastisement of God.

This is the revelation that Bābū claims to have received which reassured him that the curse of the opposing party—meaning, my humble self—would cause no harm to him and that he would remain safe. It seems it was this revelation that gave him the licence for using foul language and abuse that kept growing until it transgressed all bounds quite like a breach in the embankment of a river that devastates the surrounding habitations.

It is a great pity that hundreds of Signs were fulfilled in his lifetime but he failed to benefit from any of them. After witnessing each Sign or hearing its report from someone he invariably responded that Ātham did not die within the prescribed time frame and that Ahmad Baig's son-in-law was still alive whereas the revelation had said that the wedding of Ahmad Baig's daughter had been solemnized in heaven. Also, for his guidance, it was repeatedly recorded in [different] books that, in any case, Deputy Ātham had died and that it was irrelevant whether he had died within the time frame or after it, the important fact was that he did indeed die. Furthermore, the prophecy was conditional. In other words, his death was linked to the conditions that he would not recant, but Ātham did recant during the middle of the very debate when he was told that the reason why I had to make the

1. ☆ It is a pity that none of his friends ponders that when 'God Almighty' had promised to protect him and that my becoming displeased with him would not cause him the least damage, then why did it so happen that he was caught by the plague? Where did that 'promised protection' go? (Author)

prophecy was that in his book *Andrūna-e-Bible* he had used the name *dajjāl* for the Holy Prophet, may peace and blessings of Allah be upon him. Then, in the presence of some sixty or seventy persons, about half of whom were Christians, he, adopting an attitude of extreme fear and humility, with both his hands on his ears and his tongue hanging out, announced, 'I have certainly not called the Holy Prophet the *Dajjāl*.' Later it was learnt by reliable means that he continued to cry for as many as fifteen months. God Almighty also informed me through His revelation that the prophecy had caused him a grave shock and he had become as if insane and his heart was impressed by the greatness of Islam and he completely ceased being insolent and abusive. Furthermore, and beyond all these things, he did not dare to declare on oath that he still held fast to the Christian faith even though he had been offered a cash reward of 4,000 rupees. Oath taking is not only permissible in the Christian faith, but it is also obligatory under certain conditions, and to conceal such a thing is clearly mischievous and a sign of faithlessness. Ḥaḍrat 'Īsā himself took an oath as did Paul and Peter. All these facts constitute evidence of his recantation and should suffice for a fair-minded person. Furthermore, had there been no evidence in support of his recantation, for me it was sufficient that God Himself had informed me of his recantation. Nevertheless, he died six months after my last public announcement relating to this matter. Thus, as this prophecy was conditional and signs of the fulfilment of the conditions precedent had become visible, it is not correct for any God-fearing person to continue raising objections by shedding all regard for decency and shame. The fact of the matter is that it is a universally accepted doctrine that prophecies presaging chastisement are conditional even if no condition is specifically mentioned therein. They can be averted because they consist of a warning of punishment for a guilty one. God, who is the True Master, can avert any punishment He Himself prescribes if someone repents and seeks forgiveness. For instance, He forgave the people of Prophet Yūnus [Jonah]. All Prophets agree on this. As Allah the Exalted, Himself says:

وَ اِنۡ يَّكُ كَاذِبًا فَعَلَيۡهِ كَذِبُهٗ ۚ وَ اِنۡ يَّكُ صَادِقًا يُّصِبۡكُمۡ بَعۡضُ الَّذِىۡ يَعِدُكُمۡ [1]

Meaning that, if this Prophet is a liar, then on him will descend the chastisement of his having lied but if he is truthful, then some of that which he threatens you with will surely befall you.

Note that here God uses the term 'some', not 'all'. This means that some of the Prophecies comprising warning which this Prophet has made will certainly be fulfilled while others will be held in abeyance. Hence this Quranic verse proves that the fulfilment of a Prophecy that gives a warning is not binding. Of course, it is understood from this verse that an impostor can never escape chastisement for which the categorical verdict of the Holy Quran is:

اِنۡ يَّكُ كَاذِبًا فَعَلَيۡهِ كَذِبُهٗ [2]

Hence, if there is a prophecy forecasting the chastisement of an impostor it cannot be averted.

Alas! What a pity! What shamelessness it is that, on the one hand, these people admit that a calamity can be warded off by charity, almsgiving, and prayer etc., while on the other, they insist that a calamity of which a Messenger is told that it will befall such and such a people or person, that calamity cannot be warded off at all by charity, almsgiving or repentance, and seeking forgiveness. It is strange how their intelligence becomes so veiled that it permits them to combine such contradictions in their statements. They say that a calamity can be warded off through penitence and seeking forgiveness but they simultaneously claim that it cannot be warded off. And then, even though God had informed me through His revelation that Ātham had certainly recanted and the signs of this had already appeared in the shape

1. *Sūrah al-Mu'min,* 40:29 [Publisher]

2. And if he be a liar, on him will be *the sin of* his lie (*Sūrah al-Mu'min,* 40:29). [Publisher]

of his words, these people still do not desist from mischief. Is this their righteousness? At the very least, why did they not hold their tongues![1☆]

1. ☆ Those who do not fear God raise such objections arguing along the lines of which even the Holy Prophet, may peace and blessings of Allah be upon him, would come under their criticism. For instance, some foolish people say that certain members of the Ahmadiyya Jamā'at also died of the plague. Among such objectors is Dr. 'Abdul-Ḥakīm Khān. He writes rather gleefully that such and such Ahmadis who belonged to Sanaur died of the plague. In reply to such bigots I say that the case of some persons from our Jamā'at dying of the plague is like the case of some Companions (may Allah be pleased with them) of the Holy Prophet[sa] being martyred in the wars of Islam. It is established on the basis of Quranic texts that the wars of early Islam were by way of chastisement descending upon the disbelievers alone as Allah the Exalted says in the Holy Quran, 'If I so wish, I would rain punishment on them from on high or raise punishment for them from the earth or let them taste wars with one another.' But nevertheless, the fact remains that the Companions of the Holy Prophet, may peace and blessings of Allah be upon him, continued to be martyred during those battles. But the end result of it was that the number of the disbelievers continued to fall and that of the Muslims continued to rise and, for the Muslims, those wars proved to be a great blessing and they uprooted the disbelievers. In the same vein, I claim with full confidence and emphasis that if one person of our Jamā'at dies of the plague, 100 or even more enter into our Jamā'at in his place. This plague continues to increase the number of our Jamā'at and continues to decimate our opponents.

Each month, at least 500 and, at times, 1,000–2,000 new persons enter the fold of the Jamā'at on account of the plague. Thus, the plague is a boon for us, but a bane and a chastisement for our opponents. I am sure that if the plague continues to remain rampant as it is now for another ten to fifteen years, the entire country will be filled with the Ahmadiyya Jamā'at. It is an established fact that the plague continues to increase the numbers of our Jamā'at and decrease those of our opponents. And if someone can prove otherwise, I solemnly declare under oath to God that I shall pay 1,000 rupees in cash to such a person. Is there anyone to challenge this offer and collect the reward from me? What a pity that these opponents have become so blind. They fail to realize that the plague is our friend, but it is their enemy. The amount of progress we have made in the last three to four years with the help of the plague would not have been possible even in fifty years otherwise. Hence, blessed be the God who sent the plague into the world so that with its help we should grow and prosper and our opponents should be made to vanish and disappear. This is why God informed me through revelation long

So may I ask: 'Had this episode been attributed to the Holy Prophet, may peace and blessings of Allah be upon him, and had he declared on the basis of revelation that a particular person was deemed to be worthy of receiving chastisement but had secretly stopped committing his impertinence, would these people have accepted these remarks of the Holy Prophet, may peace and blessings of Allah be upon him, or would they have rejected his statement? And in case of rejecting his statement, would they, in the sight of Allah, have become deserving of punishment or not?' Thus, given that God Almighty had already affixed this precondition for Ātham and had informed me through His revelation that Ātham had ceased to persist in his mischief and insolence, the demand of piety was to completely abandon this discussion, employ goodly and positive thinking, and reflect in their hearts that this may well be the right thing. Furthermore, not only was I informed by revelation from God, but Ātham, on his part, had also shown the corroborative signs that I have just written. Therefore, every righteous person was under obligation not to venture into this and to fear God.

As for the case of Ahmad Baig's son-in-law, it has already been pointed out a number of times that the prophecy consisted of two branches. The first branch had to do with the death of Ahmad Baig and the second branch had to do with the death of his son-in-law. Moreover, the prophecy was conditional. As a result, Ahmad Baig died within the prescribed time frame on account of his failure to fulfil the condition, but his son-in-law and his other relatives fulfilled the [prescribed]

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before the actual incidence of the plague that the plague would break out in the world and that our opponents would continue to be decimated by it, and that our numbers would be bolstered up with its help. Hence, who could be more blind than the one who cites the death of a few Ahmadis by plague, yet remains oblivious to the many hundreds of thousands whom the plague has caused to enter into the fold of our Jamā'at—and continues to cause daily entry into our Jamā'at? Hence, blessed is this plague that is causing our numbers to increase while causing the numbers of our enemies to decrease. Indeed no one belonging to our Jamā'at has really been lost on account of the plague; for, each lost one has been replaced by 100 or even more. (Author)

condition and received the consequent benefits. It was but natural that the death of Ahmad Baig would have aroused fear in the hearts of his relatives, for they, too, were part of the prophecy. When one of the two parties died, it was necessary due to human nature that the person who was the second target of this prophecy, as well as his relatives, should become fearful of their own death. This was just as if two people share the same food and one of them dies of it, the other would begin to apprehend his own death, too. Thus, Ahmad Baig's death caused his son-in-law and the other relatives to have such fear that they became as though they too had already died. The end result was that the elders of the family, who were the original cause of this episode, entered into my *bai'at.*

The fact that the revelation also stipulated that this woman's matrimonial rites had been announced with me in heaven is indeed correct. But as we have already stated, for this marriage that had been announced in the heavens to take place, there was a condition that had been imposed by God and which had been announced simultaneously and it is as follows ایتها المرأة توبی توبی فان البلاء علیٰ عقبكِ[1] Thus, when these people fulfilled the condition, the marriage was annulled or delayed. Do you not know that یمحو الله ما یشاء و یثبت[2] ? Whether the marriage was solemnized in heaven or the *'Arsh*—the Divine Throne—the entire process was conditional. This should be pondered over after shedding satanic doubts. Was the prophecy of Yūnus [Jonah] any different from this conditional marriage, in which it had been announced that it had been decreed in heaven that these people would be visited by chastisement before the lapse of forty days? But this chastisement never came despite the fact that the prophecy had mentioned no condition. Thus, for God who had annulled such a definitive decree of His own, would it be difficult to annul or delay this marriage?

In short, these shameless people do not think when they make such

1. O Woman! Repent, repent, for mischief is pursuing you! [Publisher]

2. Allah effaces what He wills and establishes what He wills. [Publisher]

objections that all Prophets would be exposed to such criticisms! Even the number of the obligatory Prayers was first fixed to be fifty but was then reduced to five. Study the Torah and see that hundreds of the chastisements stipulated by God were cancelled at the intercession of Ḥaḍrat Mūsā. Also, the punishment that had been written down in the heavens for the people of Yūnus was cancelled as a result of their repentance and an entire populace was saved from that chastisement. Instead, Ḥaḍrat Yūnus himself fell into a great trial for he was overcome with the impression that the prophecy was unconditional and that God's will to punish was irrevocable. What a pity that these people learn no lesson from Yūnus's episode! Ḥaḍrat Yūnus, despite being a Prophet, suffered so deeply simply because he wondered how the definitive will of God had been held back and how God saved the lives of 100,000 people because of their repentance, paying no attention to what Yūnus thought about it.

How ignorant are those people who believe that God cannot change His will or, in other words, avert [the fulfilment of] a prophecy portending chastisement. For my part, I believe that He can avert such punishments and has always been warding off chastisement, and—indeed—will always continue to do so. I do not believe in such a God who is unable to ward off a promised calamity in response to penitence and seeking forgiveness and who cannot change His will in response to humble seekers of forgiveness. Indeed, He will continue doing so forever and always. It is on record in the earlier heavenly Scriptures that there was a king who had been left with only fifteen days of his life. God changed the fifteen remaining days of life into fifteen years in response to his cries and humble supplications. This indeed has been my own personal experience that [even] a frightening prophecy can be staved off by prayer. Thus, if the imaginary 'God' of these people does not have this power, I do not believe in him. I believe in that God whose attribute has been written down in the Holy Quran as being:

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ[1]

All Prophets agree that prophecies of warning can be averted, and insofar as the prophecies containing the promises of God, the Holy Quran says:

اِنَّ اللّٰهَ لَا یُخْلِفُ الْمِیْعَادَ[2]

It is part of our faith to believe that God does not go back on His promise which is consistent with His knowledge. However, if a person takes a certain thing to be a promise of God out of his own error, as was done by Ḥaḍrat Nūḥ [Noah], breach of such a 'promise' would be allowed, for in reality it was never promised by God in the first place; rather, it had been declared to be a promise of God through human error. It is about this that Sayyed 'Abdul-Qādir Jīlānī says قد یوعد و لا یوفٰی meaning that, sometimes God makes a promise but does not fulfil it. This statement only means that there are a number of subtle conditions attached to a promise[3☆] and God is not under any obligation to reveal

1. Do you not know that Allah has the power to do all that He wills? (*Sūrah al-Baqarah,* 2:107) [Publisher]

2. Surely, Allah breaks not His promise (*Sūrah Āl-e-'Imrān,* 3:10). [Publisher]

3. ☆ This is an age-old practice of Allah vis-à-vis prophecies that they contain some parts that are interpretable or metaphorical and others that are very clear, and sometimes some prophecies are purely of an interpretable or metaphorical nature and an ignorant person rejects it only keeping in view the interpretable or metaphorical part. So if a prophecy that is metaphorical in nature, is not fulfilled in accordance with the recipient's interpretation, it should not be said to have been proven false. We should rather say that there was an error of judgment on the part of the recipient of the revelation. The hadith *ذَهَبَ وَهْلِیْ ['It occurred to me...'] testifies to this. However, this is also true that the prophecies granted to the Elect of God use very little figurative language and use far more plain and clear speech, but still metaphors too are always there so that God may distinguish the righteous from the unrighteous. Indeed, the Elect of God are recognized by a profusion of clear Signs. It is not that their prophecies are totally free from metaphors. (Author)
* This reference is to a dream of the Holy Prophet Muhammad[sa] in which he saw migration to a verdant city and it occurred to him that it was Yamamah or Hajar, but it turned out to be Madinah. [Publisher]

all those conditions. On such an occasion a novice is likely to stumble and disbelieve, but the perfect person admits his lack of knowledge. This is why during the Battle of Badr, despite the fact that there was the promise of victory, the Holy Prophet, may peace and blessings of Allah be upon him, kept supplicating most tearfully and prayed to God thusly:

اَللّٰھُمَّ اِنْ اَھْلَکْتَ ھٰذِہِ الْعِصَابَۃَ لَنْ تُعْبَدَ فِی الْاَرْضِ اَبَدًا[1☆]

The Holy Prophet[sa] did so because he was afraid that there might possibly be certain hidden conditions precedent attached to [the fulfilment of] the divine promise that might remain unfulfilled. ہر کہ عارف تر ست ترساں تر [The one who excels in cognition, exceeds all in the fear *of God*].

Another objection raised by Bābū was that I had prophesied the birth of a boy but a girl was born instead. However, he knows that the girl was as good as non-existent for she died [soon] thereafter. After this, a boy died as well, but after this, God gave me four sons—one after the other—who are still alive through His grace and mercy. Hence, in terms of knowledge of God, the prophecy cannot apply to the child who died for he is as good as non-existent in the knowledge of God. This prophecy was about a male child who was destined to live. There is no revelation of God that says that the boy who will live long would be born from the first pregnancy. And if this is a criticism of some interpretative statement, then to raise objections against it is the pastime of those who consider a Prophet's own personal judgement to be infallible. It is indeed surprising how these people manufacture an objection based on their own concoction. The fact of the matter is that once a person considers lying permissible, his shame and fear of God also suffer decline. The readers should remember that I had never published any such prophecy, the revealed words of which specify that the boy

1. ☆ God, my Lord! If You let this party perish, no one will worship You on earth. (Author)

would be born from the present pregnancy. As for *ijtihād* [interpretive judgement], I personally believe that no Prophet came to the world who never committed any error in interpretive judgement. So when even the Best of the Prophets[sa] could not avoid an error of judgement—for instance, the journey to Ḥudaibiyyah was an error of judgement, as was the intended migration to Yamāmah—why raise objections regarding others! A Prophet can, therefore, err in his judgement; but the revelation of God contains no such error. Of course a Prophet can sometimes misunderstand what is outside the purview of the imperatives of the shariah. For instance, the Prophet Malachi could not understand that the descent of Ilyās [Elijah] from heaven could only be metaphorical in sense and not literal, nor could any Israelite Prophet realize that the Last of the Prophets[sa] would be from the House of Ismā'īl [Ishmael]. It was also an error of judgement on the part of Ḥaḍrat 'Īsā [Jesus] to consider himself a king; even clothes were sold to purchase weapons. Judas Iscariot was promised a heavenly throne. Moreover, a strong promise was made to return from heaven in that very age. In the end, all these prophecies turned out to be false. Errors of judgement, therefore, are shared by all Prophets, without any exception. So, why allow such an issue to be the basis of objection? Surely, it would be unworthy of a righteous person.

God Almighty has allowed Prophets to be subject to errors of judgement lest they come to be regarded as deities, but it does not at all detract from their perfect authenticity because their truth is established through means of the abundance of miracles. The true Prophets of God can never resemble Musailimah the Liar, or other impostors due to the mere error of judgement on their part about a prophecy, because within them lies such a profusion of the light of truth, blessings, miracles, and the succour of God, that the sharp edge of their truth smashes the opponent into pieces and the thousands of Signs shown by them are like the rushing waters of a mighty river.

If someone were to object, 'Where are the miracles you speak of?', I would not merely reply that of course I can show them, but I would

also—by the grace of God—declare that God has shown so many miracles in order to prove the truth of my claim that few are the Prophets who have shown so many miracles. The truth is that He has caused a river of miracles to flow and—with the sole exception of our Holy Prophet, may peace and blessings of Allah be upon him—it is impossible to find categorical evidence of so many miracles being shown by any of the past Prophets, may peace be upon them. For His part, God has incontrovertibly established the point. It is now up to the people to accept it or not.

These are those objections raised by my opponents which Bābū Ilāhī Bakhsh has repeatedly mentioned in his book, *Āṣā-e-Mūsā,* believing it to be an act worthy of great reward by the Almighty, the reality of which must have been manifested upon him after his death.

However, for the benefit of the general public, I hereby set down that the objections raised by my opponents are only of three kinds:

1. **FIRST,** the sheer fabrications and lies that they have levelled against me without any fear of the wrath of God Almighty. They have flaunted these allegations with the greatest degree of mischief and audacity, saying that a certain prophecy which was about such and such a person had not been fulfilled; whereas the prophecy which they say concerned that person had nothing to do with that person at all. For instance, they attribute the prophecy کلب یموت علی کلب[1] to Maulawī Muḥammad Ḥusain on their own. So in answer to that what can I say other than لَعْنَةُ اللّٰهِ عَلَى الْكٰذِبِيْنَ ['The curse of Allah be upon the liars']?
2. **SECONDLY,** the objection relates to a prophecy that actually does pertain to a person but it was a prophecy that contained warning of a chastisement and has either been fulfilled in accordance with its condition or shall be fulfilled at some time in the future.

1. He is a dog and he will die according to the value of the letters in the word *kalb* [dog], which amounts to fifty-two. [Publisher]

3. **THIRD** type of objections relates to matters which consisted of interpretive judgement, but the critics first accorded them the status of the Word of God and then later claimed that the prophecy was not fulfilled. This being the case, it is evident that no Prophet can remain safe from their verbal attacks.

I have repeatedly announced that even if all my opponents from the east and the west jointly try, they cannot raise any objection against me which was not earlier raised against one or the other of the past Prophets. They always face humiliation because of their connivances and yet they do not discard them. On the other hand, God Almighty is showing so many Signs in my favour that if they had been shown in the days of Nūḥ, those people would not have drowned. But to whom can I compare such people? They are like the inherently stubborn person who, even upon seeing a bright sunny day, insists that it is night, not day.

God Almighty warned them of the plague beforehand, saying:

الامراض تشاع والنفوس تضاع
[Diseases will be spread and lives will be lost.]

But they paid no heed to this Sign. Then God warned them of an extraordinary earthquake, destined to hit this country on 4 April 1905. It did, of course, occur, resulting in hundreds of deaths, but these people similarly did not care in the least for this Sign. Then God warned that yet another earthquake would occur in the spring. It also came but these people ignored it as well. Then God warned of a ball of fire which duly appeared on 31 March 1907 and its peculiar shape was witnessed for nearly 1,000 miles; still, these people learnt no lesson from it. Then God forewarned that it would rain heavily in the season of spring and there would be heavy snow and hailstorms accompanied by intense cold, but no one even cared to raise an eye towards this mighty Sign. Then God forewarned of another earthquake to take place during

this same March of 1907, and this did hit with great force in parts of Peshawar and Dera Ismāʿīl Khan—but they also treated this as null and void. Similarly, God warned of major earthquakes in other parts of the world. All these prophecies were fulfilled but these people did not learn any lesson of righteousness from them. Now their battle is with God Almighty. If indeed these Signs are from God Almighty and are in support of an appointee of His, He will not relent until He causes their necks to bow in humble submission and acceptance before him. However, if they are not from God Almighty then these people will triumph.

Then on page 78 [of his book] Bābū Ilāhī Bakhsh quotes the following revelation of his لا تستوی بآیات اللہ and interprets it on his own in the same place, as follows:

> It seems the Signs which the God of Honour and Glory has ordained for me, shall never be equalled by the Jamāʿat of Mirza Sahib.

Now, every fair-minded person can understand that hundreds of Signs have already appeared on this side, but where are Bābū Ṣāḥib's supposed 'Signs'? Perhaps in his sight his death by the plague is indeed a Sign? Then on page 83 of *ʿAṣā-e-Mūsā,* he writes:

> When Mirza Sahib insisted that I must display Signs, I received the following revelation یریدون لیطفؤا نور اللہ بافواھھم واللہ متمّ نورہٖ و لو کرہ الکافرون۔ جو اور کا چاہے بُرا اُس کا بُرا ہو جائے گا۔ meaning that, these people desire to extinguish the light of God with the breath of their mouths, but God will not leave it alone until He helps fulfil it. <u>He who desires ill for others, shall suffer harm himself.</u>

Now can anyone tell me about the 'light' which was taken to perfection by Miyāń Ilāhī Bakhsh? However, the revelation of Bābū Ṣāḥib that 'He who desires ill for others shall suffer harm himself' has been

clearly fulfilled because he desired my death by plague and it was on this account that he had published the revelation. So, in the end, he himself died of the plague. Bābū's friends should pause and think here: Are these indeed the revelations that he was supposed to remain alive to see the fulfilment of?

Then on page 124 of his book, *ʿAṣā-e-Mūsā,* Bābū writes the following:

> Just consider if opposition to the Imam is so dangerous even to the one whom the Merciful and Benevolent is kind enough to bless with such revelations, then why should he be the recipient of such revelations at all? But if the All Powerful, Lord of all lords, the Helper of the helpless, and Guide to those who have lost the way, is bent upon damaging and destroying this poor, innocent, and helpless recipient by means of revelation, then اِنَّا لِلّٰہِ وَ اِنَّا اِلَیْہِ رَاجِعُوْنَ ['Surely, to Allah we belong and to Him shall we return'].

My response: It is clear that Bābū Ilāhī Bakhsh perished on account of his frivolous 'revelations', but it is wrong to say that it was the will of God Almighty to annihilate him through his own revelations. God Almighty does not desire to annihilate anybody. It is the people who destroy themselves by their own insolence and rebellion. Can rational thinking accept that a divine appointee should appear at the turn of the century, invite people to the right path, and God should speak and communicate with him, showing thousands of Signs in his support; while one person refuses to accept him and claims that 'I myself am the recipient of revelation' but is unable to produce any clear evidence to the effect that his revelations are indeed from God, and yet, fails to desist from denying and using abusive language? Thus, if such a person perishes, he perishes on account of his own insolence, because he turned away without any proof from that which was clearly proven! Since no evidence was available to the Bābū—neither the act of God nor any

other strong supporting proof that this claimed 'revelation' was from God—yet to audaciously confront a claimant whose authenticity as a recipient of divine revelation was testified to by works of God comprising not merely one or two, but thousands of highly credible testimonies—was such behaviour based on integrity and righteousness? Bābū died of the plague because of his cunning and insolence, whereas the Elect of God never die of the plague. And given that there are satanic inspirations and promptings of the ego, how can any words be said to have emanated from God unless and until they are accompanied by a strong testimony of the Works of God? There is the Word of God on the one hand and then on the other there is the Work of God. Unless the Word of God is attested to by the Work of God, such a revelation would be described as satanic. Furthermore, 'attestation' means such heavenly Signs that are far beyond the normal human experiences; otherwise, you cannot give the name 'Sign' to an occasional true dream or revelation because this is an inherent capacity granted by God as a kind of seed to all creatures. A Sign, on the other hand, comprises the profuse number of Signs which pour like rain and acquire the stature of uniqueness so as to testify with final and absolute certainty that it is indeed the Word of God and not of man. There is no greater foolishness than to claim that a person is from God on account of his experiencing a few ordinary dreams and revelations which are experienced by people all over the world. You cannot blame God for letting a person experience revelation; rather, the blame lies upon the fool who mistakenly took the promptings of the ego to be revelation. Look at the Holy Prophet, may peace and blessings of Allah be upon him! When the angel Gabriel appeared, he did not immediately believe that this was from God. Rather, he was somewhat fearful when he approached Ḥaḍrat Khadījah and said خشیت علی نفسی meaning that, I have become greatly fearful for myself lest it be a satanic connivance. But those who are desirous of becoming the Elect of God without the prior cleansing of the self, quickly fall into Satan's trap. Therefore, one ought to reflect that if Bābū's alleged revelations were not satanic, why did the mighty

acts of God not testify to their truth? What a pity that he himself died, but placed the stamp of humiliation and shame on the faces of his companions. Similarly, thousands have perished prior to Bābū on account of such 'revelations'. How sad—worldly people take the care to test gold lest it be discovered counterfeit, but they do not care to evaluate their own revelations whether they be from God or Satan. Then why is God to blame? Anyone who takes pride in mere words without the [supporting] testimony of the Work of God, is bound to suffer this ignominy sooner or later. He will suffer not only death in the lifetime of the opposite party after engaging in a *mubāhalah*, but also the ignominy of the plague. A true hadith states الطاعون وخذ الجنّ meaning that, the plague is Satan's whip. Thus, the plague also proves that the Bābū was under the influence of the descent of satans.

Then Bābū Ilāhī Bakhsh, on page 4 of his book, had published our mutual correspondence, a perusal of which would inform the readers that I had asked Bābū to publish the aspersions he had cast upon me, of which he has come to know through revelation—that this person is a liar and a spendthrift, that his claim to be the recipient of revelation is a lie, that he has exceeded the limit. This will finally settle the issue. For God says in the Holy Quran:

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلَی اللّٰہِ کَذِبًا اَوْ کَذَّبَ بِاٰیٰتِہٖ[1]

Meaning that, who is more unjust than he who imputes lies to God or denies the Word of God?

In answer to this, Bābū on page 4 of his book promised to publish such revelations. Again on page 7 of the same book my last answer is published and it runs as follows: 'I shall seek the solution only from God, so that He arbitrates between those who call me a spendthrift and a liar and those who testify that I am the Messiah.'

Then on page 9 of the book, Bābū writes that he shall publish all

1. *Sūrah al-An'ām,* 6:22 [Publisher]

the revelations, including notes and commentary, for the benefit of the general public. Thus, from page 19 to the end of the book, he has published all his revelations, holding back some as pertain to my punishment. In any case, in some of those that have been published in the book, he calls me a liar; in some he designates me an impostor, while in some others a *dajjāl,* an accursed one, a swindler, an unjust one, and a disbeliever. In the same vein, his 'revelations' confer a number of names upon me but God has settled the matter on the basis of his use of a single word—liar—which means that I have excessively lied in the name of God and ascribed my lies to Him. The people who will read pages 4 and 7 of the book *'Aṣā-e-Mūsā* will realize that I had sought Allah's verdict on this accusation levelled against me by Bābū. Allah's curse is upon the one who lies. In addition, God Himself promises in the Holy Quran that anyone who lies in His name shall never escape punishment, nor shall one who denigrates the Word of God ever be saved from punishment. From all of this, it is clear that Bābū Ilāhī Bakhsh's death by the plague on 6 April 1907 was in fact the verdict of God which was finally delivered by His court. One may accept it or not, but in accordance with the hadith من عادیٰ لی ولیًّا فقد اٰذنته للحرب ['I declare war on anyone who is the enemy of My friend'], Bābū has seen for himself the end of the battle. Now his friends claim he has attained martyrdom. Nevertheless, it is my prayer that all mischief-mongers and enemies of truth be 'martyred' in the same way. *Āmīn,* again *āmīn*.

Second Part—Comprising a statement of the revelations concerning Bābū Ilāhī Bakhsh, the Accountant, that God Almighty revealed to me.

When Bābū Ilāhī Bakhsh compiled his book *'Aṣā-e-Mūsā,* the sole intent of the compilation was to denounce me as Pharaoh and to claim his very self as Mūsā [Moses]. He repeatedly wrote: 'I receive the revelation from God that this man'—meaning me—'is a chronic liar, *dajjāl*

[deceiver], and an impostor.' It was then that after reading his book, I wrote the following lines as a footnote in the booklet *Arba'īn* Number 4. It contains a prophecy and a prayer, which is as follows:

> How sad that he (i.e. Bābū Ilāhī Bakhsh) has not at all feared the woeful warning contained in the verse:
>
> وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ[1]
>
> Nor has he paid any heed to the verse:
>
> لَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ[2]
>
> He repeatedly writes about me: 'He has assured me that on account of my false accusations he will not sue me in a human court of law.' I say in response that not only shall I not sue you in any human court of law but I also do not wish to sue you in the court of the Divine. However, since you have levelled categorically false and shameful charges against me and—despite my innocence—caused me deep pain, I certainly do not believe that my Almighty God will cause me to die before exonerating me from all these false charges and proving you to be a liar. اَلَا اِنَّ لَعْنَةَ اللّٰهِ عَلَى الْكَاذِبِيْن [Beware! Verily, the curse of Allah is upon the liars]. It was about this that I received the following definite and categorical revelation on Thursday, 11 December 1900.[3]

1. Woe to every backbiter, slanderer (*Sūrah al-Humazah,* 104:2). [Publisher]
2. Follow not that of which you have no knowledge (*Sūrah Banī Isrā'īl*, 17:37). [Publisher]
3. The date 11 December is a scribe's error. Other citations of this revelation record it for 13 December—which was a Thursday. [Publisher]

بر مقام فلک شدہ یا رب گر امیدے دہم مدار عجب
بعد ۱۱ انشاء اللہ تعالیٰ

Your pain-filled supplications have reached heaven,
Then be not surprised if I should give you hopeful news.
After eleven, if God Almighty so wills.

In any case, during this period, a Sign will appear for my exoneration that will cause great humiliation to you. Do not ridicule the Word of God. Mountains move, rivers can dry up, seasons change, but the Word of God does not change, until it is completely fulfilled.

Similarly, the following revelation about Bābū Ilāhī Bakhsh is recorded on page 19 of my book, *Arbaʿīn,* Number 4:

يريدون اَنْ يروا طمثك والله يريد ان يريك انعامه۔ الانعامات المتواترة۔ انت منى بمنزلة اولادى۔ والله وليك و ربك فقلنا يا نار كونى بردًا

Meaning that, Bābū Ilāhī Bakhsh wishes to see your menstruation or come to know of some other filth or defilement, but God, on the other hand, will shower His bounties upon you, which shall be perpetual. You do not have menstruation, but you do have a child—a child who is at the status of the children of God.

In other words, menstruation is something impure, but a child's body grows out of it. Similarly, when man surrenders to God then all the filth and defilement, which is part and parcel of human nature, is transformed into a spiritual body. This menstruation becomes the cause of human progress. This is the basis for the saying of the mystics: 'Had there been no sin, human beings could have made no spiritual progress.' The same was the cause of Adam's progress. This is why every Prophet, keeping in view the hidden shortcomings, kept invoking

istighfār [seeking forgiveness], and the same fear has always been the cause of all kinds of progress. God says:

اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَ يُحِبُّ الْمُتَطَهِّرِيْنَ[1]

Thus, every son of man inherently contains the impurity of menstruation within him, but that very menstruation prepares the body of a pure and clean child for the one who sincerely turns to God. This is why those who lose themselves in God are called the children of God. However, this does not mean that they are literally God's sons. It would be sheer blasphemy to say so; for, God is Holy and has no sons. But they have been called 'children of God' only as a figure of speech since, like an innocent child, they keep on remembering God with utmost zeal. Indicating the same spiritual station, the Holy Quran says:

فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا[2]

Meaning that, remember God with such love and heartfelt compassion as a child remembers its father.

This is why God has been addressed as *Ab* or *Pitā* [meaning 'Father'] in the scriptures of every people. Figuratively speaking, God has a resemblance to a mother also and just as a mother rears her child in the womb, so are the beloveds of God nourished in the lap of God's love. They are granted a holy body out of a filthy origin. This is why the *auliyā'* [friends of Allah] are called 'children of God' by the mystics. It is only a figure of speech. Otherwise, God has no children, and God is:

لَمْ يَلِدْ ۙ وَ لَمْ يُوْلَدْ[3]

1. Allah loves those who turn to Him and loves those who keep themselves clean (*Sūrah al-Baqarah,* 2:223). [Publisher]
2. *Sūrah al-Baqarah,* 2:201 [Publisher]
3. He begets not, nor is He begotten (*Sūrah al-Ikhlāṣ,* 112:4). [Publisher]

And, in the above-mentioned revelations, the sentence:

قُلْنَا يَا نَارُ كُوْنِيْ بَرْدًا

Means that We will put out the fire of mischief publicly lit by Bābū Ilāhī Bakhsh with his book. The death of Bābū Ilāhī Bakhsh has fulfilled all these prophecies. الحمد لله على ذٰلك [Allah be praised for all this].

The second prophecy regarding the death of Bābū Ilāhī Bakhsh is the one that, having been conveyed by Allah the Exalted on 15 March 1907, has been published in *Badr* and in *Al-Ḥakam* and it is as follows:

> ایک موسیٰ ہے میں اُس کو ظاہر کروں گا اور لوگوں کے سامنے اُس کو عزّت دوں گا۔ پر جس نے میرا گناہ کیا ہے میں اُس کو گھسیٹوں گا اور اُس کو دوزخ دکھلاؤں گا میرے نشان روشن ہو جائیں گے۔ میرا دشمن ہلاک ہو گیا یعنی ہلاک ہو جائے گا۔ ہن اُس دا لیکھا خدا نال جاپیا ہے۔
> [**There is a Mūsā whom I shall make manifest and upon whom I shall bestow honour in the eyes of people. But he who has sinned against Me I shall drag him and shall show him Hell. My Signs shall be manifested. My enemy has been ruined, i.e. will be ruined. He is now accountable to God.**]

Here, God named me Mūsā in the same way He had called me Mūsā in many places in *Barāhīn-e-Aḥmadiyya* some twenty-six years ago. In short, the revelation says that in the present age there is only one Mūsā and not two. Anyone who claims to be the second Mūsā is a liar. Then He said that the time has now come that I should make the Mūsā who has been raised by Me, manifest and grant him honour in the eyes of the people, but I shall drag him who has sinned against Me; namely, he who parades as Mūsā under false pretences. In other words, I shall humiliate him and cause him to die an ignominious death; I shall make him behold 'Hell'. In other words, he will contract the plague and die.

This prophecy, with all its details, emanated from God Almighty, because at the time Bābū Ilāhī Bakhsh was the lone contender who claimed to be Mūsā in opposition to me and whom God caused to die

of the plague. Prior to his illness and death, this revelation of God was widely published among thousands through *Badr* and *Al-Ḥakam.* In the end, it happened exactly as it had been announced. Bear in mind that in all my prophecies, by 'Hell' is meant the plague. It was a great prophecy which had announced beforehand that Bābū Ilāhī Bakhsh would die of the plague.

By way of example, I would like to mention that in the context of all the revelations received by me, 'Hell' stands for the plague and a long time ago I received a revelation which has since been published along with its explanation in *Badr* and *Al-Ḥakam,* which is as follows:

يأتِي على جهنّم زمان ليس فيها احد[1]

This was interpreted to mean that a time will come when not even a single person shall be left in this country who would be suffering from the plague. By and large, God will deliver the people from this affliction. There is yet another revelation, according to which by 'fire' is meant the plague. This revelation also was published a long time ago. It is as follows:

آگ سے ہمیں مت ڈراؤ آگ ہماری غلام بلکہ غلاموں کی غلام ہے

Do not threaten us with fire; for fire is my servant and indeed the servant of my servants.

Meaning that not only will I remain safe from the plague, but also those whose love for me is genuine and perfect.

Finally, a fair-minded person ought to closely consider two points in the context of Bābū Ilāhī Bakhsh's case.

The first point worth considering is that when Bābū Ilāhī Bakhsh turned away from me and began telling his friends his revelations against me, in denial of my truth, what did I request to be done in

1. The literal meaning of this Arabic sentence is: 'A time will come upon Hell when no one will be left in it.' [Publisher]

settlement of the matter? That request of mine is written on pages 5 and 6 of his book *ʿAṣā-e-Mūsā* and readers can read it to see that in reality my request was for a *mubāhalah,* or in other words, it was a sincere heartfelt prayer to the Glorious God to settle the matter. The relevant part of this is reproduced below and is as follows:

> I seek a heavenly decision; or, in other words, it is my desire that people may follow the right path after recognizing the person who, in reality, is the one who can benefit them and is, in fact, the Imam sent by God Almighty. And who is it that until now has acquired this knowledge as to who he is? That is known to God Himself, or to those who have been granted spiritual insight by God. Therefore, this arrangement has been made (namely that the Bābū should publish all his revelations relating to my being false that he has received). Thus, if the revelations of Munshī Ṣāḥib are truly from God Almighty then those revelations that he has received concerning me will manifest some miraculous Sign of their authenticity (meaning that thereafter I shall without fail suffer some affliction and destruction). And thus the people, who merit mercy, will be saved from an extravagant 'impostor'. (That is to say, since Bābū [Ilāhī Bakhsh] considers me an impostor and says that I have lied in the name of God by claiming to be the Promised Messiah, I shall perish.) But if there is something to the contrary in the knowledge of God Almighty against this ill thought about me, it will become manifest. (Meaning, in other words, that if in the knowledge of God Almighty, I am indeed the Promised Messiah, He will testify to it on my behalf.) For my part, I hereby undertake neither to sue you in any court of law—God forbid—nor shall I mount any baseless attack on your honour and prestige.
>
> I shall seek the solution to this dispute from God alone. (In other words, I shall desire that if I am not an impostor and the attack on me is false and unjustified, I be granted acquittal.

> As for Bābū Ṣāḥib's falsehood, God may Himself cause something to descend. To seek acquittal from God is the way of the Prophets, as was done by Ḥaḍrat Yūsuf [Joseph].

Furthermore, it has been the practice of God from the beginning to acquit the truthful.[1☆]

This is the letter of mine which is recorded on pages 5, 6, and 7 of Bābū Ṣāḥib's book *ʿAṣā-e-Mūsā*. It is obvious that in this letter I had also sought a decision from God Almighty, and the verdict that God Almighty gave thereafter is obvious. On the one hand, He granted me great progress, while on the other, He caused Bābū Ilāhī Bakhsh to die in a state of utter frustration. He died of plague and left this world with a multitude of disappointments and dismay. Did he desire in his heart that he should die of the plague and then for that to happen during my lifetime? Nonetheless, God Almighty caused it to happen in this manner.

The second point worth considering for fair-minded readers is that Bābū Ilāhī Bakhsh published the corpus of his revelations against me that he had collected over a period of one year in his book *ʿAṣā-e-Mūsā*. The sum and substance of these revelations was that I would die of the plague in a state of utter helplessness and frustration in the very life of Bābū Ṣāḥib and that great suffering and destruction would visit me on account of the evil effect of the *mulāʿanah* [invoking mutual curse] and the *mubāhalah*. But against all this, Bābū Ṣāḥib would prosper and God would grant him a long life and he would see all this destruction that I would suffer with his own eyes and he would be granted lands and gardens, and a whole world would turn to him.

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1. ☆ Twenty-six years ago in my book *Barāhīn-e-Aḥmadiyya,* a revelation was published concerning me about it. God Almighty says, just as earlier on false charges were levelled against Mūsā, so would false charges be brought against this Mūsā, meaning this humble one, but God will acquit him. The text of the revelation is فبرّأه الله ممّا قالوا و كان عند الله وجيها ['Allah cleared him of what they spoke of him. And he was honourable in the sight of Allah']. Has not this prophecy been fulfilled by Ilāhī Bakhsh's death? (Author)

These revelations that Bābū Ṣāḥib published against me cover a period of about one year. The revelations that he had received for about six years after this, i.e. until the time of his death, were held back by him for some unknown expediency. Otherwise, it is evident that a person who receives so many revelations in one year must have received many more over a period of as many as six years. But now, I do not think these revelations will ever be published; for, as I have always heard, they were all about my failure and my suffering chastisement. Now, as God Almighty has given His judgment, why would his friends publish such revelations? In fact, they would have hastened to consign them to flames. And if they were not burnt then Munshī ʿAbdul-Ḥaqq, who was his foremost friend, should state under oath whether the flow of revelations had completely ceased after the publication of *ʿAṣā-e-Mūsā,* to the extent that he did not receive even a single revelation for six years. If only the remaining revelations had also been published, it would have demonstrated the truth even further.

Those who have come into obstinate opposition against me on account of their own selfish motives, will never follow the path which would reveal the truth. God, however, shall not relent until He makes truth manifest. If I am a liar and an impostor, then my end will be the same as Bābū Ilāhī Bakhsh's end, but if the Lord of Honour and Glory is with me He will not let me die in a manner that I am engulfed by the curse of God. This is so because His age-old practice, in relation to the truthful, is that He never lets them be destroyed. Although, during their interim period, people might, on account of their ignorance, raise objections and find fault with those who are truthful, but, ultimately, God makes their acquittal manifest. In fact, this sightless world has never spared any of the Prophets.

The Jews still insist that not a single prophecy of Ḥaḍrat ʿĪsā [Jesus] has ever been fulfilled. He claimed to be a king but remained without a kingdom. He promised Judas Iscariot a throne in Heaven, but this promise too was not fulfilled. Then he foretold that his second coming would take place during those very days, but that proved false also.

Such are the objections that the Jews and the disbelievers raise against Ḥaḍrat ʿĪsā, and the Christians raise [similar objections] against the Holy Prophet, may peace and blessings of Allah be upon him. It was therefore necessary that they be raised against me, but, God has supported me with thousands of Signs in a way that very few of the earlier Prophets were supported. Even then, those whose hearts are sealed do not, in the least, benefit from the Signs[1☆] of God.

For Bābū Ilāhī Bakhsh's friends this constituted a bright Sign that though Bābū Ṣāḥib, in his book *ʿAṣā-e-Mūsā* repeatedly mentioned his revelations that I would die of the torment of plague during his own lifetime and would suffer destruction and decline, yet God treated me in a manner quite contrary to his revelations and consoled me with His prophecies that He would make me triumph and would make my truth manifest. It is noteworthy that Bābū Ilāhī Bakhsh had published his revelations in *ʿAṣā-e-Mūsā* in very harsh terms saying that God Almighty had rejected me and God says that: 'I will make him die of the plague in utter destruction, humility, and failure.' Thereafter, God, who is so jealous for the sake of His servants, consoled me with His revelations for six consecutive years in opposition to Bābū Ilāhī Bakhsh's so-called 'revelations'. He not only continued to console me but also continued to show mighty Signs. The prophecies concerning the support and succour of God Almighty are, in fact, of two kinds.

1. Prophecies that are recorded in my book *Barāhīn-e-Aḥmadiyya* and certain others which were published later. These prophecies precede Bābū Ilāhī Bakhsh's book *ʿAṣā-e-Mūsā* by a number of years.

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1. ☆ God confounded my enemies by showing thousands of Signs, but they are so shameless that despite being so confounded they still have the temerity to face me. Indeed, they would not benefit even if they happen to see 100,000 Signs. They start shouting whenever they do not understand something. The truth of the matter is that, at heart, they are estranged from all the Prophets, for there never has been a Prophet who satisfied their imagined expectation. (Author)

2. Prophecies that were published after the publication of *ʿAṣā-e-Mūsā* until the death of Bābū Ilāhī Bakhsh. Bābū Ṣāḥib after compiling *ʿAṣā-e-Mūsā* became silent about the publication of his 'revelations', but during these six years following [the publication of *ʿAṣā-e-Mūsā*], God Almighty vouchsafed to me hundreds of prophecies which continued to be published in the magazine the *Review of Religions* and the newspapers *Badr* and *Al-Ḥakam* of Qadian and in the booklets that were published from time to time after the publication of *ʿAṣā-e-Mūsā*. They are also incorporated in my book *Ḥaqīqatul-Waḥī*.

In short, these six years which began with the publication of *ʿAṣā-e-Mūsā* and ended with the death of Bābū Ṣāḥib were not uneventful. Divine revelations kept pouring like rain. The sum and substance of these revelations is that addressing me God Almighty said:

> I will enrich you with My bounties, and many of your opponents will be destroyed in your lifetime. Their houses will be laid waste, and they will die in a state of utter helplessness and disappointment. I will humiliate him who seeks to humiliate you because I have ordained that My Messengers shall prevail in the end. I will safeguard all those who dwell in your house from the plague and the shock of earthquake,[1☆] and you will see how I deal with the wrongdoers. I will cause to descend such a decree from heaven as will please you and in the end it is you indeed who will be victorious. I will demonstrate your truthfulness with powerful assaults. I Myself will fight with your enemies. I shall stand by you and shall rebuke the one who rebukes you. They desire to extinguish the light of Allah. Take note, surely

1. ☆ This revelation means that at the time of the plague whosoever dwells within the four walls of this house, whether they are children or servants, will be saved from it. (Author)

the party of Allah shall ultimately prevail. Be not afraid at all, for I shall make you prevail. We shall send down to you many mysteries from heaven and shall break your opponents into pieces and shall show Pharaoh and Hāmān and their hosts that which they are afraid of. Thus, grieve not, for your Lord lies in wait for them. Allah will not leave you nor separate Himself from you until He has caused the pure to be distinguished from the impure. No Prophet has been sent into the world whose enemies were not humiliated by God. We shall deliver you from the evil designs of your enemies. We shall make you prevail. I shall grant you honour in the world in such a manner as will be a source of wonderment. I shall comfort you and shall not uproot you and shall raise a great nation from you. I shall show very great Signs for you and shall demolish the structures built by your opponents; meaning, their designs and schemes shall be destroyed. You are that Revered Messiah whose time shall not be wasted. A jewel like you cannot go to waste. You have a high standing in heaven and among those who possess sight. Allah will safeguard you against the evil of your enemies and will grant you all that you desire and God will attack those who attack you because they have transgressed the bounds. God will descend with a drawn sword in order to destroy the enemy and his resources. Peace be upon you from the Merciful God. He will make a distinction between you and the wrongdoers. Say to them: 'I am the truthful so wait for my Signs.' On that day the matter will be settled and there will be clear victory. We shall take away that burden which had well-nigh broken your back. We shall cut off the roots of the transgressors. They desire that your affair should remain incomplete, but Allah does not intend to leave you until the completion of all of your affairs. God will walk ahead of you and will declare your enemy to be His enemy. He will be wroth with the one with whom you are wroth and will love the one you love. Those who are accepted

> of God exhibit Signs and evidence of such acceptance. They are revered by kings and mighty ones and are called princes of peace. I shall destroy fourteen beasts[1☆] because they had transgressed the limits. I shall be victorious, and I shall prevail. And I will allow those who benefit people to endure. You shall be granted a dominance that shall be praised. God is the Enemy of a liar and will convey him to Hell. There is a Mūsā whom I shall make manifest and upon whom I shall bestow honour in the eyes of people, but I shall drag him who has sinned against Me and shall show him Hell. My enemy has been ruined. He is now accountable to God; meaning, he shall be destroyed. O Moon! O Sun! You are from Me and I am from you. Soon God will bestow upon you such reward as will please you.

These are the revelations which I received from God Almighty in a period of six years following the publication of *ʿAṣā-e-Mūsā*. These revelations began from that time and relate to the period before the death of Bābū Ṣāḥib. The worthy readers should now, on their own, compare the revelations contained in *ʿAṣā-e-Mūsā* and the above-mentioned revelations of mine and tell whether my revelations were proven true or the revelations of Bābū Ilāhī Bakhsh. For a reasonable person, this comparison should suffice. This alone can distinguish a truthful one from one who is false but if there is no sincerity in one's intentions then God Almighty shall Himself determine his case.

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1. ☆ Bābū Ilāhī Bakhsh died of the plague after eleven beasts had been killed by plague, as is indicated in this revealed couplet.

   بر مقام فلک شدہ یا رب۔ گر امیدے دہم مدار عجب۔ بعد گیاراں۔

   [Your pain-filled supplications have reached heaven, then be not surprised if I should give you hopeful news that would not be inconsistent with My way and My bounty. After eleven.]

   This shows that the number of Bābū Ṣāḥib was twelve. Two more will follow to complete the number fourteen. (Author)

199, 200, 201. [ONE HUNDRED NINETY-NINTH, TWO HUNDREDTH, AND TWO HUNDRED AND FIRST] SIGN NUMBER—For the sole purpose of hurting and abusing me, the Āryas of Qadian issued a newspaper from Qadian which was named *Shubh Chintak*. It was edited and managed by three people: Sūm Rāj, Ichchar Chand, and Bhagat Rām. The deaths of these three served as three Signs from God. All three of them were extremely malicious and cruel.

Anyone who has read a few issues of their paper *Shubh Chintak* will concede that all these papers were replete with filth and falsehood. For example, in their issue dated 22 April 1906, they published the following about me:

> This man is selfish, self-conceived, depraved, and a sinner; that is why he sees dirty and unholy dreams.

Again, their issue dated 15 May 1906 says:

> *Shubh Chintak* is the only newspaper that has shouldered the responsibility of exposing the true nature of the revelations and prophecies of Mirza of Qadian. The Messiah of Qadian is immoral, a fame seeker, and a glutton.

Again, its issue dated 22 May 1906 says about me:

> A wretch, one who shirks work to earn a living, and a master of cunning, deception, and lying.

Then again, its issue dated 22 December 1906 says:

> We will surely expose his clever tricks, and we do hope to succeed in our plans.

Again, the same issue says:

> Mirza is an impostor and a liar. Members of the community of Mirza are evildoers and rogues.

In short, every single issue of their paper has been full of filthy abuse. I beseeched God a number of times that He may destroy the people who run this newspaper and eliminate this mischief. As a result, it was disclosed to me a number of times that God Almighty would root them out. Most disturbing to me was that since these people lived in Qadian, their lies were taken as truth owing to their proximity to me. In fact, with the sole intent to deceive, they themselves published in the newspaper dated 1 March 1907:

> We have ... for the last fifteen years, constantly lived with him in the same town and deeply reflected upon his circumstances subsequent to which we discovered this man to actually be a pretender, selfish, self-indulgent, and abusive etc.

Thus, it is quite clear that those people, after claiming a period of neighbourhood extending over fifteen years, declare that this man is in fact a pretender and an impostor. One can only imagine how the [false] testimony of these people can mislead others. Again, the same paper writes:

> During this period we have not witnessed any Sign, but we have seen that every day he fabricates false revelations and is an incomparable fool.

So, this was the sole reason why I had to pray against them. Finally, I wrote a book entitled ***Qadian kay Āryah aur Hamm*** ['We and the Āryas of Qadian'] the summary of which is that from among the Āryas of Qadian there are two persons, one named Sharampat and the other Malāwāmal, both of whom have been coming to me over a long period of

time. They are eyewitnesses to many heavenly Signs, which the editor and manager of the paper *Shubh Chintak* deny altogether, declaring me to be a pretender and an impostor. If I am such a liar and pretender, let both of them declare under oath that they have not witnessed these Signs. So far, they have not dared to testify under oath. As far as the other three persons named Sūm Rāj, Ichchar Chand, and Bhagat Rām are concerned, I have incorporated into this book whatever I was told by the Almighty about them. Included therein is the prayer which is recorded on the other side of the title page of the same book. The two couplets are as follows:

موت لیکھو بڑی کرامت ہے پر سمجھتے نہیں یہ شامت ہے
Lekh Rām's death is a great miracle,
But the trouble is, they do not understand.

میرے مالک تو ان کو خود سمجھا آسماں سے پھر اِک نشان دکھلا
O my Master! You Yourself make them understand,
And show them another Sign from the heavens.

The sum and substance of these verses is that God Almighty may, as in the case of the death of Lekh Rām, manifest a Sign by way of chastisement against the Āryas of Qadian as well. Again, on the pages 21 and 22 of the same book, I prophesied regarding these people that they have transgressed all limits in denying the Prophets whose truth is as bright as the sun; God, who is Jealous for His servants, would certainly settle this matter and would surely demonstrate His might in favour of His dear Prophets...may God judge between us and them. Again, by way of prophecy, on pages 53–54 of the same book the following verses were recorded about the editor and others belonging to the *Shubh Chintak* newspaper.

کہنے کو وید والے پر دل ہیں سب کے کالے پردہ اُٹھا کے دیکھو ان میں بھرا یہی ہے
Though they claim to be the followers of the Vedas, their hearts are black;
Raise the curtain and look—they are filled with the very same.

This Prophecy is concerning Sūm Rāj etc. the management of Shubh Chintak. (Author)

This Prophecy is concerning Sūm Rāj etc. the management of Shubh Chintak. (Author)

فطرت کے ہیں درندے مردار ہیں نہ زندے ہر دم زباں کے گندے قہر خدا یہی ہے

By nature they are like wild beasts; spiritually, they are dead not alive;
Every breath of their tongue is stench—such is the wrath of God upon them.

دینِ خدا کے آگے کچھ بن نہ آئی آخر سب گالیوں پر اُترے دل میں اُٹھا یہی ہے

Ultimately proven futile in opposing the religion of God,
Abuse became their final resort—their hearts filled with the very same.

شرم و حیا نہیں ہے آنکھوں میں اُن کے ہرگز وہ بڑھ چکے ہیں حد سے اب انتہا یہی ہے

There is no trace of shame and decency in their eyes;
They have transgressed all limits. This indeed is the extreme limit.

ہم نے ہے جس کو مانا قادر ہے وہ توانا اُس نے ہے کچھ دِکھانا اُس سے رجا یہی ہے☆

The God we believe in is Most Powerful and Omnipotent,
That He may show something [miraculous] from Himself—our supplication being the very same.[1☆]

1. ☆ Munshi Allah Ditta, a former postmaster of Qadian and present Postal Clerk, Amritsar Head Office, writes the following letter addressed to Sheikh Ya'qūb Ali, Editor *Al-Ḥakam*. He [Allah Ditta] doesn't belong to the community. On the contrary, he is one of those who are our enemies. The subject matter of the letter is given below [Author]:

Letter of Munshi Allah Ditta

> On learning that Lālah Ichchar Chand Varma, an Āryah of Qadian, had died of plague I was reminded of a conversation that took place in my presence between you and Lālah Ichchar Chand. It has proved wholly correct. Its details are that one day there was a discussion between you and Lālah Ichchar Chand about Ḥaḍrat Mirzā Ṣāḥib. During the conversation you had said that Ḥaḍrat Mirzā Ṣāḥib remaining safe and immune from the plague, is indeed a Sign, and that no one can say he shall remain safe from the plague. In answer to this, Lālah Ichchar Chand had said: 'Look! Quite like Mirzā Ṣāḥib, I also hereby claim that I will not die of the plague.' At this, addressing him I [Ya'qūb 'Alī Irfānī] had said: 'You certainly will die of the plague.' Hence, this is exactly what happened. *Was-salām*, 24 April 1907.

Again on page 61 of the same book, there are a few couplets by way of prophecy which are as follows:

اے آریو یہ کیا ہے کیوں دل بگڑ گیا ہے اِن شوخیوں کو چھوڑو راہِ حیا یہی ہے
O Āryas! What is this! Why have your hearts gone astray?
Discard these shenanigans—the path to modesty is the very same.

مُجھ کو ہو کیوں ستاتے سو افترا بناتے بہتر تھا باز آتے دوُر از بلا یہی ہے
Why do you persecute me by concocting a hundred lies?
It was better for you to desist, this alone will save you from catastrophe.

جس کی دعا سے آخر لیکھو (پنڈت لیکھرام) مرا تھا کٹ کر ماتم پڑا تھا گھر گھر وہ میرزا یہی ہے
This indeed is the same Mirza; as a result of whose prayers
Pundit Lekh Rām was cut to pieces, stirring many a home to mourn.

اچھا نہیں ستانا پاکوں کا دل دکھانا گستاخ ہوتے جانا اس کی جزا یہی ہے
It is not good to torment, to injure the hearts of the pure ones;
*And anyone who persists in such insolence—his reward is the very same.**

*In other words, much like Lekh Rām, whoever from among the Āryas does not stop using abusive language will not escape chastisement. [Author]

These indeed are the prophecies which were made when the editor and manager of the newspaper *Shubh Chintak* crossed all limits in abusing me, and God revealed to me that their end was imminent. Most of those revelations were published in the newspapers *Badr* and *Al-Ḥakam*. Then arrived the hour of retribution for these unfortunate ones, and they were three in number: first was Sūm Rāj, the second was Ichchar Chand, and the third was Bhagat Rām. Divine wrath made short work of them within a matter of three days and all three died of the plague. Their offspring and their families also received their share

of retribution. For instance, Sūm Rāj did not die until he had seen his dear children die of the plague. Such is the punishment for mischief and impudence. Notwithstanding, I still cannot believe that the rest of their ilk who are living in Qadian will desist from their mischief. On account of their abuse and blasphemy, the souls of the chosen Prophets[as] are crying before the All-Powerful God. Without doubt these holy souls do have such position of honour that the jealousy of God should flare up for their sake. Therefore, know for sure that these people are planting the seed of their destruction with their own hands.

Remember! Those who are evil-natured people can never prosper. How can a tree which is dried up as well as poisonous, ever deserve to be protected? On the contrary, it shall, in fact, be the first to be hewn down. Further, do not think that the death of these three persons from the plague constitutes only a single Sign; rather, it constitutes three Signs. For my part, I now wait to see who will succeed them in Qadian and similarly proclaim in newspapers that this person—that is, myself—is a pretender and a liar and that he has witnessed no heavenly Sign concerning me!

O Āryas of Qadian! Fear the wrath of God! Do not be ever-ready to lie. God can decimate the unjust and the insolent in a single moment. Had the grand Signs that you have seen ever been witnessed by an Āryah of goodly disposition, he would have accepted them. Is there a human being who can predict that after the days of his anonymity and helplessness, a time would come when hundreds of thousands of human beings would become his followers and that the machinations of his enemies would not be able to avert the fulfilment of the prophecy? Moreover, who can predict when he has nothing, that a time would come when a whole world would turn to him with gifts and wealth of all kinds, and that God would instil the desire to help him in their hearts with the utmost sincerity and fidelity, and to be sacrificed in his path? Therefore—O Āryas!—you are only too well aware that during the days of my anonymity and poverty, God disclosed this same

news to me in *Barāhīn-e-Aḥmadiyya* which I am now writing. Also, addressing me God had said:

> The world shall flock to you from every direction. Hundreds of thousands of humans shall come to serve you. People will come in such immense numbers that you might get tired of meeting them and become impolite. Roads will develop ruts under the stress of their traffic. And a whole world will turn towards you. The enemies will exert themselves to prevent it, but God will fulfil His promise.

You were the first witnesses of this prophecy, but you withheld the testimony all too knowingly.

O fearless and hard-hearted people! Have you not read this grand prophecy in *Barāhīn-e-Aḥmadiyya?* Are you not witnesses to the fact that these prophecies really belong to a time when human reason could not envisage that something like this could ever occur? Can you say that any human being passing through such a time of obscurity could make such a prophecy? If there is any such precedent in the world then do present it. Otherwise, be sure that the argument of God has been completed against you. You cannot flee from it anywhere. Anyone who treats a Sign of God with disrespect is inherently dishonourable of the first degree and possesses an unholy nature. He does not die until he witnesses another awe-striking Sign of wrath. Therefore, shed your audacity lest the wrath of God descend upon you and leave you totally decimated. The All-Powerful God can never be fatigued by man. I perceive that He shall show yet another Sign, for the world has not so far acknowledged His Signs, but has, instead, ridiculed them. Strange indeed is the plight of the earth; it is as if it is dead. No one looks with the eyes of righteousness as to how much the truth has been manifested. Rather, they are inclined towards rejection and do not benefit at all from the Signs of God. Everyone is content with fables, which people prefer to the bright Signs of God. I can see that these

characteristics of the present-day world are worthy of rejection. It is not known what is about to happen, as the hearts have hardened, the eyes have been blinded, and the fear of God has disappeared; but my God has informed me that there will yet be other Signs akin to the Day of Resurrection. I wish that people could understand and thus be saved from the forthcoming chastisement. God said that:

ایک اور قیامت برپا ہوئی

That is, 'Another Doomsday occurred;' meaning, shall occur.

It was 27 April 1907 when the above revelation was received.

نشاں کو دیکھ کر انکار کب تک پیش جائے گا ارے اِک اور جھوٹوں پر قیامت آنے والی ہے

Having witnessed the Sign, how long will you go on denying?
Remember, upon the liars another Doomsday is bound to appear!

یہ کیا عادت ہے کیوں سچی گواہی کو چھپاتا ہے تری اک روز اے گستاخ شامت آنے والی ہے

What is this habit of yours? Why do you withhold true evidence?
O insolent one! One of these days, disgrace is bound to appear!

ترے مکروں سے اے جاہل مرا نقصاں نہیں ہرگز کہ یہ جاں آگ میں پڑ کر سلامت آنے والی ہے

O ignorant ones! Your tricks can never harm me!
I will emerge safely, even if I am put into fire!

اگر تیرا بھی کچھ دیں ہے بدل دے جو میں کہتا ہوں کہ عزت مجھ کو اور تجھ پر ملامت آنے والی ہے

If you yet possess anything of religion, avert what I predict
That honour for me and rebuke for you is bound to appear!

بہت بڑھ بڑھ کے باتیں کی ہیں تو نے اور چھپایا حق مگر یہ یاد رکھ اِک دن ندامت آنے والی ہے

You have indulged in tall talk while concealing the truth,
But remember this: One day regret is bound to appear!

خدا رُسوا کرے گا تم کو میں اعزاز پاؤں گا سنو اے مُنکرو اب یہ کرامت آنے والی ہے
God will disgrace you, whereas I shall be granted honour;
Hearken—O disbelievers! this miracle is bound to appear!

خدا ظاہر کرے گا اِک نشاں پر رعب و پر ہیبت دلوں میں اس نشاں سے استقامت آنے والی ہے
God will manifest a Sign—awe-striking and stunning—
And from this Sign, the planting of firm faith within hearts is bound to appear!

خدا کے پاک بندے دوسروں پر ہوتے ہیں غالب مری خاطر خدا سے یہ علامت آنے والی ہے
The holy servants of God always prevail over others—
This Sign from God is about to appear for my sake!

202. SIGN NUMBER TWO HUNDRED AND TWO—Sayyed Nāṣir Shāh, Overseer, a friend of mine was disturbed and upset as he had been transferred to Gilgit. He could not bear the intensity and hardship of the journey. Eventually, he procured leave from his work and came to me requesting prayers, hoping he might be posted to Jammu and may not need to go to Gilgit. This appeared impossible; for, he had already been transferred to Gilgit. He was, therefore, extremely upset. One night I prayed for him and made many other prayers. I also prayed for the glory of Islam. I continued praying during the *tahajjud* prayer. Then, after a slight drowsiness, God informed me that all the prayers including the prayer for the strength and glory of Islam had been accepted. Hence, in this way I was informed that Sayyed Nāṣir Shāh's transfer had been delayed. I was very happy that God had accepted my supplication for him. I was also content since the major Signs of grace and mercy are that He accepts our prayers. I, therefore, informed him at once that my supplication regarding him had been accepted. Later, on the third or fourth day after this, he was informed by an official of the state that his transfer had been put off. At this he took leave of me

after a few days and left for Jammu. From Jammu, he wrote the letter which is reproduced below and is as follows:

Letter of Sayyed Nāṣir Shāh

To

His Exalted Holiness
My spiritual guide and master!
The Promised Messiah and Promised Mahdi,
May Allah keep your benign shade always over us!

Peace be upon you and Allah's mercy and His blessings! I submit my congratulations to Your Holiness. I have been posted to Jammu first subdivision and the orders have been issued. Now I will not have to travel to Gilgit. الحمدللہ ربّ العالمین [All praise belongs to Allah, Lord of all the worlds]. He granted the prayer of Your Holiness and delivered me from this long and arduous journey. Your Eminence, for this humble one this great miracle has been shown. My beloved Messiah and Mahdi! May my life and wealth be sacrificed for you. I am all the more pleased that Ḥuḍūr's revelation has been fulfilled that the prayers that have been granted today include the strength and glory of Islam. Ḥuḍūr had told me that among other prayers was the one that my transfer to Gilgit might be held in abeyance and that I might be posted at Jammu, about the acceptance of which I have now been informed. Allah be thanked that it has happened in accordance with what God had said. الحمد للہ!الحمد للہ!! [Praise be to Allah! Praise be to Allah!!]

Yours sincerely,
Sayyed Nāṣir Shāh, Overseer,
Sub-divisional Officer, Jammu
11 April 1907

203. SIGN NUMBER TWO HUNDRED AND THREE—A few days before 13 April 1907, I received the following revelation:

اردت زمان الزلزلة

As a result, it was published beforehand in the two newspapers, *Badr* and *Al-Ḥakam*. The meaning of this revelation was: 'I will cause the days of the earthquakes to return.' After this, an earthquake hit the Punjab, the news of which I received from Khairabad, District Peshawar. It was a devastating earthquake, a sample of Doomsday. I also received the news about the earthquake from Lawrencepur and many other places and many friends wrote letters to me; news of this was also published in the *Civil and Military Gazette.*

Later it was learnt through the English newspapers that America and parts of Europe had also been shaken by three terrifying earthquakes after the revelation, resulting in the destruction of a number of cities. Since the prophecy is general in its implication, it is understood that this will not be the end of it all; rather, many more earthquakes will happen, for God says, 'The time has come that I shall once again shake the earth with earthquakes.' Therefore, do wait for these earthquakes. Decrees of God cannot be averted.

204. SIGN NUMBER TWO HUNDRED AND FOUR—Maulawī 'Abdul-Majīd, a resident of Delhi, after referring to me in his book, *Bayānun Lin-Nās,* challenged me and prayed against me by means of a *mubāhalah,* saying that the one who lied should die in the lifetime of the one who is truthful. Hence, he suddenly died within my lifetime. This indeed is worth taking a lesson from.

205. SIGN NUMBER TWO HUNDRED AND FIVE—Again, another person named Abul-Hasan,[1☆] wrote a book titled *Bijlī Āsmānī Bar Sar-e-Dajjāl-e-Qadiānī* ['Heavenly Lightning on the Head of the *Dajjāl* of Qadian'] in refutation of my claim. In numerous places the book contains a prayer against the one who lied. Imagining my death, he wrote in a dirge chorus as if I had died and he was writing the dirge after my supposed death. The end result was that this Maulawī himself died from the plague after the publication of the book. Again, another person, named Abul-Hasan 'Abdul-Karīm published the

1. ☆ His name is Muḥammad Jān, alias Maulawī Muḥammad Abul-Ḥasan, compiler of a commentary of *Ṣaḥīḥ Bukhāri* known as *Faiḍul-Bārī,* resident of Panj Garaiń, Tehsil Pasrur, District Sialkot. He was quite well known in this district. On page 3, lines 17–18, of his book *Bijlī Āsmānī*, he says in the form of a couplet: 'I pray that God Almighty may uproot the Mirza totally so that nothing remains of him and he dies.' Then on page 100, line 15 of this book, promising to bring out the second part of his book, (*Bijlī Āsmānī*), he writes this couplet about me نبیاں تائیں اس متنبی لائیاں بڑیاں سلّاں۔ دو جے حصے اندر دیکھیں میریاں اُسدیاں گلاں۔ [meaning that, this false prophet has undermined the dignity of true Prophets; in the second part of the book you will read about my reply to him]. But, this poor, unfortunate Maulawī had not yet finished the second part of his book *Bijlī Āsmānī,* when he was hit by another kind of lightning: 'the lightning of the plague'. For nineteen days he remained at death's door. Eventually, he died an agonizing death. Thus, on page 100, line 19, this Maulawī prophesies against me writing اج کل توبہ کر جلدی اے ملحد موت نیڑے ہے آئی۔ مر دنیا توں غافل ہونا ہے توں راہی۔ Meaning: 'Hasten to repent, for your death is nigh, O heedless one! You will die in a day or two and depart from this world.' Perhaps it was a revelation or a dream of the Maulawī Ṣāḥib, but two years ago he himself died of the plague. The eyewitnesses report that he continued to suffer from the plague for as long as nineteen days. He kept screaming and died an extremely painful death. Then on page 107 of the same book, *Bijlī Āsmānī,* Maulawī Ṣāḥib writes the following couplets by way of prophecy: مرزا مویا خوشیوں میتوں راتیں نیند نہ آئی مرزا گذر گیا۔ مرزا مویا بے شک جانو میں ہن نصرت پائی مرزا گذر گیا۔ Meaning that, without doubt, Mirza will die and I will be victorious. Again on page 107, he writes a couplet to the effect that I had prophesied the spread of the plague, which proved false. What the Maulawī Ṣāḥib did not know was that he himself would die of that very plague. Strange are the ways of God Almighty's providence in that he himself was targeted by heavenly lightning. (Author)

second edition of this book. He too died during the present epidemic of the plague. I wonder why, despite all these Signs, no one cares to reflect how someone who is accompanied by such succour of God can be a liar?

O reader of this book! Be fearful of God and read this book once from beginning to end and pray to the All Powerful One that He may open your heart to the truth, and never despair of the mercy of God.

مرد میداں باش و حال ما ببیں نصرتِ آں ذوالجلالِ ما ببیں

Be brave and look how we have prospered!
And note that the help of the Glorious God is with us.

طعنہ ہابے امتحاں نامردی است امتحاں کُن پس مآلِ ما ببیں

It is cowardice to raise objections without making proper investigation;
Test us and watch how we prosper in the end.

My dear one! It is inappropriate to hastily cast doubts against the servants of the Gracious God. What was the end of those who cast doubts upon the exalted ones in the past? Shed the belief from your hearts that it is not proper to accept unless and until the [literal] fulfilment of all these Signs about the coming of the Promised Messiah and Mahdi (which you entertain only on the basis of doubtful reports). This belief resembles the belief of those Jews who neither accepted Ḥaḍrat ʻĪsā, nor the Holy Prophet, may peace and blessings of Allah be upon him, because, on the basis of some of their own reports, they had imagined that certain Signs had not been fulfilled. Hence, do you envision that your imaginary signs will be fulfilled? No, not at all. On the other hand, such prophecies contain a hidden trial. God tries you to see whether you view His Signs with honour or not. How can

all reports be true; many false reports get commingled. Therefore, to place total reliance upon them is a dangerous matter.[1☆]

Pray tell, in the case of which Prophet were all the signs fulfilled that the earlier people had established? Therefore, fear God and do not reject the one sent by God, like the former disbelievers, with the plea that all the conditions that you had pre-determined had not been fulfilled. Remember with certainty that no one has been granted all their listed and ostensible signs for an ordained Prophet. This is why they stumbled and landed in Hell; otherwise, it is not part of human nature to refuse after witnessing all the ostensible Signs. Certain phenomena pose a potential obstacle on account of which an unlucky person falters. The Jews thought that the Messiah who was to come would appear in the form of a king and, preceding him, the Prophet Ilyās [Elijah] would once again descend from the heavens. This is why they have failed to accept Ḥaḍrat ʻĪsā until now because neither did the Prophet Ilyās descend before him, nor did ʻĪsā ever become a king. Of course an attempt was made, but it was unsuccessful. Again, about our own Holy Prophet, may peace and blessings of Allah be upon him, Jewish scholars—and, indeed, all their Prophets—held this very belief that the Prophet of the Latter Days would come from

1. ☆ [206. SIGN NUMBER TWO HUNDRED AND SIX] I had finished at Sign number 205 when I discovered another treatise which raised the number of Signs to 206. The name of this treatise is *Durrah Muhammadi* and the name of its author is Imdād ʻAlī. This person has written this couplet about me on page 7 of his book: اللہ اجیہے پیغمبر تائیں جلد بجلد سمہالے۔ جس کاذب نے دُنیا اندر بہتیرے چلّے چالے۔ It means: 'May God cause this person to die quickly.' Then on page 8 he writes about me لَعْنَةُ اللّٰهِ عَلَى الْكٰذِبِيْنَ ['The curse of Allah be upon the liars.'] Then he promises to compose a second part of the book. He had not yet composed the second part when he was seized by the plague such that he would bite his own flesh with his teeth. In the end, he died in this very state. These are the *maulawīs* who hold me to be a liar. فاعتبروا یا اولی الابصار۔ ['So take a lesson, O ye who have eyes!'] (Author)

among the Children of Israel, but it did not happen as they expected. This Prophet, on the contrary, was born from among the Children of Ismāʿīl [Ishmael]. As a consequence, hundreds of thousands of Jews were deprived of the honour of accepting him. Had God so desired, He could have described the Signs in such graphic detail as to obviate any chance of the Jews erring. Since there was no such clarification in the case of the Holy Prophet, may peace and blessings of Allah be upon him, how could it then be done for anyone else? Therefore, remember, such prophecies also imply a kind of trial. Those who are gifted with rational thought are not destroyed during such a trial. They treat such reports or legends as a mere heap of conjectures and also believe that even if a report or story is authentic, it is vulnerable to misinterpretation. Hence, their sole criterion for the recognition of truth is the help and support of God and His Signs and testimonies. To them, whatever of the Signs reported in the traditions that have been manifested is sufficient, and they reject the rest of the stories and discard them as worthless things. This was the criterion adopted by the right-minded Jews who became Muslims. This alone has been the way of the truthful. If the righteous and the God-fearing had not followed this path, not a single Jew or Christian could have ever come to believe in the Holy Prophet, may peace and blessings of Allah be upon him, nor would any Jew have accepted Ḥaḍrat ʿĪsā. Many Jews live in this country. Ask them why they have not believed in Ḥaḍrat ʿĪsā and the Holy Prophet, may peace and blessings of Allah be upon him. After all, they are not mad, they must have an excuse upon which they rely. Remember, their invariable answer will be that the signs written in their traditions and records had not been fulfilled. Therefore, by holding fast to this impertinence, they landed themselves in Hell and go on being so condemned.

Now that it has been established that insisting on the total fulfilment of all the reported signs as a condition precedent to faith is a path to Hell, the result of which hundreds of thousands of Jews landed themselves into Hell, then why do you wish to take this path? A believer

should learn a lesson from the plight of others. Does it surprise you that you too might be facing the same trial as God caused the Jews to face? Allah the Almighty says:

الٓمّٓ اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ[1]

Know for certain that this whole enterprise is from God and not of man. Therefore, be the first to accept. Do not quarrel with God as to why He did this in this way. If you examine righteously you will realize that the way you are holding fast to the contradictory reports is not incumbent upon you on the basis of reason and justice; it is all a collection of conjectures, which is susceptible of being untrue and also stands in need of interpretation. Therefore, have mercy on your souls. Why do you discard what is certainly true? Can a conjecture ever be equal to certainty? Is it not possible that the traditions you believe to be authentic are untrue or perhaps have a different interpretation? Can you not be confronted by the same predicament as was faced by the Jews by their insistence upon the fulfilment of all the signs (as they understood them)? Therefore, try to benefit from their mistakes.

Remember, no unequivocal verse of the Holy Quran proves that Ḥaḍrat ʻĪsā is sitting in the heavens alive. On the contrary, it is his death which is so positively established. Therefore, why do you claim he is alive whom the Holy Quran declares to be dead? Of course, the Prophets are alive in Heaven but they are all alive in the same way. ʻĪsā is not invested with any unique life of his own. And most of all, our Holy Prophet, may peace and blessings of Allah be upon him, is invested with a heavenly life more blessed than anyone else. Read *Sūrah Nūr* diligently. You will find that all future successors [of the Holy Prophet[sa]] will be raised from among this very ummah. Does tradition not testify

1. I am Allah, the All-Knowing. Do men think that they will be left alone because they say, 'We believe', and that they will not be tested? (*Sūrah al-ʻAnkabūt,* 29:2–3) [Publisher]

that even Jews will be born in this very ummah? Why do you wonder then if the Promised Messiah too is raised from among the same ummah?

When did I ever desire to be the Promised Messiah? If I had any aspiration to this effect, why would I have recorded in *Barāhīn-e-Aḥmadiyya* on the basis of my earlier belief that the Messiah would descend from the heavens despite the fact that in that very same book God had named me ʻĪsā? So you can very well understand that I had not given up my earlier belief until God made me give it up on account of shining Signs and unequivocal revelations. Therefore, how can I give up certainty and accept your doubtful notions instead, and how can I abandon that which is clearly visible and adopt doubtful constructs, the falsehood of which has been disclosed to me by God just as the falsehood of Jewish traditions was disclosed to Ḥaḍrat ʻĪsā and to the Holy Prophet, may peace and blessings of Allah be upon him? Hence, how can I discard that clear insight which has been bestowed upon me and is accompanied by mighty Signs?

God has made it clear to me that not all the existent traditions are authentic. Some, which are consistent with the Holy Quran, are authentic, while others are little more than fabrications and their lack of authenticity became apparent. Other traditions though authentic, were misunderstood. Had this not been the case, the Promised Messiah could not have legitimately been called the ***Ḥakam*** [Arbiter]. If it had been binding upon the Promised Messiah to accept all traditions as authentic, in what sense could he legitimately be called the ***Ḥakam?*** Every tree is recognized by its fruit and the status of a slave is indicated by the favours he receives from his master and every fragrance testifies on its own behalf. Therefore, in my case, why do you show haste? Why do you exceed all limits in soiling your tongue with filth? Be patient and exercise piety. If I am not true and am instead like unto a thief and a highwayman, how long will such thievery and highway robbery manage to go on!

آنکہ آید از خدا آید بدو نصرت دوان خدمتِ او می کند شمس و قمر چوں چاکران

He who comes from God, succour from God comes rushing to him;
Like humble servants, the sun and the moon are at his service.

صادقاں را از خدا نورے عنایت می شود عشقِ آں یارِ ازل می تابد اندر روئے شان

The truthful are bestowed with a light from God;
Their love for the Eternal Friend radiates from their countenance.

از پئے ہمدردئ دنیا مصیبت می کشند خادماں بے اُجرت اند و پردہ پوشانِ جہان

Because of their sympathy and concern for the people of this world, they court hardships!
They are the voluntary servants who earnestly try to cover the weaknesses of this world.

از گروہِ اہل نخوت لا اوبالی[1] مے زیند بادشاہانِ دو عالم بے نیاز از حاسدان

They care not the least for those who are arrogant and pompous;
They are the monarchs of both worlds and are worried not the least by their jealous rivals.

دل سپردن دلستان را سیرتِ ایشان بود جاں دہند از بہر آں دلدار وقتِ امتحان

It is part of their character and conduct to surrender their heart to the Beloved;
When the time comes for test and trials they surrender their lives for the sake of the Beloved.

Here I close the list of Signs and pray that God Almighty may create a large number of such souls as might benefit from them, and adopt the path of truth and discard ill-will and vengefulness.

1. Read لا ابالی [Publisher]

O my All Powerful God! Hear my humble prayers and open the ears and hearts of these people. Show us the time when the worship of false deities should disappear from the world and You should be worshipped sincerely throughout the earth. May the earth be filled with Your righteous servants who believe in Your Oneness as the ocean is filled with water and may the greatness and truth of Your Messenger, Muḥammad Muṣṭafā [the Chosen One], may peace and blessings of Allah be upon him, be established in the hearts of people. *Āmīn*.

O my All Powerful God! Show me this change in this world and accept my prayers for You have all power and strength. O Powerful God! Make it so. *Āmīn*, again *Āmīn!*

وَ اٰخِرُ دَعْوٰنا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

[Our last prayer is that all praise belongs to Allah, the Lord of the worlds.]

THE END

After finishing this book, one more Sign by way of a *mubāhalah* and another Sign in the form of prophecy appeared. This brings the number of Signs [recorded here] to 208. As a result, a couple of pages had to be added to the book. و هذا من فضل ربّی انّ ربّی ذو الفضل العظیم و له الحمد فی الاولی والاٰخرة و هو المولی الکریم۔ [And this is the grace of my Lord, certainly my Lord is the Master of immense grace. To Him belongs all praise in the beginning and the Hereafter and He is the Master, the Benevolent.]

ANOTHER FRESH SIGN OF VERDICT THROUGH MUBĀHALAH

☆

207. SIGN NUMBER TWO HUNDRED AND SEVEN—Reproduced below is the *mubāhalah* which Munshī Mahtāb ʻAlī, a member of our Jamāʻat, had on 12 June 1906 with Faiḍullāh Khān, son of Ẓafar-ud-Dīn Aḥmad, a former professor of Oriental College, Lahore. The result of this was that Faiḍullāh Khān, in accordance with his own wish, suffered from an attack of the plague and not only died himself on 13 April 1907 CE, Besakh 1, 1963—Vikram Calendar—but also became the cause of death for some of his relatives.

In addition, it would be relevant to mention here that the father of the aforementioned Faiḍullāh Khān, Qāḍī Ẓafar-ud-Dīn, was also a bitter enemy of this Jamāʻat. And when he started writing an Arabic poem against my Jamāʻat,[1☆] he had not yet finished it and its manuscript was still with him but had not yet been published, when he died.

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1. ☆ I had written an ode in Arabic named *I'jāz-e-Aḥmadī* ['The Miracle of Ahmad']. It was revealed to me that no one would be able to compete with it. If anyone did happen to have the ability, God would thwart their attempts. Thus, Qāḍī Zafar-ud-Dīn Ahmad whose nature was leavened with denial, prejudice, and conceit had started writing a reply to this ode to deny the word of the Divine when the Angel of Death put an end to him and his design. (Author)

Below are the reproduced texts of the *mubāhalah* from each side. The signed statements of both sides are in my possession.

The Signed Statement of Faiḍullāh Khān

Signed Statement of Faiḍullāh Khān

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۔ نَحۡمَدُہٗ وَنُصَلِّی عَلٰی رَسُوۡلِہِ الۡکَرِیۡم ۔
الحمد لِلّٰہ الّذی لا یضرّ مع اسمہ شیء فی الارض و لا فی السماء و ھو السمیع العلیم۔

[In the name of Allah, the Gracious, the Merciful. We praise Him and invoke His blessings upon His Noble Messenger. All praise be to Allah with whose name nothing can harm, either in the earth or in the heaven. He is All-Hearing and All-Knowing.]

After praising God and invoking blessings upon the Holy Prophet of the Lord of all the worlds, I, Qāḍī Faiḍullāh Khān, son of the late Qāḍī Ẓafar-ud-Dīn Aḥmad, hereby declare that I am a Hanafi Muslim fully abiding by the tradition of the Holy Prophet[sa]. I believe that after the demise of the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, who is *Khātamun-Nabiyyīn* [the Seal of the Prophets], the descent of *waḥī* [divine revelation] is against the teachings of the Holy Quran and the *Sunnah*.

I reject Mirza Sahib's claim that he is the like of, and the Promised Messiah. And Munshī Mahtāb Ali son of Munshī Karīm Bakhsh, a resident of Jalandhar city and a follower of the above-mentioned Mirza Sahib, claims that whoever denies this claim of his shall be overtaken by the chastisement of God.

Therefore, I pray that whoever is the liar of us two may be overtaken by a divine chastisement such as death, a disease like the plague, or incarceration resulting from some legal case. In

accordance with the example of the Holy Prophet[sa], I fix one year as the time frame for this *mubāhalah*. I prescribe the further condition that if divine chastisement overtakes any relative other than me or Munshi Mahtab, it would not be deemed to fall under this agreement.

واٰخر دعوٰنا ان الحمد للّٰہ ربّ العالمین۔ و صلی اللّٰہ تعالٰی علٰی خیر خلقہ محمدٍ واٰلہ و اصحابہ اجمعین برحمتك یا ارحم الراحمین۔

[Our last prayer is that all praise be to Allah, the Lord of all the worlds. May Allah the Almighty, send His blessings upon the Best of His creatures, Muhammad, and upon his progeny and upon all of his Companions. We beg you for Your Mercy, O the Most Merciful One.]

Qāḍī Faiḍullāh Khān
Resident of Jandiala Baghwala,
District Gujranwala
Dated 12 June 1906

Signed Statement of Munshī Mahtāb ʿAlī

Signed Statement of Munshī Mahtāb ʿAlī

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ۔
نَحۡمَدُہٗ وَنُصَلِّی

[In the name of Allah, the Gracious, the Merciful. We praise Him and invoke His blessings (upon His Noble Messenger.)]

I believe that His Holiness, Ḥaḍrat Mirza Ghulam Ahmad, is the true Messiah, and I believe, without any doubt or misgiving, that all his claims concerning religion are true. On the

contrary, in opposition to me, Qāḍī Faiḍullāh, the son of the late Qāḍī Ẓafar-ud-Dīn, declares with conviction that Mirza Sahib is an impostor and his claim is entirely self-manufactured and self-fabricated. Therefore, I challenge Qāḍī Ṣāḥib to a *mubāhalah,* and I have full and perfect conviction that whichever one of us is a liar will suffer an agonizing torment from God.

The heavens and the earth might change their course, but this chastisement will certainly not be averted and will certainly manifest its flash. For, this is the eternal law of God Almighty, and it is the final and the best method to distinguish truth from falsehood. Therefore, I pray to God that He may show an early conclusion to this *mubāhalah*. O God! O God! Nothing is impossible for You. If You so will, You can send down chastisement in an instant. But, in keeping with the tradition of the Holy Prophet[sa] I propose a time frame of one year. The punishment should come down either upon me or Qāḍī Ṣāḥib. For instance, death or plague or incarceration in some lawsuit. This is the sole condition. The coming down of punishment upon some next of kin or a relative shall not form a part of the condition. The chastisement shall target no one other than us.

Yours humbly
Mahtāb ʻAlī Sayyāḥ of Jalandhar
Dated 12 June 1906

As has already been pointed out, after these statements were signed, the result was that Qāḍī Faiḍullāh Khān, in keeping with the prayer that had been done for the liar, died of the plague in Jammu within a year and in accordance with the prescribed conditions. God saved

Mahtāb from the plague, for he was true in his claim, in accordance with the verse:

وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ۔[1]

But since Faiḍullāh Khān was false, he fell victim to the plague.[2☆]

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1. And no soul can die except by Allah's leave (*Sūrah Āl-e-'Imrān,* 3:146). [Publisher]

2. ☆ **A point worthy of being remembered:** God Almighty states in The Holy Quran فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ ['He reveals not His secret to anyone, except to him whom He chooses, namely, a Messenger *of His*' (*Sūrah al-Jinn*, 72:27–28)].

   This verse is categorically and certainly understood to mean that clear-cut prophecies that happen to be large in number and most unambiguous are communicated only to God's chosen people and not to others. But, revelations as are not of this level can also be shared by others. They are mostly ambiguous and unclear. This is how God's chosen people are recognized. Remember that in light of this verse it is possible that such revealed prophecies and revelations as are not explicit nor are they so high in number that they overwhelm the normal capacity of man and are mostly susceptible to different interpretations, can also be received by those who are not the Elect of God and are commoners. Hence, the Quranic criterion for the identification of the chosen ones too is that their revealed prophecies have little element of doubt and are incomparable to anyone in the world in terms of vastness of their numbers and clarity. Otherwise, even a sinful person can be a recipient of revelation as is not qualitatively equal with the former. For instance, I may mention that the prophecy يأتيك من كلِّ فجّ عميق۔ يأتون من كلّ فجّ عميق ['Help will come to you upon every track. People will come to you upon every route so that the track will become deep due to excessive travel.'] has been so clearly fulfilled as to establish its truth. In fact, it has been fulfilled not once but hundreds of thousands of times with such clarity as establishes it to be fully supported by God's help and succour. Hence, such a prophecy cannot be made by anyone except by an Elect of God. If it can be made, let someone come forward with a precedent. (Author)

DIVINE PROPHECY ABOUT A WRONGDOER IS BOUND TO BE FULFILLED



208. SIGN NUMBER TWO HUNDRED AND EIGHT—When Dayānand, the founder of the Āryah faith, propagated his views in the Punjab and incited mean-natured Hindus to insult our Holy Prophet, may peace and blessings of Allah be upon him, and likewise other Prophets; and when he himself, from the moment he began to write, insulted and denigrated all holy and chosen Prophets of God, and made frequent use of the filth of lies, particularly in his own book, *Satyārath Prakāsh,* and abused the chosen Prophets in a most vile manner, it was then that I received this revelation about him:

خدا تعالیٰ ایسے موذی کو جلد تر دنیا سے اُٹھا لے گا۔

Meaning that, God Almighty will very soon remove such an evil one from the world.

I also received this revelation:

سیھزم الجمع و یولون الدبر۔

Meaning that, the Āryah religion is decreed to be defeated by God, and they will run away from their religion, turning their backs on it, and it will finally become non-existent.

This revelation came to me a long time ago, a matter of nearly thirty

years, and I communicated it to Lālah Sharampat of the Āryah Samāj who lives here.

He was told in plain words that their foul-mouthed pundit Dayānand would die soon. Accordingly, God Almighty saved His religion from this abusive pundit before the year was out and he died in Ajmer. It was a great Sign for Sharampat. However, not only did he fail to benefit from this Sign, he also witnessed many other manifest Signs but unfortunately did not accept Islam even then. In a separate book named ***Qadian kay Āryah aur Hamm,*** I have recorded all these Signs of which not only Sharampat but many other Hindus of Qadian also are witnesses. Alas, these people have not benefited from these Signs in the least.

Instead, they have crossed all limits in impertinence and mischief so much so that three individuals Sūm Rāj, Ichchar Mal, and Bhagat Rām brought out a newspaper from Qadian and named it *Shubh Chintak,* and made it a point to use it to print abuse and foul language against me. But God had, for many years, repeatedly informed me that the days of the Āryah Samāj were numbered. For example, on page 66, lines 7–8 of my book *Tadhkiratush-Shahādatain* which was published on 16 October 1903, I recorded the following prophecy which was revealed to me by God Almighty. It runs as follows:

> وہ مذہب (یعنی آریہ مذہب) مُردہ ہے اِس سے مت ڈرو۔ ابھی تم میں سے لاکھوں اور کرڑوں انسان زندہ ہوں گے کہ اِس مذہب آریہ کو نابود ہوتے دیکھ لوگے۔
>
> **That religion (i.e. Āryah Religion) is as good as dead. Do not be afraid of it. Millions and tens of millions of you will be alive and shall witness the disappearance of this Āryah faith.**

Similarly on pages 4–5 of my book *Nasīm-e-Da'wat* which was published against the Āryas on 28 February 1903, I had prophesied:

> ہر ایک جوش محض قوم اور سوسائٹی کے لئے دکھلاتے ہیں خدا کی عظمت اِن لوگوں کے دِلوں میں نہیں۔ قادیان کے آریہ خیال کرتے ہیں کہ ہم طاعون کے پنجہ سے رہائی یاب

ہو گئے ہیں مگر کیا یہ بدزبانیاں اور بے ادبیاں خالی جائیں گی؟ سنو اے غافلو! ہمارا اور اُن راست بازوں کا تجربہ ہے جو ہم سے پہلے گذر چکے ہیں کہ خدا کے پاک رسولوں کی بے ادبی کرنا اچھا نہیں۔ خدا کے پاس ہر ایک بدی اور شوخی کی سزا ہے۔

All their enthusiasm is solely for show to their people and society. Their hearts are devoid of any regard for God's majesty. The Āryas of Qadian think that they have escaped from the clutches of the plague. But, will their foul language and insolence go unpunished? Listen! You who are heedless! It is my experience and the experience of those truthful souls who have passed before me that to show disrespect to God's holy Messengers is not good. God has a punishment in store for every wrongdoing and impertinence.

Again, on pages 21–22 of my book, ***Qadian kay Āryah aur Hamm,*** which was published on 20 February 1907, I recorded the following prophecy:

یہ لوگ نبیوں کی تکذیب میں جن کی سچائی سورج کی طرح چمکتی ہے حد سے بڑھ گئے ہیں خدا جو اپنے بندوں کے لئے غیرت مند ہے ضرور اِس کا فیصلہ کرے گا اور وہ ضرور اپنے پیارے نبیوں کے لئے کوئی ہاتھ دکھلائے گا۔

These people have exceeded all limits in denying the Prophets whose truth is resplendent like the sun. God, who so jealously protects the honour of His servants, will certainly deliver His verdict and for a certainty will show some Signs of His might.

Then, on page 54 of the same booklet, *Qadian kay Āryah aur Hamm,* the following prophecy is recorded in the form of a poem:

شرم وحیا نہیں ہے آنکھوں میں ان کے ہرگز وہ بڑھ چکے ہیں حد سے اب انتہا یہی ہے

There is no trace of shame and decency in their eyes;
They have transgressed all limits. This indeed is the extreme limit.

ہم نے ہے جس کو مانا قادر ہے وہ توانا اُس نے ہے کچھ دکھانا اُس سے رجا یہی ہے
The God we believe in is Most Powerful and Omnipotent,
That He may show something [miraculous] from Himself—our supplication being the very same.

The sum and essence of this prophecy was that God would show these people Signs of His power! Again on page 2 of the title page of this book we find the following couplet:

میرے مالک تو ان کو خود سمجھا آسماں سے پھر اک نشاں دکھلا
God! My Lord! You make them understand Yourself;
Do manifest again a Sign from the heavens!

The sum and essence of this prayer is that another calamity will overtake the Āryas by way of a Sign.

These are the prophecies that were made in regard to the Āryah Samāj. A reasonable person would realize how these prophecies about the Āryah Samāj have so clearly been fulfilled and their unlucky star has made its appearance! For instance, all the active members of the Qadian chapter of the Āryas who managed and looked after their newspaper *Shubh Chintak,* without exception, succumbed to the plague, as it had been prophesied five years beforehand in my book *Nasīm-e-Da'wat* that they would die of the plague. Elsewhere, too, most of the so-called leaders of the Āryah Samāj, because of whose social status and position the other Āryas had also become rude, were meted out their deserved punishment. Some were simply expelled from the country by the jurisdiction of this Government.

It is indeed regrettable that these people have expressed such ingratitude in the face of countless favours of the British Government and exposed their rottenness by making rebellious statements against it. In fact, it was but necessary that all these prophecies which were made as many as five years ago about the decline and fall of these people should

have been fulfilled. For a certainty, this means the end of the Āryah Samājists and the definitive verdict of God was duly fulfilled. Can a human being make such prophecies beforehand? Hence, a thousand thanks to the Almighty who deserves all glory and praise, for He manifests such magnificent Signs for Islam. والسّلام علٰی من اتّبع الهدٰی۔ [And peace be upon those who follow the guidance].

Today—that is, Sunday, 12 May 1907—when I had written this far, I was shown in a vision someone whose face I cannot recall, but I do remember that he is a bitter enemy of mine who reviles me in his speeches and writings and uses foul language against me. This was followed by the revelation:

بدی کا بدلہ بدی ہے اُس کو پلیگ ہو گئی

The recompense of evil is evil. He has been inflicted with plague.

Meaning that, he will surely suffer from the plague. I am sure that sooner or later you will hear that some such enemy about whom your hearts will testify that he deserved the affliction, as indicated in this revelation, will die of the plague.

If this does not happen, you would be entitled to reject my claim. Thereafter, it was manifested to me that heedlessness, sin, and daring have spread widely in the country and that people will not give up opposition until God manifests His mighty hand.

Thereafter, I received the revelation:

اُس کا نتیجہ سخت طاعون ہے جو مُلک میں پھیلے گی۔ کئی نشان ظاہر ہوں گے۔ کئی بھاری دشمنوں کے گھر ویران ہو جائیں گے۔ وہ دُنیا کو چھوڑ جائیں گے۔ ان شہروں کو دیکھ کر رونا آئے گا وہ قیامت کے دن ہوں گے زبردست نشانوں کے ساتھ ترقی ہو گی۔ ایک ہولناک نشان۔

Meaning: The result will be the outbreak of a severe plague in the country. Many Signs will be manifested. The houses of many

powerful enemies will be ruined and they will depart from this world. These [ruined] cities will cause people to weep. Those will be the days of Judgment. Progress will take place with powerful Signs. A terrifying Sign.

In other words, one of these Signs will be terrifying. This might refer to the promised earthquake or another heavenly Sign or widespread ruin as the result of the plague resembling Doomsday. Then Allah the Almighty addressed me in the following words.

میری رحمت تجھ کو لگ جائے گی اللہ رحم کرے گا۔ اَغْیَیْنَاکَ۔

Meaning: My mercy will adhere to you; Allah will show mercy. We shall demonstrate such abundance of Signs as will make you weary.

Then, on Monday, 13 May 1907, I received the revelation:

سننجيك۔ سنعليك۔ سنكرمك اكرامًا عجبًا۔

Meaning: We shall soon deliver you from the mischief of your enemies and shall make you prevail over them and will honour you in a wonderful manner. The fact of the matter is that those who are commissioned by God are recognized only by the Signs from God Almighty. If God does not settle the matter Himself by His Own hands, mere talk can settle nothing.

THE END

15 May 1907

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ نَحْمَدُهٗ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْكَرِيْم۔[1]

ANNOUNCEMENT—
Addressed to the Muslim Ulema

قَالَ اللّٰهُ عَزَّ وَ جَلَّ۔
وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلَی اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ۔[2]

Meaning that, Allah, Lord of Honour and Glory says: 'Who is more unjust than he who forges a lie against Allah or gives the lie to His Signs and manifestations?'



It is known to everyone that some twenty-six years have passed since my claim that I have been appointed by God Almighty and have the honour of converse with Him. During this period, all my opponents made every effort to destroy my Jamā'at. They took me before the authorities too, but I remained safe from all their attacks. It is surprising that despite facing hundreds of failures on their part to eradicate me, my enemies have still not understood that I am supported by a Hidden Hand that saves me from them.

They call me a liar, the Antichrist, and an impostor, but they do not answer the question as to which impostor has ever existed in the

1. In the name of Allah, the Gracious, the Merciful. We praise Him and invoke blessings on His Noble Messenger. [Publisher]

2. *Sūrah al-An'ām,* 6:22 [Publisher]

world whom God saved from the dangerous attacks of his enemies for as long as twenty-six years, to the extent that by His special grace He kept him safe for a quarter of this century, granted him success upon success, caused him to grow from one to having hundreds of thousands of followers, and caused all his enemies to be ineffectual, and we have no knowledge of what progress the future holds. Which impostor has there ever been in the world against whom, at the time of the *mubāhalah,* every believer fell prey to death or some other kind of chastisement? Which liar has there been for whose sake, and in accordance with whose prophecy, there were solar and lunar eclipses in Ramadan and the earth was hit by global plague? Is any sign found of some other Mahdi who had prophesied fifteen years before the actual occurrence of the lunar and solar eclipses, or had warned as many as three times—first, twenty-six years before, then twelve years before, and then three years before the occurrence—that the plague would spread in this country?

The purpose of writing these lines is that I have sufficiently incorporated in my book *Ḥaqīqatul-Waḥī* all kinds of evidence in support of my claim. Although my health did not allow me to undertake such strenuous effort during these days owing to suffering numerous illnesses and repeated bouts of various ailments and physical weakness, I undertook all this work solely for the good of mankind. I, therefore, appeal in the name of God to all the distinguished scholars, elders, and those who can read this book from among my people that if this book reaches them they should study it closely from beginning to end. Again, I appeal to them in the name of the Almighty, the One without associate, in whose hand rests the life of everyone, that they should—even at the cost of their time and engagements—closely study this book from end to end. Yet again, for the third time, I appeal to them in the name of the Honourable God, who punishes those who fail to pay heed to the oaths in His name, that if they receive this book and can read it, be they the clerics or religious elders, they must study it at least once from beginning to end. To some of these people, I shall—God

willing—personally send a copy of this book. As for others, I promise that if they write to me stating under oath that they are unable to pay the price of the book, I will send them a copy provided the book is available and I can afford to send it, under the condition that they should write to me stating under oath that they will surely read the book from beginning to end and that they are unable to buy it. I further pray that anyone who happens to receive this book, but is heedless of the oath in the name of God, and looking down upon such an oath does not read it from start to finish, or only partially reads it, yet persists in using foul language, may God Almighty destroy and disgrace such persons in this world and the Hereafter. *Āmīn.*

But the person who reads this book from start to finish and understands it well, his case rests with God. I now conclude this announcement. والسّلام علىٰ من اتّبع الهدٰى۔ [And peace be upon those who follow the guidance].

ANNOUNCED BY,

Mirza Ghulam Ahmad
The Promised Messiah
Qadian
15 March 1907

PRINTED AT MAGAZINE PRESS, QADIAN

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
نَحْمَدُهٗ وَنُصَلِّيْ[1]

FOR THE ATTENTION OF RESPECTED ĀRYAS

No reasonable person can deny that since the beginning of time the Shariah (religious law) emanating from God has been divided into two parts:

(1) The first and foremost is to believe that God Almighty, with all His perfect attributes, is One without any associate, and to believe that He has no partner, both in His being and in His attributes, and that one should believe that He is the Source of all blessings and is the Source or Fountainhead of every phenomenon and the Creator of every being that exists, and has the power over everything which is consistent with His greatness, majesty, and glory, and is not inconsistent with His perfect attributes. He precedes every being that exists and is the Ultimate Refuge of the entire universe. He comprehends all perfect attributes. He is Holy and Pure from the defect that His attributes may fall into decay at any time in the past or the future. He is the Creator since eternity, the Provider since eternity, and the All-Powerful since eternity.

Nobody knows what He did in the past or what He will do in the

1. In the name of Allah, the Gracious, the Merciful. We praise Him and invoke blessings. [Publisher]

future. No one can comprehend His powers. He is One in His being, in His attributes, and in His works. There is none who can compare with Him in any of His attributes. He is free of every defect and blemish. He is close in spite of being far, and is far in spite of being close. He is Lofty and Exalted; nonetheless it cannot be said that there is anyone below Him. He is Hidden beyond hidden, yet we cannot say He is not Manifest. He is the Most Manifest, yet we cannot say that He is not Hidden. He shines forth from the sun and His light is seen in the moon, yet we cannot say that He is the sun or the moon.

On the contrary, all those things are His creation, and one who calls them God is a disbeliever. He is Transcendent beyond the transcendent, yet He is Most Evident. Each soul derives its powers and capabilities from Him and every particle has been granted its properties by Him alone. If those properties, powers, and capabilities are taken away, then neither souls nor particles are left with any reality of their own. Therefore, the ultimate point of human cognizance of God is that all these things emanate from the hand of God. The bond of love between God and souls exists because all these things have been created by Him. It is He who has leavened their nature with the salt of His love. Without it, love for God would have been an impossibility, because of the absence of a mutual relationship between them.

A child loves its mother because she gives birth to it, and the mother, too, loves it because it is a part of her being. Since every soul has emanated from the Divine, it is, therefore, in constant search for its True Beloved. Hence, some mistakenly worship idols or the sun or the moon or water or man. Hence, the cause of this mistake, too, is the same craving for the True Beloved—the very craving that is ingrained within human nature. Just as a child, in its eagerness for its mother, sometimes mistakes another woman for her and clings to her, similarly all creature-worshippers have mistakenly begun bowing in front of other objects. And God's Shariah has been revealed to rectify these mistakes. And God's Shariah is the only thing that can root out these mistakes with full force.

Only that Shariah can rectify such errors that is capable of revealing the countenance of the True Beloved through the manifestation of resplendent Signs, because if a Shariah is unable to demonstrate fresh Signs it too represents an idol, not God. The being that stands in need of our reasoning or logic for his manifestation cannot be God or Parmeshwar. Which knowledgeable person would believe in such a 'God' who, like an idol, is dead and devoid of any Signs of might and power? Hence, the true and perfect Shariah is indeed the one that shows the True Living God with all His might and Signs; and it is the only one through which man can attain perfection in the second part of the Shariah.

(2) And the second part of the Shariah is that man should refrain from all those sins that are rooted in injustice towards mankind; for example: adultery, theft, murder, false testimony, every type of deceit, treating one who does good with evil, and falling short of fulfilling one's obligation to deal kindly with mankind. Hence, to act upon the second part of the Shariah, one has to understand its first part. As I have just said that the first part, i.e. cognition of God, is not at all possible unless and until one recognizes God with His fresh Signs and demonstrations of His power, for without it even worship of the Divine is a kind of idol-worship. If God is just like an idol who cannot answer a question or a query nor can He demonstrate His power, then what difference would there be between Him and an idol? The Living God must possess the Signs [of a Living God].

If He cannot answer our questions nor demonstrate His power, how is it possible to know that He exists? How can His existence be established by one's self-made arguments? Since every human being is able to prove his own existence, why should God not be able to prove His? Is God even weaker than a man? Is His power not to be seen in the future; was it merely a thing of the past? If the power to speak no longer remains within Him during this age, what argument can prove that He ever had this power [to begin with]? And if He cannot speak in this age, how can it be proven that He can even hear and accept our

prayers? If He had sometimes demonstrated His powers in the past, why can He not do so now to disconcert the atheists?

Therefore, my dear friends, the God of Power we all seek and are in need of is to be found only in Islam. Islam presents all the powers of God today as they had been manifested in the past. Remember well that no one can be persuaded to believe in God without the demonstration of His powers and resplendent Signs; otherwise, it is nothing but a myth to declare that one believes in Parmeshwar. It is His Signs alone that help one to recognize God; if there are no Signs, then there is no God either. I have, therefore, compiled this book—*Ḥaqīqatul-Waḥī*—by way of specimen out of sheer sympathy [for mankind]. I enjoin you in the very name of that Parmeshwar, in whom you profess to believe, to read this book from beginning to end at least once, and to ponder over the Signs incorporated in it. Then, if you find your own religion to be lacking in similar Signs, then abandon your faith and embrace Islam out of the fear of God. Of what use and benefit is a religion that cannot lead to the Living God through the help of living Signs? Once again, I call upon you in the name of that very Parmeshwar to study this book from cover to cover at least once and do testify truly if by following your present faith you can recognise the Living God. For a third time, I call upon you in the name of the same Parmeshwar to study this book, entitled *Ḥaqīqatul-Waḥī,* from beginning to end at least once, for the world is nearing its end and the wrath of God is evident on all sides. May God be your Guide. You never know when death will strike. There is no God but the Living God. والسّلام علی من اتّبع الهدٰی۔ [And peace be upon those who follow the guidance].

ANNOUNCED BY,

Mirza Ghulam Ahmad,
The Promised Messiah
of Qadian

PRINTED AT THE MAGAZINE PRESS QADIAN

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ نَحۡمَدُهٗ وَنُصَلِّيۡ عَلٰى رَسُوۡلِهِ الۡكَرِيۡمِ[1]

AN INVITATION TO TRUTH

قُلۡ اِنۡ كَانَ لِلرَّحۡمٰنِ وَلَدٌ ۖ فَاَنَا اَوَّلُ الۡعٰبِدِيۡنَ[2]

Tell them, if there had been a son to God,
I would have been the first to worship him.

I address this announcement to the Christian clergy with great humility, respect, and meekness. I submit that if Ḥaḍrat ʻĪsā Masīḥ [Jesus, the Messiah], on whom be peace, was actually the son of God, or God himself, I would have been the first to worship him and I would have propagated his divinity throughout the country and would never have given up this propagation even if I had been persecuted or killed or slaughtered or cut to pieces in his cause.

But, my dear people, may God have mercy on you and open your eyes, Ḥaḍrat ʻĪsā [Jesus], on whom be peace, is

1. In the name of Allah, the Gracious, the Merciful. We praise Him and invoke blessings on His Noble Messenger. [Publisher]

2. *Sūrah az-Zukhruf*, 43:82 [Publisher]

not God, but only a Prophet and nothing more than that. I call God to witness that I bear such love for him as you cannot. You can never recognize him with the enlightenment with which I recognize him. There is no doubt that he was a beloved and exalted Prophet of God and was one of those who are particularly blessed by Him and purified by His hand. However, he was neither God nor the son of God. I do not say this on my own. Indeed, God, who is the Creator of heaven and earth, appeared to me and has made me the Promised Messiah for this latter age. He has revealed to me that Yasū' 'Īsā Ibn-e-Maryam[as] [Jesus, 'Īsā, son of Mary] was not God or the son of God.

God has informed me by addressing me that the Prophet who brought the Quran and called people to Islam is a true Prophet[sa] and that he is the one under whose feet lies **salvation,** and no one can ever achieve any light without following him. When my God disclosed to me the high status and greatness of this Prophet[sa], I trembled and my body was shaken. People have exaggerated their praise of Ḥaḍrat 'Īsā the Messiah so much as to deify him, but they have not recognized the true status of the Holy Prophet[sa] in the manner worthy of his recognition and they do not realize his greatness as he deserves. He is the one Prophet who sowed the seed of ***Tauḥīd*** [the Oneness of God] in such a way that it has not withered to waste even to this very day.

He is the one Prophet[sa] who appeared during the time when the whole world had been corrupted and he departed at a time when he had spread the Oneness of God all over the world like an ocean. And he is the one Prophet for whom God has been exhibiting His **jealousy** throughout

all ages and manifesting thousands of miracles in his support and affirmation. The Holy Prophet[sa] was immensely slandered in this age as well. Therefore, God's jealousy was stirred more than it had been in any past age and He sent me as the Promised Messiah so that I may bear witness to his Prophethood before the entire world.

If I put forward this claim without any evidence to support it, I am false. But if God bears witness to my truth with such Signs that have no parallel from east to west, north to south, then justice and fear of God demand that I should be accepted with all my teaching. God has exhibited such Signs in my support that if they had been displayed to the [earlier] peoples who were chastised by water or fire or wind, they would have been spared destruction; but how shall I describe the people of this age? They are like an unfortunate person who possesses eyes but cannot see, who possesses ears but cannot hear, and who possesses understanding but cannot comprehend. I cry for them but they laugh at me; I offer them the water of life but they heap fire upon me. God has appeared to me not only through His words but has also manifested Himself to me through His works and has shown—and will continue to show—such works in my support that are not shown in support of anyone unless he is the recipient of God's special grace. People abandoned me, but God has accepted me.

Who can compete with me in showing these Signs? I have appeared so that God may appear through me. He was like a hidden treasure, but now, by sending me, He has designed to silence all atheists and all faithless people who say that there is no God. My dear people! To you who

seek God, I convey the good news that the True God is He who has revealed the **Quran.** It is He who has **manifested** Himself to me and who is ever with me.

O Christian Priests!

I enjoin you in the name of God, who sent the Messiah, and remind you under oath of the ostensible love you have for Masīḥ Ibn-e-Maryam to study my book ***Ḥaqīqatul-Waḥī*** at least once from beginning to end, word for word. If any scholar asks for my book *Ḥaqīqatul-Waḥī* with genuine interest, with this condition, and will swear to it that he would study it closely from beginning to end, I will send a free copy to him. In case this fails to satisfy him, I hope and expect that God will demonstrate some other Sign, for He has promised that He shall make His arguments manifest upon this age. With this I end my words and pray that may God be with the seeker after truth. *Āmīn*.

Humbly
Mirza Ghulam Ahmad
The Promised Messiah
Qadian, District Gurdaspur
20 March 1907

PRINTED AT THE MAGAZINE PRESS QADIAN

Al-Istiftā'

Supplement to Ḥaqīqatul-Waḥī

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ۔
نَحۡمَدُ اللّٰہَ العَلِیّ العَظِیم وَنُصَلِّیۡ عَلٰی رَسُوۡلِہِ الکَرِیۡم
رَبَّنَا اِنَّنَا جِئۡنَاکَ مَظۡلُوۡمِیۡنَ فَافۡرُق بَینَنَا وبَیۡنَ القَومِ الظَّالِمِینَ

آمین

In the name of Allah, the Gracious, the Merciful.
We praise Allah, the High, the Incomparably Great; and we invoke blessings on His Noble Messenger.
O Our Lord! We have come to You while being wronged; therefore, make a distinction between us and the wrongdoing people.

Āmīn

To proceed, know—may Allah have mercy upon you—that I have divided this treatise into two parts and made it in two chapters. Its purpose is to perfect the argument against the obstinate opponents. I have written it with tears in my eyes and anguish in my heart. With full trust in the Lord of mankind, I have finished it with a Conclusion.[1☆]

1. ☆ I have attached this treatise to my book *Ḥaqīqatul-Wahī* and made it a Supplement. I have also published some copies separately. (Author)

CHAPTER ONE IN AL-ISTIFTĀ'

(Call for a Religious Verdict)

O scholars of Islam and jurists of the religion of the Best of Creation [the Holy Prophet Muhammad[sa]]! Give me your verdict regarding a man who has claimed to be from Allah the Benevolent, and who believes in the Book of Allah and His compassionate and merciful Messenger[sa]. Allah has shown supernormal matters for him, and has manifested brilliant Signs and magnificent victories.

He has appeared in an age which has nothing to don in regard to the Faith, and is [pierced] into the heart of Islam like a spear. The [religious] scholars of the time are like a man whose legs are both paralysed.

The Christian priests have emerged like a valiant champion who is equipped with two arrows: one which they sharpen with lies and a variety of slanders to smite the religion of Islam; and the other which they load into their bow to lure people into the fold of Christianity. You will find them resembling a wolf that wreaks havoc or a robber who plunders the possessions [of others].

They possess nothing but false traditions and [doctrines] which reason rejects. The wood of Atonement is the lone pillar upon which their faith is supported, and with it, all doors have been flung open for *an-nafsul-ammārah* [the self that incites to evil].

Is there anything more frightening, more obscene, and beyond acceptance by the good natured than this doctrine? In addition, they

[these priests] hurl abusive language against the religion of Allah [Islam] and the Best of Creation; this is the greatest affliction to befall Islam.

A religion that is based upon a mere piece of wood merits no investigation, nor does reason guide towards affirming it. On the contrary, a pious nature abhors it, flees from such a tale, and pronounces three divorces[1] upon the religion of Trinity. As for the ascension and descent of 'Īsā [Jesus], it is a matter that is rejected both by reason and the Book of Allah, the Holy Quran. It is nothing more than a lullaby by which children are put to sleep, or like a doll with which little girls and boys play. There is no proof of its validity, nor is there any convincing argument to verify it. To sum up, therefore, this claimant has appeared in these days in the face of rampant mischief and religious innovations, and the debilitating state of Islam.

No trace of the habits of deceit, falsehood, and calumny is found in this person's life before his claim—neither in his old age nor in his youth. Nor is there anything to be found in his conduct which is opposed to the *Sunnah* [practice] of the Best of the Prophets[sa]. Rather, he believes in all the commandments and prophecies brought by the Noble Messenger[sa], and in all that is proven to be from our Prophet[sa], the Leader of the righteous; and that he [the Holy Prophet[sa]] is the healer for carnal desires and has bandaged and cured the wounds of sins.

He came to remedy the ills of all people and to unite the ummahs of the earlier times with the last Ummah. If you seek who his role model is, you will surely find in him the moral character of al-Muṣṭafā [the Chosen One[sa]], whom he follows in all paths of guidance. The enemies exerted their utmost efforts and fell upon the claimant like a tribulation. They closely scrutinized his case in an attempt to find any flaw or any statement in contravention to the illustrious religion

1. In Islamic law, divorce becomes irrevocable after three pronouncements. [Publisher]

[of Islam]. They delved deeply into the events of his life on account of their enmity and malice. But in spite of their deep-seated enmity, they did not find any grounds for criticism, fault-finding, or scorn; nor did they find in his actions anything which could be attributed to personal or carnal desires.

In his early days he was concealed in a life of seclusion—unknown and overlooked—with neither hope nor fear associated with him. He was ignored and was granted no respect. He was not even considered a worthy topic of conversation amongst the general public or the elite. It was considered that he amounts to nothing and the intellectuals avoided mentioning him in their assemblies.

During that very period His Lord gave him the glad tidings that He is with him; that He has chosen him; that He has included him among His loved ones; that He will soon exalt his remembrance and raise his status, and will grant him great authority. As a consequence, he will be renowned amongst the people, and will be remembered both in the Easts and the Wests of the earth with goodly words and reverence. His greatness will be spread throughout the entire world by the command of the Lord of the Heavens. He will be granted succour from the Lord of Grandeur, and, like a stormy sea, hosts after hosts [of people] will flock to him by every distant track, so much so that he might well-nigh grow weary on account of their large number, feel constrained by their sight, and be overawed much like the head of a large family who must discharge his responsibilities despite the large size of his household and meagreness of his resources.

People will abandon their homelands and will adopt his town as their home because of the attraction God has infused within their hearts for him. They will discard the company of their close friends for the sake of meeting him. Their hearts will be burning with the yearning for keeping his company, and their hearts will grow tender at the sight of his countenance. Godly people will hasten to follow him with the utmost truthfulness, sincerity, and fidelity. They will prefer to endure diverse kinds of hardship for his sake. There will be a group among them

who will be called *Aṣḥābuṣ-Ṣuffah,*[1] who will live in some of his courtyards like mendicants. Their personal ambitions will melt and their hearts will flow like water. You will find their eyes flowing with tears on account of their recognition of the truth and beholding the heavenly light. They will say: 'Our Lord, verily we have heard a crier calling unto faith.' They will weep with extreme delight and ecstasy like those who have recognized their Lord. And they will be grateful because Allah has helped them achieve their objective and their souls will prostrate before the Lord of Grandeur.

Thus, all kinds of gifts, wealth, and a variety of other things will arrive from all sides for this man of God. His Lord God will grant him great blessings, an overpowering soul, and intense attraction, as has been ordained for him since the beginning. People will hasten to reach his door and kings will seek blessings from his garments, and hosts of kings and chiefs will come to pay frequent visits to his court.

Some people from every nation will rise to oppose him and will try in every way to eradicate him. They will hatch schemes of all kinds to extinguish his light, to conceal his overwhelming success, to diminish his status, and to prove his arguments to be spurious. Moreover, [they will try] to kill him or crucify him, or expel him from the land, or reduce him to a forlorn beggar, or drag him to the rulers through backbiting and fabricating lies and accusations against him with beguiling and cunning words, or torture him in the worst possible manner.

Despite all this, God, in His grace, will safeguard him from heaven against their unholy designs, and will cause their machinations to recoil upon them, and will debase them. As a result, all of them will return totally frustrated and unsuccessful, as if they are not of the living. God will vouchsafe upon him all the rewards and bounties that He has promised. Allah will never do anything contrary to His promise in favour of His servant, nor [will He avert] the warning of punishment against his enemies.

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1. *See* footnote for *Aṣḥābuṣ-Ṣuffah* on page 102. [Publisher]

This is from the prophecies of Allah which were revealed to this servant [of His] before the occurrence of these events. They were recorded, published, and disseminated in different countries for the general public as well as the elite, and were communicated to diverse nations and different countries. As such, each nation had been made like a witness thereof. These prophecies had been published twenty-six years before our present time.

At the time, there was simply no indication of the fulfilment of these prophecies nor did anyone among the wise have any clue about their fulfilment. Indeed, every person regarded their fulfilment to be far-fetched, mocking them and considering them to be false or self-conceived thoughts rooted in wishful thinking, or from the temptations of Satan and not from the Lord of Grandeur. Indeed, all these prophecies are recorded at different places in ***Barāhīn-e-Aḥmadiyya,*** which is one of the books of this servant of God written in the Indian language;[1] whosoever has doubts about them should revert to that book and read it with pure intention and with the fear of Allah. He should ponder over the grandeur, glory, and excellence of these prophecies; the loftiness of their arguments; the lengthy period since they were published; and [also reflect upon] their brilliance and lustre. Is any human being capable of making such prophecies without being informed by God, the Knower of all things? Such prophecies are plentiful. I have mentioned some of them and not others. This much should suffice for the righteous who fear God and whose hearts are moved when they recognize the truth. They do not pass by them like the unfortunate ones. Instead, they pray, 'Our Lord! We have believed. Therefore, count us among Your believing servants and witnesses.'

Again, know—may Allah have mercy upon you—that the time of [the announcement of] these prophecies was when there was no trace of their fulfilment, nor any manifestation of their light, nor any avenue

1. The Promised Messiah[as] has mostly written his books in Urdu language. [Publisher]

to find their hidden aspects; rather, the matter was completely hidden from the eyes and thoughts of people, and this servant of God was lying in complete anonymity. No one knew him except a few people who were his father's acquaintances since the beginning. If you so wish, you can enquire about it from the residents of the township called Qadian, and from the Muslims, polytheists, and his enemies living in its suburbs. It was at that time that Allah the Exalted addressed him and said:

> أنت منّى بمنزلةِ توحيدى وتفريدى۔ فحان أن تُعان وتُعرَف بين النّاس۔ يأتون مِن كلّ فجٍّ عميق۔ يأتيك مِن كلّ فجٍّ عميق۔ ينصرك رجال نوحى اليهم من السماء۔ اذا جاء نصر الله وانتهى أمر الزمان الينا۔ أليس هذا بالحقّ۔ ولا تصعِّرْ لخلق الله، ولا تسأمْ من الناس۔ ووَسِّعْ مكانك ۔
>
> You are to Me like My Unity and Uniqueness. The time has arrived when you will be helped and made well-known among the people. The help will come to you by every distant track. People will come to you so that the track will become deep due to excessive travel. Such people will help you whom We shall inspire from Ourself from the heavens. When the help of Allah comes and the age turns to us, it will be asked: 'Is this not the truth?' Do not turn away from Allah's creatures and be not fatigued by people. And enlarge your house (in order to accommodate those who will come to meet with you out of love).

These are the prophecies from Allah; by this time, twenty-six years have elapsed since their revelation. There is a great Sign in this for the wise.

Then, after this, God Almighty helped this servant [of His], as was His promise, with various kinds of favours and multi-faceted bounties. As a result, seekers after truth flocked towards him in droves with monetary contributions, presents, and all that they could afford, so much so that not enough room was left to accommodate them and he might have well-nigh felt weary due to meeting with the large numbers. Thus, what Allah had said was fulfilled truly and to the letter. Indeed, who is more capable of fulfilling his promise than the Lord of Grandeur?

No enemy had the power to stop the support and descent of bounties which Allah had decreed for him. Eventually, God Almighty unveiled His plans which the enemies sought to frustrate, and fulfilled His promise which they denied. He bestowed upon that servant of His the title of Khilāfah [vicegerency] from heaven.

There is a great Sign in this for a seeker after truth who comes after discarding hatred and malice. Hence, O righteous people! Explain and be rewarded. Is this the act of Allah or the fabrication of a man who dares to commit the sin of falsehood to be counted amongst the people who are sent by God? Are such criminals immune from divine punishment in this world, or will they be chastised?

Now, O jurists! I seek your verdict for the second time, so be righteous for the sake of Allah and deliver your verdict like those who fear Allah and are not unjust. O brave young people! A man claims that he is from Allah, then those who reject him contest with him through a *mubāhalah* [prayer duel], hoping to be victorious. But Allah destroyed and disgraced them and frustrated their plans. If you like, you may read their stories in this book and [reflect upon] how Allah treated them. Is that not a conclusive argument against those who reject [him]?[1☆]

Allah supported him in every contest and caused him to prevail

1. ☆ Among the people who entered into the *mubāhalah* and died as a result is a man named Maulawī Ghulām Dastagīr of Qaṣūr. Others among them are people named Maulawī Charāgh Dīn of Jammu, Maulawī ʻAbdur-Raḥmān Muḥyud-Dīn of Lakhukay, Maulawī Ismāʻīl of Aligarh, Faqīr Mirzā of Dulmial and Lekh Rām of Peshawar, and some others. Most of them died, and some were reduced to a life of disgrace, cutting off of progeny, and a straitened life. I have described their events in detail in my book *Ḥaqīqatul-Waḥī.* Given here is a summary for the seekers [after truth]. Among them is one who died in this calendar month, namely Dhul-Qaʻdah. His name was Saʻdullāh [literally meaning one who Allah grants good fortune], but he remained far removed from *saʻādah* [good fortune]. I was informed [by God Almighty] that he would die in disgrace and disappointment before I die, and that God would cut off of his progeny. Accordingly, he died the death of failure and frustration. Such is the requital for those who fight Allah and reject His Messengers with injustice and enmity. (Author)

over his enemies; He informed him about it before the events took place—O wise people!—is that not a Sign of his truthfulness? Does your reason permit that the Most Holy God—who is not pleased with anything but good deeds and does not grant His nearness to anyone except on account of his good deeds—would love a transgressor and an impostor, and permit him to have a life longer than that of our Holy Prophet, peace be upon him; that He would show enmity to his enemies and love to his friends and would show Signs in favour of him, honour him with His support and help him with His miracles and favour him with His blessings and grant him victory over his enemies in every field; that He would save him from harmful places and occasions of being reviled; while He—being displeased—would destroy and abase the one who challenges him through a *mubāhalah* and, for his sake, would wield His whip and kill his enemy with a sword from the heavens? Would He do all this despite the knowledge that the man is imputing falsehood to Him and then, along with the fabrication, he presents his self-coined lies to people in order to mislead the ignorant?

What is your opinion about this man? Has God helped him despite his fabrication, or is he from God and one of those who are truthful? Will those attain salvation who experience false dreams but claim to have received divine revelation, even though nothing has been revealed to them and they are only telling lies?

Again, O learned people! I seek your verdict for the third time regarding the person you have heard about and the blessings that God Almighty has bestowed upon him. God has granted him further Signs aside from these that people might recognize him. **One of these Signs** is that the shooting stars broke apart and fell down on two occasions to support him. The moon and the sun testified to his truthfulness when they were eclipsed in the month of Ramadan. The Holy Quran had prophesied about them, when it mentioned both of these among the Signs of the Latter Days. Then the Hadith elaborated on what the Holy Quran had mentioned in brief. Certainly, God Almighty had also informed His humble servant about them, as was

recorded in *Barāhīn-e-Aḥmadiyya,* long before their occurrence. O honourable people! There are certainly Signs in them for all who have eyes. Therefore, give a clear verdict and be rewarded [from Allah the Exalted]. Is this the act of Allah or the fabrication of a human being?

Moreover, among the Signs is that God Almighty informed him of great earthquakes in far-off lands and in this country before their occurrence and before there were any indications of their appearance. Accordingly, you have heard what has happened in this country and around the globe. You are well aware of how mankind was hit by these calamities in such a manner that the sun rose upon bustling populations, but when it set, it set upon entire metropolises lying destroyed with the roofs of the houses razed to the ground, burying their inhabitants and filling the houses with death and grief. Assemblies were moved from palaces to graves and the gathering places vanished underground, thus exposing life to be nothing more than a mirage or a bubble of water upon the surface of the sea. Anxiety stamped the hearts of those who survived, and grief tore apart their bosoms. Razed to the ground were the mansions, to reside in which they so proudly vied with one another and which they considered a distinction to abide in. This series of earthquakes has neither relented nor has it ended. Rather, the one that is imminent will be of much greater severity than the earlier ones. Verily, it is a means of enlightenment for the righteous people. Therefore—O equitable people!—explain and be rewarded. Are these divine Signs or forgeries hatched by fabricators?

Believers are those who are truthful when they speak; and when they are appointed to give a verdict, they are just, and they do no wrong. But those who fear people as they should fear Allah and hide the truth as if it would cut off their noses [i.e. degrade them] or put them behind bars, are women in the garb of men and disbelievers in the guise of believers.

Another Sign is that Allah informed this servant [of His] of **the plague** that was to break out in this country and indeed, in all directions and all regions. He said:

الأمراض تشاع والنفوس تضاع
Diseases will be spread and lives will be lost.

So you have seen that, quite like voracious animals, the plague has played havoc with people's lives. You witnessed how the plague ran rampant in this country and quite a large number of people were killed. It still attacks like wild beasts and keeps roaming and seizing people every day. With each passing year it becomes more dreadful than the previous year. Moreover, it has been followed by terrible earthquakes. All these prophecies were widely published even in distant lands before their fulfilment. In this, certainly, there is a great Sign for those who can see. Allah has also informed him of another earthquake which will be like doomsday; we do not know what Allah will reveal thereafter. Surely, for those who are endowed with reason, there is a reason to fear. So explain and be rewarded—O brave young people!—is this the work of Allah or the fabrication of a human being?

Verily, Allah has ordained deaths as well as gifts for this age. Those who believe and do not taint their faith with injustice, will be granted gifts by the Gracious God; however, those who do not repent nor seek forgiveness, nor does the piety of heart or the fear of that which has befallen the towns bring them to this servant of God, and who are guilty of a great rebellion against God, and—like the intoxicated—are bent on pursuing their worldly pursuits, they will be given a taste of death on a massive scale because they had crossed all limits in disobedience. The heavens shall crash down upon their heads and the earth shall split beneath their feet. Everyone shall encounter their [due] reward. The promise of God the Requiter shall be fulfilled on that day.

Another Sign for him is that God gave him the glad tiding that the plague would not enter his house and the earthquakes would not destroy him or his helpers, and that God would keep the evil of both [these calamities] away from his house. The arrows of both of them will not be brought out of the quiver, nor will they be shot, feathered, or sharpened. And so has it happened by the grace of Allah, the Lord of all

the worlds. Surely, this Servant of God and his Companions are living in peace by His mercy. They do not hear even their faintest sound and have been granted protection from fright and wailing. On the other hand, you can see the havoc the plague is wreaking in our country as well as the other regions and faraway lands. It is visiting the streets and the markets. Similarly, the earthquakes do not seek permission from residents, nor do they ask [their victims] before they strike and destroy. They continue to wreak havoc on this country. In the township of this servant of God, many people within its vicinity and neighbourhood fell prey to it and died of the plague in the houses situated left and right and all around; whereas not even a mouse—let alone a human being—has died within the premises of his home. There is a Sign in this for the one who has eyes. By God, should you seek to count the Signs the Almighty God has showered in support of this servant of His, you will certainly not be able to count them. Such a variety of wonderful bounties have been laid out for him as have not been witnessed or tasted by anyone [in this age]. Certainly, in this, there is vivid proof [of his truthfulness] for a people who reflect—those who do not hasten to reject, and ponder over the matter.

Another Sign for him is that Allah hears his prayers and does not let his cries [in supplications] go to waste. I have already recorded a large number of illustrations of this acceptance of prayer in the book *Ḥaqīqatul-Waḥī,* and how God showered His grace whenever he turned to his Lord with earnest supplications. There is no need to repeat them here. Anyone who is enslaved by doubt should refer to it [the book *Ḥaqīqatul-Waḥī*].

Yet another Sign for him is that God Almighty has granted great eloquence to his statements in the Arabic language, with due regard to truth and wisdom, even though he is not an Arab, nor was he well-versed in their language, nor had he thoroughly studied the vast corpus of Arabic literature. Likewise, he is not from among those who have

been fed milk from the breast of eloquence.[1] Yet there was not even a single human being who could compete with him in this fierce battle. In fact, they [his opponents] did not even come close to [challenging] him out of the fear of humiliation. This [God-given eloquence] is, in fact, the drink that no other has sipped in this age. God offered him to partake of this drink, so he drank it from the Lord of all mankind.

You neither reflect nor act with righteousness: So where are you going? Do you say that he is a poet? Actually, the poets do not speak except in vain talk, and they wander aimlessly in every valley. Have you ever seen a poet who does not forsake truth and verities, and does not utter anything except points of cognition and subtle truths, and does not speak except in wisdom, and does not utter anything but subtle points replete with knowledge [about God]?

Rather, the poets speak like those who talk nonsense, or like madmen who babble deliriously. On the contrary, you will find this discourse [of mine] to be filled with subtle points of spirituality and divine insights. Moreover, it is designed with the utmost refinement, exquisite composition, and lofty wording, and you will not find in it anything without purpose. What is the matter with you that you do not reflect? God is my Witness that my writings are a shadow of the eloquence of the Holy Quran, so that it may be a Sign for those who reflect.

Do you allege that I am a plagiarist? If you are truthful, then do produce the likes of these 'plagiarised pages', which adhere firmly to truth and wisdom. Is there a writer amongst you who can compose the calibre of writing I have composed? If you cannot do so—and you certainly will not—then know that it is a Sign like other Signs for a people who see.

In brief, God has revealed every Sign for the sake of this servant of His and has aided him with all kinds of succour. He has comprehended within him every Sign of the truthful and all the characteristics of the

1. Meaning that Arabic is not his mother tongue which he learned from his mother in the cradle. [Publisher]

Messengers. He trained him in the best possible manner and enabled him to perform the cardinal virtues. He made him follow His *Sunnah* [go through the same experiences] that He has established for all the Prophets. As a result, any attack on him amounts to an attack upon all the Prophets, and indeed upon everyone sent by the Lord of Grandeur. Furthermore, God assured him of His protection in times of danger and invested him with steadfastness and stability under all circumstances and helped him when the conspirators hatched plots against him. He protected him from the mischief of the mischief-makers, from the harm of the harmful, and the attack of the attackers. He provided him ease after hardship and shade after heat.

Therefore—O community of the righteous!—reflect over this! Could reason allow the Holy Lord to grant these rewards and support to a man whom He knows to be amongst the fabricators? Can any text or statement of the Lord of all the worlds be found in this regard? And do you find any such precedent of this anywhere in the universe?

Can reason affirm that all such matters can be found in their entirety in an impostor? That he ascribes falsehood to God day and night, and does not repent from his lies by discarding his own shamelessness; nevertheless, God grants him respite for twenty-six years, reveals to him knowledge of the unseen in abundance, helps him in every way, and grants him succour in every *mubāhalah* against his enemies. Certainly not! Indeed, such a statement can be uttered only by someone who does not believe in the Best of Judges. Beware! Allah's curse is upon the people who ascribe lies to Allah and upon those who reject His Messengers, despite witnessing the Signs of their truthfulness; they knowingly deny Signs which they have seen. Do they not see that an impostor is never supported like the truthful? Were such a one to be supported, the whole affair would have been confused and falsehood would have been mingled with truth. There would have remained no difference between the recipients of revelation from Allah and the impostors. Beware! The curse of Allah is upon the one who forges lies against Allah or rejects the truthful. Whosoever rejects the truthful or

forges lies, Allah will gather them altogether in a fire that He has prepared for them and they will be incapable of escaping therefrom.

قٰلَ كَمْ لَبِثْتُمْ فِي الْاَرْضِ عَدَدَ سِنِيْنَ قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ الْعَآدِّيْنَ قٰلَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا لَّوْ اَنَّكُمْ كُنْتُمْ تَعْلَمُوْنَ[1]

Those who had rejected [the truth] would say:

مَا لَنَا لَا نَرٰى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْاَشْرَارِ[2]

And we reckoned them to be among the liars. On that day, God will inform them that: 'Those people are in Heaven and you will abide for long in the burning hot Hell.' There they will testify to the truth of the Prophets under the canine teeth of Hell. Woe unto those who reject!

When it is said to them, 'Let us turn to the Book of Allah for arbitration between us and you', they say, 'Nay, we shall instead follow our past elders.' They have, in fact, abandoned the Scriptures of Allah. Instead, you will find them to rely on others [i.e. books] besides them. They flee from the one who has been sent to them, even though he is *al-Ḥakam* [the Arbiter] commissioned by Allah; and Allah testified to his truth and He is indeed the Best of Testifiers. He appeared at **the head of the century** and God sent down such Signs for him that help cure the sick and diminish the need for back-and-forth discussion. However, the Signs are of no use to a people who exceed the limit.

O wise people! He has been raised at the time of true need when Islam faces great hardships at the hands of the disbelievers and just

1. *God* will say, 'What number of years did you tarry in the earth?' They will say, 'We tarried for a day or a part of a day, but ask those who keep count.' He will say, 'You tarried but a little, if only you knew!' (*Sūrah al-Mu'minūn,* 23:113–115) [Publisher]

2. 'What has happened to us that we see not the men whom we used to reckon among the wicked?' (*Sūrah Ṣād,* 38:63) [Publisher]

when the two eclipses [lunar and solar] have taken place during Ramadan, as was prophesied. He has invited you to truth, as supported by true insight. He has been aided by everything that is provided as assistance to the elect of God and those whom He loves. Furthermore, the age demands that he should come and silence the disbelievers [with arguments] and demolish what they have constructed.

He is calling [the people of] the age and the age is calling for him. Despite that, those who exceed the limit go on denying him, are ever so eager to deride him, and view him with ridicule. He is indeed **the Promised Messiah—**the one to break the Cross with clear arguments based on true guidance, in much the same way the cross broke [the body of] the earlier Messiah. Now is the time for the rays of Islam to reach their zenith. The Promised Messiah came at the time of midday [when the heat is at its peak] by the command of the All-Knowing God, so that Allah may reveal His complete light to mankind after darkness. As a result, his truth has been manifested like the sea when it surges or the deluge when it strikes.

These matters were destined for him for the Latter Days by the Gracious God. Hence, it happened exactly as ordained by the Munificent God.

He looked at the Indian subcontinent and found it worthy of the seat of this *Khilāfah* [vicegerency], for, in the beginning of creation, this part of the world was the cradle of the first Adam.[1☆]

This is why God raised the Adam of the Latter Days in this part of the world, with a view to establishing their mutual resemblance and connecting the beginning to the end, and thus completing the full

1. ☆ Here I have prefixed the definite article [*al-*] to the word Adam; however, in this context, it is used as an indefinite noun. In my opinion, the word Adam is not of Hebrew origin. Of course, it may have concurrent use in both languages. Such concurrence of usage is found in abundance in that language and in Arabic. I have clearly established in my book *Minanur-Raḥmān* that Arabic is the mother of tongues and all other languages have been derived from it with the passage of time. (Author)

circle of the divine call, as was the requirement of truth and wisdom. Thus, the time has now come back to its original state and reached its destined form which the Best of Creation [Holy Prophet[sa]] had referred to.

Thus it was that in this blessed land, the end point merged with the starting point and the sun rose in the East. This is what was recorded in the holy Scriptures of Allah, so that those people should be comforted whose tears did not cease upon viewing darkness. Their cheeks radiate their happiness and they take delight in it. Allah has indeed removed all thorns of doubts from their path. As a result, they walk in peace and they have been transported from wilderness to gardens. They have come out of the dark cave to the light of the Lord of all creation and behold! they have begun to see. They have moved from the wilderness to the fortress of God, the Protector. Lamps of faith have been lit in their hearts and they have entered the safe haven of peace, to which satanic people cannot even come close. As for those who love the life of this world, their hearts have been sealed; therefore, they do not understand. The night has cast its shroud over them and darkness has spread its ropes. Therefore, they are straying in darkness.

O brave young people! Once again, I ask you, so that the argument is clinched against him who rejects the truth; and the reward be established for the one who speaks the truth, keeps guard over his righteousness and faith, and does not follow the paths of Satan. Give me your verdict about the one who says that he has been sent by Allah, and every day he is helped by Allah, and is honoured and never dishonoured. His Lord God is with him at every step. He provides for his needs expeditiously and blesses his provisions, life, Jamā'at, followers, and community. He grants him succour and acceptance among the people many times greater than could be imagined in the beginning of his mission. He elevates his remembrance and spreads it to all parts of the world and carries it to all sides and ends of the earth. He elevates his rank and makes his arguments magnificent. He grants him clear victory in every field and causes his praises to flow from the tongues.

He hears his prayers at the time of adversity and disgraces his enemies and perfects His bounties to such an extent that people begin to feel jealous on this account. God destroys whoever enters into a *mubāhalah* [prayer duel] with him and disgraces the one who seeks to disgrace him. He inspires people at large to think and speak well of him and protects him from all kinds of dishonour. He declares him free of the slanders hurled upon him and helps him in extraordinary ways on all occasions. He declares him innocent of all that is said about him by the ignoble.

Allah testifies to his truth with Signs that are not granted except to the truthful and with the support reserved only for the truthful. He blesses his lifespan, his breath, his words, his arguments, and the Signs he shows. People are attracted to him in large numbers to hear his words and seek his favourable attention. He endears him to His righteous servants and gathers large parties of sincere followers towards him. Initially, He causes him to emerge as a seed that sends forth its sprout, with no one among the people being with him, but then He makes him like a grand tree, and a large number of people take shelter under his shade and fruits.

Through him, God bestows life to the soil of the hearts so that it becomes fertile, and He illumines the faces with His argument and they begin to glow. Through him, He opens the eyes that were blind, the ears that were deaf, and the hearts that were wrapped up [in heedlessness]. O brave young people! You have witnessed all of this. You have seen for yourselves how some members of my community demonstrated supernormal steadfastness, to the extent that some of them were murdered and some stoned to death only because they belonged to this community. They fulfilled their vow with truthfulness and firm faith, and drank the cup of martyrdom like a pure wine and surrendered their lives blissfully. It certainly constitutes a Sign for one who has eyes. I swear by Allah that from the early days of his adolescence up until now, this servant of God has been witnessing a large variety of bounties from the Gracious God. Whenever one bounty was delayed, another would

appear instead. Every time trouble of any kind was posed by an enemy, it was warded off by Allah, and he continued to remain victorious in each and every battle, until the time came for divine help to reach him, and truth became distinct [from falsehood], doubt vanished away, and a multitude of people had recourse to him. Those who asked, 'Whence did you come by all this?', God demonstrated to them that all this was from Him. Those who sought to disgrace him, God caused them to taste disgrace and destruction and placed them under the threat of the hatchet. Whenever they held their heads high, the divine hand came down hard on them. It happened thus so that they may acquire hearts with which they should understand, and ears with which they should hear, and so that they may be awakened or their sensory organs be sharpened. Among them are many who entered into a *mubāhalah* and, in consequence, were smitten with disgrace or were destroyed, or their lineal descendants were cut off, so that Allah might awaken them from their slumber.

Whenever they hatched a plot, God defended His servant, even if their machination was powerful enough to move mountains, and He caused every conspirator to taste something of a chastisement. And God recoiled the curse upon everyone who invoked curses upon His servant.

وَمَا دُعٰٓؤُا الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ[1]

At the time of the *mubāhalah,* having compassion for the weak and helping those who were unaware of the reality of the situation, Allah destroyed their leaders. Thus, Allah averted the evil outcome and resolved the issue, and there remained no one to dare to take up the challenge of *mubāhalah.* God thus demonstrated for them such Signs as had not been shown to their forefathers. This was done so that the

1. But the prayer of the disbelievers is of no avail (*Sūrah al-Mu'min,* 40:51). [Publisher]

paths of the guilty ones should be exposed and so that Allah may distinguish between the rightly guided and those who had gone astray. God thus disproved their boasts of knowledge, piety, sacrifice, worship, and righteousness. God exposed to mankind the deeds they were hiding; He removed their clothing, revealing their emaciation.

But God granted safety to those who feared Him and whose hearts trembled. Thus, they were saved from punishment. Moreover, many of the transgressors dragged this servant of God to the authorities so that he may be incarcerated, hanged, or banished from the land. You are well aware of the final and ultimate verdict that God delivered in this encounter. All the bounties and grace that I have mentioned that God granted to this servant of His during times of hardship were announced based upon information received from the Lord of Glory well before they were actually manifested. Do you know of any precedent under the heavens where this ever happened in the case of impostors? If so, then come forward with it and stop this verbal wrangling. Verily, the people wronged him greatly and committed an injustice against him; they encircled him like mountains. But then a clear victory came to him from Allah. Thus, the high were laid low, and whatever they shot recoiled on them and struck them on their skulls and heads. God demonstrated His help in perfect form. But the refuse of mankind rallied with full preparation to assist his enemies; however, by God's command, they suffered defeat, and Allah's word alone reigned supreme. All those on whom the enemy relied were found ineffective and God granted His servant success, victory, and triumph in all affairs, in every direction, and under all circumstances. God, who does whatever He wills, invested him with great awe and majesty. Had you only observed the hosts of initiates who have spread across the earth, and the hosts that Allah has gathered for His servant who seeks Allah's pleasure, and the gifts and wealth that came to him from countries near and far, you would certainly concede that it is nothing but Allah's grace, support, and succour, and divinely bestowed honour and grandeur [for him].

But people continued to disbelieve despite witnessing divine

support and Signs. They hatched all kinds of plots to inflict some harm upon him but Allah granted him security and peace against every mischievous Antichrist and from every person who came out for a fight and a dispute. Whenever they sought to disturb his life, Allah transformed his fears into felicity, and, by the command of Allah, the Bestower of Bounties, his life became more pleasant than before. They wanted to broadcast his [supposed] faults, but he was lauded and praised on account of his comely virtues and noble deeds. They wanted his livelihood to be straitened; instead, there descended upon him presents, gifts, and monetary contributions from all sides, falling down upon him like ripened fruits. They wished to see his humiliation and disgrace, but Allah blessed him with spectacular honour and raised his status. The most surprising part of it is that they malign and vilify him even though they are totally unaware of the facts. When they are told to believe as others have believed, they say, 'Shall we believe as the foolish have believed?' Beware! It is surely they that are foolish, but they perceive it not. They do not reflect on the act of God and how [benevolently] He has treated His servant. Is *this* the reward for those who forge lies? Verily, those who blaspheme are cursed in this world and in the Hereafter and they are never helped. For them there is no share of this world except a tiny portion. Then, in the end, they die of divine chastisement that overtakes them from above and from beneath their feet and from their right and left. They shall be given full requital for what they used to do. No true Prophet was ever sent except on whose account Allah debased the people who would not believe. They eagerly await his death whereas only those are destroyed who deserve to be destroyed.

Will God destroy someone whom He knows to be truthful on account of the designs and prayers of *these* people? Nay, it is they who are blind. O fair-minded ones! What do you say about this servant of God and his enemies? Have you ever witnessed someone who fabricated lies about God, and was engaged in a *mubāhalah* with a believer,

but Allah helped him against the believer and utterly destroyed the one who opposed him and engaged in a *mubāhalah* with him?

So explain—O wise people!—and be rewarded: Have you ever seen that a person fabricated lies about God, and then God supported him and removed every hurdle meant to harm him? And whenever a plot was hatched against him, God Almighty smashed it into pieces, and opened for him the doors of His grace, mercy, and bounties, and rewarded him as He rewards His Messengers; and opened for him the doors of every bounty and blessing, protected his honour and life against the enemies, and then, with His Signs and divine testimony, cleared him of all their charges? [One whom] God Almighty safeguarded against [the mischief of] his enemies and attacked those who sought to attack him, descending against anyone who showed enmity towards him, and helped His servant as He helps those who are sincere to Him?

O brave young people! Give me your verdict in this matter and show me an impostor upon whom God bestowed such favours and bounties like this servant of His. Fear God to whom you will return.

O learned ones and erudite scholars! Yet again, I seek your verdict. Do not say aught but the truth and fear God in whose hand is your recompense. You know that the virtuous never lie, and to conceal [the truth] is not among their traits; none hides the truth except the one doomed for wretchedness.

O brave young people, contemporary jurists, learned men of the time, and erudite scholars of various towns! Give me your verdict concerning him who **claims** to have come from God and for whom divine protection appeared like the midday sun, the light of whose truth is resplendent, like the full moon on a dark night, and **for whose sake God displayed** brilliant Signs, and in whatever matter this servant of God decided to proceed, God arose to help him. Furthermore, God answered [his prayers] about his friends and foes. This servant of God **says nothing except what the Holy Prophet, may peace and blessings of Allah be upon him, had said** and does not take a single

step away from the right path of guidance. He says that God has designated me a Prophet in His revelation and the same name has also been conferred upon me earlier by the tongue of our very Prophet **al-Muṣṭafā** [the Chosen One of God].[1☆] By 'Prophethood' he means a great abundance of converse with Allah, abundant news of the unseen from Allah, and abundance of revelation. **He says:** By 'Prophethood' I do not mean what the earlier Scriptures meant. On the contrary, it signifies a spiritual station that is not granted except through [complete] following of our Holy Prophet, the Best of Mankind. Whosoever is blessed to attain this station, Allah speaks to him abundantly and with great clarity. The Shariah remains sacrosanct. No command is dropped nor is any injunction added. **He also says:** I am just an individual member of the Ummah of the Holy Prophet[sa]. Despite this, by virtue and blessings of the **Muhammadan** Prophethood, God has designated me a Prophet and has revealed to me what He has revealed. Therefore, **my prophethood is nothing** but his prophethood. And there is nothing

1. ☆ **Footnote:** If someone objects and asks, 'How can there be a Prophet within this Ummah since God has set a seal on Prophethood?, **the answer is** that the God of Honour and Glory has not named this man Prophet except to establish the perfection of the Prophethood of our Holy Master, the Best of Creation [the Holy Prophet Muhammad[sa]], since the perfection of the Holy Prophet's Prophethood cannot be established without establishing the perfection of the Ummah, without which it would just be a mere claim for which the wise have no rational evidence. The Seal of Prophethood being set for a particular person has no meaning except that in the case of that particular person the merits of Prophethood should culminate into their ultimate height. Among the perfect merits of a Prophet is the perfection of his grace. This perfection cannot be identified without the presence of its specimen in the ranks of the Ummah. Moreover, I have repeatedly pointed out that the divine intent regarding my Prophethood is nothing but the abundance of converse with God. This indeed is an accepted fact among the elders of the Ummah. Thus, this contention is only verbal. Therefore, O people who possess reason and intelligence, do not be hasty in this case. Allah's curse be upon him who claims even an atom's weight contrary to this, and the curse of all mankind and of angels be upon him as well. (Author)

in my attire except his light and rays. Were he not there, I would not be anything worthy of mention, nor [even] be named.

Every Prophet is recognized on the basis of his beneficence. Imagine how lofty is the spiritual station of our Holy Prophet[sa] who is the greatest of all the Prophets. He is greater than them in beneficence and his spiritual station is loftier and higher than all of them. What worth is a religion whose light does not illumine any heart, whose elixir does not quench any thirst, whose appearance does not have a profound impact upon the hearts, and which does not possess any praiseworthy feature that clinches the argument when quoted? **What worth is** a faith that does not distinguish a believer from the one who disbelieves and rejects, as though he who enters it is just like the one who leaves it, and no difference can be seen between them? Of what worth is a religion that does not bring death upon the base desires of the living one nor gives him a new life?

God becomes his who devotes himself to God entirely; this has been His way among the peoples of the past. A Prophet who lacks the quality of bestowing grace upon others possesses no firm argument to establish his truthfulness, nor can he be recognised by anyone who comes to him. His case is like a shepherd who does not provide fresh leaves and water for his flock but instead restrains them from water and pasture.

You are well aware that our Religion [of Islam] is a **living** faith and our Holy Prophet[sa] raises the dead to life. His advent brought great blessings like heavy rain from the clouds. No religion dares to compete with it [Islam] in regard to these magnificent features. Other than this resplendent Faith, there is no religion that removes the burden of a person's veil, or brings him to the edifice of Allah and its door. Only he who is blind can doubt these [excellences of Islam].

People conspired to draw their swords from their sheaths against this servant of God. In reply, the Lord of Creation advanced forth to fight against them. Consequently, some were cut off, some disgraced, and some—in accordance with His warning—were granted reprieve until the time destined for their punishment. For their part, they had

solemnly vowed to treat him with nothing but injustice and falsehood. Their multitude drifted away from the path of righteousness and fled from the path of truth as if there was a ferocious lion tearing them apart, or a snake ready to bite, or some other affliction facing them.

It was their desire that this servant of God be slain or incarcerated or expelled from the land, so that they might later claim that he was a liar, and therefore, Allah had destroyed and annihilated him or humiliated and debased him. Instead, God helped him with never-ending support both from the earth and the high heavens. He prayed for victory and God caused all his arrogant enemies to come to naught. God enabled him to turn to Him during every trial and make heart-rending supplications; He then accepted his prayers and blessed them with influence. Whosoever prayed against him was [himself] destroyed, and many fell victim to the plague as a result of his prayers and tasted horrible death even while they, for their part, had been anxiously awaiting the day of his death all the while saying: 'Allah has intimated his death to us through revelation.' Verily, there is a Sign in this for those who possess wisdom. God made his house a sanctuary of peace. Whoever entered it was protected from the plague and was not harmed in the least, whereas people living in his neighbourhood continued to be swept away by it. Surely, anyone who has eyes to see will discover the hand of divine omnipotence in this.

God granted him the bounty of performing good deeds along with their fruits for the benefit of the pious, as if they are gardens beneath which rivers flow. He granted him renown across the land and, as a result, people hasten to him day and night; God drew towards him hosts of enlightened people possessing purified souls, noble natures, clean hearts, and bosoms as vast as the oceans. He has engendered mutual love and compassion among them and has dispelled all kinds of heedlessness and pride from their bosoms. God had informed him of these phenomena at a time when this servant of God was totally unknown and this succour was a hidden secret. God granted him the staff of truth with which He disgraces the enemies. This staff then

devours the snakes of secretly hatched plots, and God promised that He would disgrace whoever intends to disgrace this claimant. Thus, anyone who insulted him and was arrogant suffered disgrace. Verily, they continued to reject him without knowledge while their hearts were in a state of negligence on account of their mundane desires. They looked upon the divine order spitefully and tormented the servants of God with their aspersions.

They themselves do not enter the abode of truthfulness; and moreover, they block those who wish to enter it and not to remain in denial. Therefore, the wrath of Allah is upon them and He has prepared for them robes of fire and afflicted them with the flames of deprivation. They can neither bear them nor can they repel the heat of restlessness.

They look right and left but can find neither refuge from the wrath of God Almighty nor one who can save them from ruin. Hence, their end was nothing but loss, destruction, humiliation, and degradation. The arrows they shot at this servant [of Allah] missed as God kept him safe from their evil. God admitted him into the sanctuary of peace and the house of tranquillity. They emptied their quivers to ward off the inevitable decree, and sought to extinguish with their mouths the heavenly light that had descended. Like a rock they fell upon him with the desire to reduce him to dust. They wanted mountains to crash down upon him, wiping out his existence, but God granted him overwhelming victory, that Allah might make it a cause of regret for them.

Surely, Allah never allows the disbelievers to prevail over the believers. The disbelievers could not ward off the misfortune that Allah had forewarned about them. Allah gave His ordained servant the glad tiding that: he would always be under His protection and security, the enemies from among the wicked would not be able to harm him in the least, and he will always live under the grace of the Most Forgiving God. God thus kept him safe and welcomed him in His presence, but for his enemies, He became like a sharp sword. God helped him, like a friend, in every field and granted him prosperity after distress and for his sake transformed the earth into a verdant vale or an orchard

laden with fruit; He placed blessing in his breath and cleansed him of every impurity and carried the light of his holy lamp to the ends of the earth. As a result, many of the righteous turned to him, forsaking their homelands for the sake of Allah the Almighty, and adopting his village as their home in the hope of attaining the mercy of Allah the Most Forgiving. Consequently, the enemies burnt with envy and they hatched all kinds of plots but they all dissolved into dust. They tried all stratagems but the only portion they acquired from God was their own destruction. They collaborated against him and mounted a united attack. But he returned with the grace of Allah and greater worldwide acclaim. Thus did Allah help His servant and fulfil His promise. God Almighty granted him many helpers and gave him the glad tiding that He would protect him against his enemies and that He would attack whosoever attacks him. Accordingly, God fulfilled His promise and kept him safe from all types of harm.

God has made him a chosen one, free from every type of defilement, and has purified him. He drew him near to Himself for special communion and revealed to him that which He did reveal, and taught him the path of wisdom and guidance, and on his account joined together the Signs from both the earth and the high heavens. He warded off the mischief of his enemies. He caused all his affairs to be based on piety and righteousness and rectified his matters after they had suffered great dissipation. He enabled his arrow to hit its target every time. God Almighty caused the world to serve him like a maid who comes to him selflessly, opened the door of every bounty, and protected him against every calamity. He nourished him and taught him on His own, and thus revealed to him profound verities.

He came to you at the appointed time. **Hence, what do you say** about this man? Is he truthful or is he a liar? What is the source of this beneficence? Did Allah bestow on him what He bestowed or does Satan possess the power to do these great things? Explain and be rewarded, and fear the Day of the final decision that will expose all that is concealed.

CHAPTER TWO

Hear, O noble ones! May Allah guide you to the paths of good fortune. I am, indeed, the seeker of a verdict, and I am the claimant. I do not speak with any veil [of ignorance]; rather, I am established upon clear insight from the Lord God, the Great Bestower. Allah has commissioned me at the turn of this century, so that I may revive the Faith, illumine the face of the Religion, smash the Cross, extinguish the blaze of Christianity, and establish the *Sunnah* of the Best of Mankind [Holy Prophet Muhammad[sa]]; and so that I may reform what has been corrupted, and revive [the values] that have stagnated. I am the Promised Messiah and Prophesied Mahdi. Allah has graced me with His revelation and word and He has spoken with me as He spoke with His honoured Messengers and He has testified to my truth with Signs that you are witnessing. He has shown my face with such light as you recognize. I do not ask you to accept me without any proof and believe in me without any indubitable argument. Rather, I announce to you to stand up with justice for Allah's sake and consider the Signs, arguments, and testimonies that God Almighty has sent down for me.

O host of deniers! If you do not find my Signs to be consistent with the established practice of Allah regarding the righteous, and with His past practice for the earlier Prophets, then you may reject me and not accept me. But if you witness my Signs to be like the Signs for the earlier ones, then faith demands that you should accept me and not walk away by ignoring them. Do you view the mercy of God with scepticism, whereas the time for it has come? You see that the Religion has lost its flesh, and its bones have become exposed. Its enemies have been elevated and its servants debased. What is wrong with you that you

witness the Signs of Allah and yet you reject them; and you see the sun of truth in front of your very eyes, yet you are not convinced?

O people! Allah's argument has been clinched against you; so, whereto do you flee? And certainly His Signs have appeared from all sides. Islam has descended into the cave of banishment and its commandments are not being practised. Every calamity has descended upon it, every affliction has exposed its canine teeth for it, and every misfortune has opened its door to it. The sixth millennium, during which the Messiah was promised to appear, has already passed. So what do you think? Did Allah go against His promise or did He fulfil it?

Do you not see how all nations have united against this Religion? They have attacked it together like a pack of wild beasts that emerges suddenly from behind a single cluster of trees. Islam has become like a lonely outcast and the target of every transgressor. It is Eid for the opponents, but ours is the moon of *Dhul-Qa'dah*.[1] We sit in utmost fear and terror, as if vanquished by the disbelievers. They malign our religion and their taunts are worse than the attacks of spears.

In the face of all that, my Lord appointed me at the turn of the century. Do you think that He sent me without necessity? By Allah, I see that the need [for my advent] is greater than in previous times. Good fortune has disappeared like a slave who has fled. Islam was like a man with a wonderful physique and handsome face but now you will see the ugliness of religious innovations and the wounds of fabricated rituals on its face. And its robustness has turned into frailty, the clear water of its spring into murky water, its light into darkness, and its mansions into wastelands.

It has become like a home with no inhabitants, or like a honeycomb with nothing left in it except the bees. How can you imagine that

1. Meaning, our opponents are rejoicing in launching assaults against us and rejoicing in what they do, but we have been prohibited from responding in kind. Therefore, our position is as if we are passing through *Dhul-Qa'dah*—one of the four Islamic months in which fighting is forbidden by God Almighty. [Publisher]

God did not send a *Mujaddid* [Reformer] in this age when this was the precise time for bringing down the heavenly food—not for folding up the dining table? How can you imagine that the Benevolent God did not want to reform mankind in the face of this profusion of innovations and flood of evils; and that, instead, He imposed on Muslims an Antichrist [deceiver] from among themselves, so that he might cause them to be destroyed by the poison of misguidance? Was the Christian mischief not sufficient enough in its perversity that God Almighty had to complete it by means of this Antichrist?

By Allah, such an opinion has not sprung from the fountain of wisdom and insight, but it is a sound uglier than the braying of a donkey and weaker than the cry of a baby camel. In addition, how is it possible that successive Signs be shown in support of a person whom Allah knows to be an impostor? O band of deniers! Is there no vestige of righteousness left in your hearts?

It is simply impossible that anyone should forge a lie against Allah yet Allah should help him the way He helps the chosen ones. If that were to happen, peace would disappear, the matter would become suspect, and faith would be shaken; in this is a trial for the seekers. Do you imagine that one can forge lies against God every day and night, morning and evening, and claim that he receives revelations—albeit nothing has been revealed to him—yet His Lord helps him as He helps the truthful? Is this something sane reason can accept? What has gone wrong with you that you do not reflect like the righteous? Are the Antichrist your only lot? Where are the rejuvenators and reformers at the time when the worms of disbelief have devoured the Faith? Do you not see?

Do you not see how the Christian scholars are deceiving the ignorant and how they gild their words and deeds in order to lure them? Most certainly God has sent down for you an argument against them. O Wise ones! Why do you not benefit from His argument? I swear by Allah that even if their earlier ones and their latter ones, their elite and their commoners, and their men and their women, were to gather together, they would not be able to produce a single Sign like the ones

our Lord has bestowed upon us, even if some of them were to help others. This is because they are established on falsehood, and we are established on truth; our God is Living, and their god is dead and cannot hear their sobbing and sighing. Verily, we have a Prophet, the Signs of whose truth we are witnessing even in this very age, whereas they have nothing but the vegetation that grows in manure. Hence, O heedless people! Where do you flee to from the citadel of peace?

Indeed, our Prophet is *Khātamul-Anbiyā'* [the Seal of the Prophets]. **There is no Prophet after him,** other than the one who is illuminated with his light and whose advent is a *ẓill* [shadow] of his advent. Hence, by following him, revelation is our due right and entitlement; it is the lost property of our natures, which we have rediscovered by virtue of this blessed Prophet whom we follow. Thus it has been granted to us for free and not as a purchase. The perfect believer is the one who is granted this bounty as a gift. And an evil end is feared for the one who is granted nothing of it.

This is our religion. We see its fruits and witness its light at all times. As for the religion of the Christians, it is like a house whose darkness frightens people and whose smoke blinds the eyes. Does it have a Sign which we can behold? By Allah! If the religion of Islam was not there, recognition of the Lord of all the worlds would have been difficult. Through this religion alone, the hidden verities have come into light. Verily, it is like a tree that bears fruit in every season and invites the wise to partake of it. As for the religion of 'Īsā [Jesus], it is like a tree that has been uprooted from the earth, displaced by furious winds and then the thieves have left no trace of it. There is nothing in their religion except tales that have been handed down, and it is lacking in tangible evidence. It is obvious that mere tales do not provide conviction and they do not have the power to attract one to the Lord of all the worlds.

The power to attract is only in tangible Signs and existent miracles, and by them the hearts are transformed, souls are purified, and faults are effaced. All this is unique to Islam and the following of our Prophet, the Best of Mankind; I am among the witnesses thereof. Indeed, I am

one of its recipients and of those who have personal experience. And it is with it that we clinch the argument against the deniers. After all, what good is a religion that is like a house whose relics have been obliterated or is like a garden whose trees have been uprooted? No reasonable person would be content with a religion that is like a ruined house, or a broken staff, or a barren woman, or a sightless eye. Therefore, all praise belongs to Allah that Islam is a living religion that quickens the dead, grants verdure to the barren land, and imparts lustre to life. By God, I am deeply astonished at those who claim to belong to one of the sects of Islam, yet deny the blessings of this religion and the blessings of our Prophet, the Best of Mankind, and deny converse with the All-Knowing God. What has gone wrong with them that they do not wake up from their slumber and do not open the eyes of their reason?

So I seek refuge with Allah from the like of the state in which they are, and I am surprised at them and at their assertions. Certainly, I have stood among them as the appointee from Allah, but they do not believe. I invite them towards Allah, but they do not come; and they pass by as if they have not heard, though they do hear. Have not the stories reached them of the people who used to reject their Messengers and who did not desist from it? Or is there an exception for them in the Quran that they hold fast to?

By Allah, I am truly from the Gracious God. My Lord speaks to me and grants me revelation by His grace and beneficence. I searched for Him until I found Him, and I sought after Him until I attained Him. And I have been granted life after death. I found the Truth after forsaking the transitory things. Verily, our Lord does not waste the people who seek, nor does He leave in doubt the one who seeks conviction. Certainly you have exercised all kinds of connivance and, if it had not been for the grace and mercy of God, I would have been annihilated.

My Lord addressed me and said:

انّك بأعيننا

You are, certainly, under Our watchful care.

Accordingly, He fulfilled His promise in every field and against the machination of every one who devised plans [against me]. He helped me and granted me refuge with Himself. I was attacked by each one of you, but no man could overpower me. Thus they all returned in frustration. You cut asunder what God Almighty had enjoined to be united. You propagated among the masses that these people are not among the Muslims. You wished that we should be among the forsaken. But Allah caused your wishes to recoil upon you and spread our name throughout the world. Is such the recompense of the impostors?

O people! You have two colours: a colour of your hearts, and a colour of your tongues—belief is on your tongues while disbelief is in your hearts. You have made your words for the Gracious God, but your actions for Satan. So where do you stand with respect to the guidance of the Holy Quran? You read in the book of Allah that 'Īsā tasted the cup of death, yet you raise him to the heavens with his corporal body. Therefore, I do not comprehend the reality of your belief in the verses [of the Holy Quran]. You recite in your prayers that 'Īsā has died and not that he was raised bodily or is still alive.[1☆] Then after the prayer you sit cross-legged by the pillar in the mihrab and, turning to your companions, you say, 'One who believes in his [Jesus's] death is a disbeliever, worthy of punishment in Hell; and it is obligatory to pronounce

1. ☆ And when Allah, the Holy and Exalted, says, اِذْ قَالَ اللّٰهُ يٰعِيْسٰٓى اِنِّيْ مُتَوَفِّيْكَ وَ رَافِعُكَ اِلَيَّ ['O Jesus, I will cause you to die *a natural death* and will exalt you to Myself.' (*Sūrah Āl-e-'Imrān,* 3:56)], it does not mean the ascension of the body along with the soul. The argument for it is that the death is mentioned prior to the ascension, and this ascension after death is the prerogative of every believer. This is substantiated by the Holy Quran, Hadith, and traditions. Jews, on their part, disputed the ascension of 'Īsā. They said that certainly 'Īsā would not be raised like believers, nor would he be granted life; and that was so because they declared him to be a disbeliever and did not consider him to be from among the believers. This is why God Almighty refuted them in this verse and in other verses, as He said: بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ ['On the contrary, Allah exalted him to Himself.' (*Sūrah an-Nisā'*, 4:159)]; and they [the Jews who calumniate Jesus] are among the liars. (Author)

him to be a disbeliever.' Such are your prayers and these are your statements. You read فَلَمَّا تَوَفَّيْتَنِي[1] in the Quran and you believe in it, yet you knowingly cast its import behind your backs. Do you find in the Book of Allah any mention of the descent of 'Īsā after his death? Then, O wise people! What is the meaning of فَلَمَّا تَوَفَّيْتَنِي؟

Do you reject the Book of Allah after having believed in it? Do you not fear Allah, and seek instead to please your brethren? Do you show enmity to the one sent at the turn of the century, though he is one from amongst you and belongs to this ummah; one who has come at the time of need and at the time of the mischief of Christianity? He adhered to the narrow paths of the Scriptures of Allah with truth and wisdom, and Allah testified to his truth with shining Signs. What is the matter with you that you reject the mercy of Allah when it has descended, and are not among the grateful? Your night [i.e. unenlightened thinking] has covered Islam and your flood [i.e. violent behaviour] is raging towards it, yet you think what you are doing is good? What is the matter with you that you do not take note of this age and its attendant troubles, of the storm of disbelief and its assaults? Is no man amongst you to be counted among the sagacious? By Allah, I am utterly surprised and completely baffled by what you say and what you do. What strategy have you devised against the disbelievers, and what preparations have you made in response to the Christians? You cut your roots with your own hands and you support the enemies of religion with your statements. Allah has raised His servant at the time of this storm, but you reject him and expunge him from the circle of faith, while he has come with a brilliant light and beautiful insights so that he may be the divine argument for the truth of Islam, so that the sun of Islam may emerge from the darkness, so that Allah may protect it from the harm and bitterness of the time, so as to lengthen its shade and multiply its fruit, so as to show its light to the masses, so as to enable people to see for themselves that it [Islam] is greater than all other faiths in terms of quality,

1. But since you did cause me to die (*Sūrah al-Mā'idah,* 5:118). [Publisher]

quantity, reform, and rectitude; yet you reject him. Nay rather, you are the foremost of his enemies! I thought you were the elect of the age and a running spring for the thirsty, but it has become evident that you are like impure water; indeed, no one equals your impurity throughout the entire world. You disputed, and disputed excessively, until you surpassed those who have gone before. You crossed the limits and you broke the covenants, and you declared Muslims to be disbelievers.

Do you not see that I was a humble servant hidden in the corner of oblivion? I was so far from accolade and recognition that no reference was made to me nor any allusion; no benefit was expected from me nor any harm, and I was not among the well known. It was then that my Lord addressed me and said:

> انی اخترتك وآثرتك، فقُلْ انّی أُمرت وأنا أوّل المؤمنین۔
>
> I have chosen you and I have preferred you. Therefore, say: 'I have been commanded and I am the first of the believers.'

And He said:

> أنت منّی بمنزلة توحیدی وتفریدی، فحان أن تعان وتُعرَف بین النّاس۔ یأتون من کلّ فجٍّ عمیق۔ ینصرك رجال نوحی الیهم من السّماء۔ یأتیك من کلّ فجٍّ عمیق۔
>
> You are to Me like My Unity and Uniqueness. The time has come that you should be helped and be made well known in the world. Help will come to you by every distant track—such tracks which will become deep due to the excessive travel of the people that will come to you. So many people will come to you that the track on which they travel will become deep. Such people will help you whom We shall inspire from the heavens. Gifts will come to you by every distant track.

This is what my Lord said. Thus can you see the manner He has shown His help. People came to me in multitudes. Gifts were offered to me in such profusion as if they were a raging sea. These are the Signs of Allah,

the light of which you do not see and which you deny after they have made their appearance. Why do you not ponder concerning my case? Had you ever heard of my name before my Lord gave the news? I was hidden like an ordinary person who was not mentioned amongst the elite or the commoners. For a long while I remained unworthy of any mention, and I lived like one whom people considered forsaken. My town was far too isolated to be the destination of travellers and lowly in the eyes of its beholders. Marks of its heyday had been obliterated, and residing in it was disliked. Its blessings had dwindled and its pains and troubles had increased. People living in it were like animals. Because of their obvious degradation, they invited [the rebuke of] the reprover. They did not know what Islam is, or what the Quran and its commandments are. Therefore, it is from the extraordinary decrees of God and unusual acts of His Omnipotence that He raised me from this desolate place in order that I may serve like a spear against the enemies of the Faith.

And He gave me the glad tiding in the period of my obscurity and in the days of my acceptance, that I will soon become the recourse of the masses, and an impregnable wall against the onslaught of the disbelievers; I will sit at the head chair and I will become like a protective chest for the hearts. They will come to me from every distant track with gifts and all that is valuable. This is heavenly revelation from the Lord of Majesty. It is not a concocted statement, nor is it a product of selfish motives. It was, on the contrary, the promise of my Most Exalted Lord, which had been documented, published, and publicized to the entire world before its fulfilment and it was dispatched to cities and towns. Then it became manifest like the midday sun, and you see people flocking to me with gifts that are beyond count and enumeration. Is there not a Sign in this for those who have wisdom? If you consider me a liar, then reveal my secret to mankind and expose what I hide. Inquire from the residents of this town; maybe you will find assistance from my enemies. I have laid out this case to you so that you may investigate and be rightly guided.

Thus, if you do not fear Allah, then you may continue on your course; Allah will bring someone in exchange for you. But if you fear Him, then the argument is evident and the matter is easy. Islam has faced the trauma of autumn. Consider, then, has not the time arrived for spring and its pleasant breeze? You see that the hearts suffered from drought in this age of ours and the cool refreshing winds departed and left them forsaken. Then came the mercy of God like heavy rain and redressed the situation in a perfect manner. In this age, Allah has willed to remove the thorns that have wounded the feet of Islam, and to cut down every thorny branch that lies in its path and to cleanse the Earth of the ignoble ones. Whether you accept it or not, certainly, I am the spring shower. I have not made this claim out of selfish ambition. Rather, I have been sent by Allah, the Originator, so that I may purify the world of its idols and cleanse the minds of carnal desires and satans. Do you not see what has befallen this Religion and how weaknesses have piled up atop weakness?

The epidemic has extended beyond household members to the neighbours. Death has called its mate [victim] in the same manner in which he invited it. Religion has been trampled beneath the feet of the worshippers of a human being. Its enemies have attacked it like a serpent, until it became like a town ravaged by flood or like ground overrun by horses. Allah then took note that the Earth had been laid to waste and the thoughts of people have become corrupt and nothing was left in them except ambitions of the world and its desires, and its admirers have lurched toward it. It is at this juncture that Allah has raised me amongst you for the revival of the Religion, and for the reformation and beatification of the Faith. So ponder—may Allah have mercy on you—have I come to you untimely, as the impostors do, or have I come to your aid when satans are plundering you?

May God guide you. Know that this matter is with the decree and determination of Allah. This light is not from any darkness; rather, it is from His Full Moon [the Holy Prophet[sa]].

How many a wolf has torn apart the servants of Allah? Do you not

see? How many a thief has pillaged the wealth of the Faith? Do you not bear witness? So then, what do you think? Has the time not yet come for the Gracious God's help? Aye, the days of the bounty and beneficence of Allah have come. I have not come to you without a clear-cut argument. I have testimonies from Allah that add certainty upon certainty.

I was like a dead one among the living of my people. I was in a house but was homeless. I was obscure and unknown. No one knew me in this town except for a few among them. I was living in the corner of obscurity. No one from among men or women came to me. I was hidden from the people of the time. I did not undertake a trip to any land, nor did I travel all over the world. I have not seen Arabia nor explored Iraq. And, Allah is my Witness, I did not have an abundance of wealth. I have not suckled from the [udders of the] world, except like suckling from the barren from whom the milk of high quality cannot be expected; I did not ride an animal except such as did not provide any comfort. Then my Lord gave me glad tiding in those days that He would suffice for me in all my endeavours and would open for me the door to every blessing from the bounties. As I have pointed out, it was a time of scarcity and of diverse needs when my Lord gave me the glad tiding that He would make my affairs easy and my path effortless and provide for all my needs. At that time, and in a time far removed from peace, I was commanded to get a ring made with these prophecies engraved on it so that, at the time of their fulfilment, it would be a Sign for the seekers of truth and an incontrovertible argument against the enemies. O people of sound judgement! I still possess this ring. Here is its impression  [1☆].[2] Then Allah acted in accordance with His

1. ☆ More than thirty years have passed since the casting of this ring but it has not been lost up to this day by the grace of God Almighty. At that time, there was no sign of any honour for me nor any mention of my fame. I was in the corner of obscurity, deprived of renown and acceptance. (Author)

2. The inscription reads اليس الله بكافٍ عبده; meaning, 'Is not Allah sufficient for His servant?' [Publisher]

promise and the cloud of His bounty rained just as it had thundered. Allah transformed a small seed into tall trees and ripe fruits. There is no way to deny even if all the groups of the disbelievers were to unite, for the testimony of the witnesses has blackened the face of everyone who denies it. How can the midday sun be denied? When the Word of my Lord was fulfilled and He filled my coffers, people came running to my door. From a drop, I became like oceans; from a small pebble, I became like mighty mountains; from a small plant, I became like trees laden with fruits; and from an insect, I became like a renowned hero of the battlefield. Certainly there is a Sign in this for those who are wise.

Similarly, in the very beginning of my mission, my Lord gave me the glad tidings of a long life, saying:

ترى نسلًا بعيدًا۔
You will witness a distant progeny.

Hence, in keeping with this, He granted me a life long enough to see not only my own children but also the children of my children. He saved me from being like the *abtar,* who are not granted a child. This Sign alone shall suffice for a person of good fortune. Therefore, O ulema, *muḥaddithīn* [traditionalists], and *fuqahā* [jurists]! Does your wisdom allow you to accept that Allah would take care of all these matters for someone who forges calumnies against Him and tells lies in His presence?

Can you find any precedent in the *sunnatullāh* [way of Allah] that, for such a long time, He would continue to manifest His knowledge of the unseen upon an impostor; that He should perfect His bounty upon such a person as He does in the case of His truthful Messengers; that He should help him with manifest honour in every field; that He should grant him such respite that he reaches from youth to old age, despite such fabrication; that thousands of his friends should be joined with him; that He should, on the one hand, help him and, on the other, reprove his cruel enemies as if they were dogs; that He should grant him what

has not been granted to any of his contemporaries, and annihilate or disgrace and abase before his eyes whoever engages in a *mubāhalah* with him? Have you ever witnessed divine succour, like that bestowed upon me, for someone who is always inclined towards worldly pursuits, and has fallen in love with worldly charms and is from among the fabricators and deceivers? Have you ever seen Allah's help for such a one the way He has helped me? What then is the matter with you? Why do you not reflect like the righteous? May God guide you. How long will you continue to declare the servants of God, who are recipients of His support, to be disbelievers? You reject me, and I do not know why you reject me.

Have I repudiated the Book of Allah or denied that which the Prophets have brought? Or have you not witnessed divine Signs, so that you are in doubt? Or have I come to you at the wrong time to let you allege that I have come like an impostor? What is the matter that you neither understand nor recognize the truth? Reflect upon the earlier group of impostors and the large multitude of pretenders claiming to receive revelation: how Allah smashed them into pieces on account of their imposture and how He destroyed them, left no trace of them, effaced their signs, and annihilated their supporters for their lying and for their competing with the truthful ones. Had it not been for the differentiation made by Allah between truth and falsehood, peace would have disappeared. The holy would have been deemed to be at par with the unholy, and the deserts with habitations. No distinction would have been left between those favoured by God and those rejected by Him.

May God have mercy on you. Know that falsehood does not last long and impostors are humiliated in the last part of their lives. Moreover, the impostors are a forsaken community that is not supported by the All-Knowing God, nor does He testify to their truth. Their quivers are without arrows. They possess nothing but talk. They are not supported, nor blessed like the elect of God. For this indeed is the way of Allah that whenever an impostor rises against a truthful one, and stands up to him in disagreement and confronts him with

the intent of *mubāhalah*, God Almighty throws him down with disgrace and humiliation. This is what God, the Holy One, always does in order to distinguish between the truthful and those who are liars. Impostors are never granted help from Allah, nor are they supported by the Spirit from Him, nor are they blessed with heavenly light. They are not offered the food that is granted to the virtuous. They are nothing but the dogs of the world; you will find them ever inclined towards it. You will find their bosoms full of mundane desires. Indeed, their own actions testify against them. Hence, eventually, they will be humiliated. Only then will the Being that distinguishes the wicked from the pure be recognized.

As for those who were found to be truthful by their Lord, Allah the Exalted turned their attention away from the mundane world and inclined them to His own self. Therefore, for His sake, they opted for the dark day [i.e. a life of trials] and a red death [i.e. the death of martyrdom]. They surrendered both their body and soul to Him and hastened to Him to the best of their ability. They fulfilled all the requirements of love and completed the circuits of devotion. Such people shall not be disgraced in this world or in the Hereafter. They will abide in mansions of honour and loftiness. They will not witness any weakness when facing their enemies, and Allah will protect them from every slip. He shall pardon them and exalt them if they stumble. As such, they will lead a life of security. The difference between them and fabricators is comparable to the growing brightness of the forenoon, and the night when it becomes still, or the one between good milk and very sour vinegar.

To the onlooker, the light upon their face is very evident. They have bidden farewell to the hag of the world and her embellishments and opted for the Hereafter and tasted its tranquillity. They attained peace with God after discarding their baser desires. They fell prostrate at the altar of God and hastened to Him after their estrangement from this world. They contented themselves with the coarse fabrics and humble vegetables of this world.

Thus, their souls are given cloaks shining like lightning along with

a pure diet, and they are given back what they have left behind—this is how Allah treats His sincere people. Allah looked upon them and found them clean and pure. He saw that they preferred Him to whatever is other than Him; therefore, He accorded them preference in opposition to their opponents. He found that they were His and so He became theirs; and made them the recipients of the descent of light.

This indeed has been the divine practice for the earlier people as well as the latter ones. Numerous wells are dug up so that they may be thrown into them, but God pulls them out with His own hands and assists them. The calamities they face are not meant to destroy them, but are intended to show God's miracles through them. The afflictions they encounter are not meant to annihilate them, but to prove that they are the ones receiving His succour. These are the people whom their Beloved has chosen for Himself. And God does not humiliate a people unless the hearts of these [chosen ones] are distressed because of the trouble caused by the evil ones. Such has been His practice since times immemorial, for whenever His servants turn to Him, their entreaties are accepted. And when they seek victory, the plans of every unjust and stingy [opponent] are frustrated. His chosen servants live under the mantle of His protection. You see them to be living, but they have annihilated themselves [for Him]. Do you think that such people belonged only to earlier ages and that God does not desire similar individuals to be raised in the Latter Days?

May your mother lose you![1] This kind of thinking is manifest error. May Allah forgive you! You have strayed too far away from the *sunnah* [practice] of the Lord of all the worlds. But for the presence of such [Elect of God], the earth and its inhabitants would have fallen into chaos. This is why their being is essential until the Day of Judgment.

My Lord has sent me to restrain the hands of the disbelievers from reaching you, and to prepare you for the descent of the heavenly light.

1. In the Arabic language, this phrase is used to convey a reprimand with affection. [Publisher]

What is the matter with you that you are not grateful, but are instead turning away from guidance? Do you know that you will be left [to yourselves] uncontrolled? Every day is followed by its morrow. I have not come to you out of any selfish inclination, nor was I eager to make an appearance. Rather, I preferred to live an anonymous life quite like the dwellers of the graves. Despite my dislike for being known, my Lord made me go before the people, and despite my fleeing from fame and prominence, He illumined my name throughout the world. I spent a sizeable portion of my life in a manner that resembled a close secret, or a scared hedgehog, or an old, rusty bone buried beneath the earth, or an insignificant whit. God then bestowed upon me that which has made my opponents indignant. He honoured me graciously with His shining revelation, which incensed the ignorant. They were unjust and unfair and tried to outdo each other in aggression. Whirlwinds and great gales [of hatred] raged from them against me. But—O wise people!—you have witnessed their sad end. Now, after them, I invite you to Allah. If you accept, Allah will suffice for you, but if you reject, again, Allah is enough to reckon with you. Peace shall be upon him who follows the guidance.

O brave young people! May Allah's mercy be upon you. You are witnessing a great revolution in the world and watching a variety of Signs. The most unfortunate people in this age are the Muslims; their dominion has been snatched away from them and many of them are alienating themselves from the Faith. No calamity descends except upon them, and no misfortune befalls except upon their people; nor is there any innovation but is introduced among them. The world does not present its treasures to them except to dazzle their eyes. We see their youth—they have discarded the lifestyle of the Islamic nation and have obliterated the marks of the *sunnah* of the Prophet. They shave their beards, take pride in their moustaches and let them grow, along with dressing like the Christians. They are the unluckiest people under the canopy of the heavens, for whom the earth provides a shelter in this age. They turn away from the grace of Allah whenever it visits

them, flee from the mercy of Allah when it comes, and avoid Allah's serving table [heavenly food] when it approaches them. They follow other paths. They fear not the heat of the fire and its flames, yet they fear the bitterness of the world. They have traversed the entire path of which Satan did not cover even half; in this way, they have gone beyond the rebellious sneaking whisperer. Among them are some who say they alone are scholars, yet they talk like fools and mislead people without possessing knowledge and guidance. They turn away from the truth which now is so open and self-evident. They bury the Best of the Messengers[sa] in the earth but raise 'Īsā[as] to the heavens. That, indeed, is an unfair division! They have sight, but do not see. They witness the truth, yet they pretend knowingly to be sightless. They hide truth that is as manifest as the midday sun. Do they not see the help of Allah and the way it came? Each year, God demonstrates to them Signs, which they so abhor.[1☆] Then they pass by them as if they have not seen any-

1. ☆ I have recorded time and again that among the magnificent Signs of Allah is the prophecy that contains the news that great multitudes of people will accept me and join this Movement. I received this revelation when I was unknown and obscure among the commoners and the elite. After that, the number of my followers increased to such an extent that its full range and the extent of its numbers is known to God who has knowledge of all that is known and unknown. Therefore, pause and reflect! Is this not one of the great Signs? My statement is also supported by what I received today, the last day of January 1907, from Egypt. I reproduce a couple of lines for the perusal of the fair-minded, which are as follows:

Letter of Ahmad Zuhri Badr-ud-Din of Alexandria

> *To, The Honourable and worthy of respect,*
> *The Promised Messiah of Qadian, India and the Punjab,*
>
> After salutation, it is submitted that in this country the number of your followers is very large, quite like the particles of sand and pebbles. Every one of them is a genuine follower of your creed and the follower of your helpers.
>
> The writer: Ahmad Zuhri Badr-ud-Din of Alexandria
> 19 December 1906.

—(Author)

thing. They are distancing themselves from the paths of piety as if there is a lion wreaking havoc on these paths, or there are other afflictions that would seize them. Do they imagine that they will not be called to account and will be left alone like something lost and forgotten? Do they not see the Signs of my Lord, or have they ever seen Allah treating an impostor like this? What has happened to them that they do not give up the habit of inflicting pain, using abusive language and hurling insults? Are they under an oath or a pledge or a promise? The fact is that God listens and watches. Woe be upon them! They exceeded the limit of piety, and their hearts have been sealed. As a result, they have given preference to nyctalopia and blindness. They do not fear God but are afraid of [His] creatures. Nor do they protect themselves from the heat and flames of Hell. They were given the keys of the house of the Faith, which they neither entered themselves, nor did they let others enter it. Can there be any hope that they would believe in the Imam of the age? On the contrary, they say that he is an impostor who is misleading the world and parading in the garb of a Muslim, and that he does not believe in God and His Chosen Prophet [Muhammad[sa]]. They have not split my chest open; what then has informed them of my secret disbelief? They have witnessed such Signs that if they had been witnessed by the perished people of the earlier ages, they would not have suffered chastisement in this world and in the Hereafter. It is indeed so unfortunate that the sun rose in their presence, became so bright, and yet they are hiding themselves in a cave, and give preference to darkness. They make no distinction between the embezzler and the trustworthy, nor between the bright day and a dark night. They seek to put out the light sent down by the Glorious God, but Allah is the Master of His will even if their machination could move mountains. Do they imagine that they are a people who know no decline? God will soon nullify their machination even if it looks like the milk that goes down the throat fast and becomes part and parcel of the body, or like a diet that is very nice and sweet. Do they have the power to avert His decree? Holy is our Lord, the Incomparably High. He is always

triumphant and is never defeated. The jurisdiction of His writ extends from the heavens to the depths of the earth. Is there a brave young person who fears Him and does not transgress? Is there an emancipated person [unfettered by prejudice] who submits to Him and does not disobey? Are they relying on the beliefs of their early forefathers in whose thinking there was no consistency; you would find that they differed among themselves. Their minds repeatedly tossed their views in diverse directions and, therefore, they could not muster any stability or permanence. Each moment it continued to change.

I swear by Allah that I am truthful. They denied what I brought without any knowledge or clear reason. Should they be proven true, I willingly surrender myself for the slaughter—what more can I do? For their part, they only concoct wild conjectures while remaining unaware of the truth. They claim that the earthquakes and the plague had struck them due to the evil fortune of those people who are inauspicious. Look at what they are saying! They simply blurt nonsense. O enemies of the Book and the Messenger! Wherefrom do you auger evil fortune? Do you think that this calamity has hit you because Allah has sent His servant to clinch His argument and to warn the people who are heedless?

Woe unto you and your conjecturing! Allah had given tidings of these phenomena beforehand, yet you mock Allah and His Messengers. Verily, Allah is watching all that you do. You witness the nights of disbelief and their darkness and you do feel the need for a Messenger and behold the Signs of his coming, yet you deny as if you were a blind people. Ever since the auspicious day of Islam dawned and Allah decided to eliminate *shirk* [associating partners with Allah] from the world by demonstrating extraordinary Signs, you made it a point to hatch plots against His Signs, so that people might not turn towards the truth. This is despite the fact that you clearly read in *Sūrah an-Nūr* that all the *Khulafā'* [Caliphs or Successors] will be raised from among this very ummah. Nevertheless, you continue to search for 'Īsā, who was amongst the Israelites, and forget about what has been explicitly stated [about the *Khulafā'* within this ummah].

You read the hadith of the Prophet of Allah [stating,] اِمَامُكُمْ مِنْكُمْ ['**Your Imam will be from among you**'], yet you feign ignorance. Do you dare deny the one who has come from the Gracious Lord with clear Signs and arguments? You can see how badly the disbelievers have damaged your Faith, the best of all faiths. They are bent upon making you apostates and turning you into the cohorts of Satan as they themselves are.

May Allah have mercy upon you. Know that Allah, out of His jealousy for His honour, has decreed that He will send His servant to the world, fulfil His promise, and safeguard His servants from the band of the rebellious. Thus, I am the appointed servant of God and the present time is that time which had been written about beforehand. Truth has been manifested and the time has been determined. What is the matter with you that you do not understand? Woe unto you for becoming the first to reject me, whereas previously you had been waiting for someone to come. Do you not see how the earth has been completely overtaken by *shirk?* Why then do you reject knowingly what Allah has Himself sent down?

O scholars of this nation! Do not be inclined towards the goblet of sleep, for God is awakening you with extraordinary calamities, and is warning you of even greater troubles. Where is the fear like that of the righteous, and where is the water of tears [that flow] in remembrance of Allah the Supreme? You were the vessel of faith, yet this [vessel] overflowed, indeed, and started streaming down with disbelief. It has astonished me that the bird of your souls did not bear young ones or eggs. O squanderers! Were you created for merely sitting at neatly laid tables to eat bread with roasted meat? Nay, Allah the Exalted said:

مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُوْنِ[1]

1. I have not created the Jinn and the men but that they may worship Me (*Sūrah Adh-Dhāriyāt,* 51:57). [Publisher]

He did not say, '...but that they may eat.' Holy is Allah! What a path you have adopted and what a way you have taken! Do you think you will live to the end of the world, never die, and continue to reap the fruits of this world forever? The world is approaching its end. Why do you not wake up and ponder—even after the plague and many other calamities have encamped in this land of yours? Summer or winter, these calamities are your constant companions that never leave you alone. Why do you not reflect? Are you weak of eyesight or you are stark blind? You have witnessed a number of calamities unfolding before your eyes. They have not spared even your own selves, your children, your women, and your near ones. Many of your relatives depart this world with each passing day. Indeed, you do little more than wail and cry. Allah never chastises a people unless He first sends a Messenger to them, so that He might clinch His argument against them and decide the matter once for all. Thus has Allah declared in His Book, and thus has it been His practice with regard to the earlier ummahs. What, then, is the matter with you that you do not recognize the Imam that has been sent to you, and fail to follow the summoner raised among you? Are you unaware of the end of those who denied and rejected? Are you content to die in ignorance and to be held accountable in the Hereafter? You are being guided to the pure word, so why do you prefer the impure and leave what is purer? You reject him who has appeared before you yet call upon the one who is dead [i.e. Jesus] from the high heavens. You are guilty of abusing and maligning and say whatever you [want to] say without fear of the day when every soul will be brought before God for the Reckoning. A Prophet is never disgraced but in his own land. Hence, you may continue to abuse and malign, but Allah is All-Hearing and All-Seeing.

O my people! Why do you pretend to be blind when you can see? Why do you feign ignorance despite being knowledgeable? Are you not aware of the end of those who were guilty of ridicule? You sting like a wasp and cause pain to the one who emits light like a lamp. You see the full moon but bark at it. The righteous, on the other hand, are

benefiting from its light, but you remain lurching in darkness. People turned towards me, whereas you turned away. Many of those who ridiculed me prophesied my death, as if they had been informed about it by the All-Knowing God. They persisted in their prophecies and advertised them among the public, but the end result was exactly the opposite. God Almighty exposed their falsehood and recoiled their mockery on their own selves, and their livestock [i.e. unenlightened following] was left with nothing but the fodder of shame and disgrace.

Some of those who were instrumental in causing me pain were able to do so because God Almighty willed to manifest of some Signs through them. I have narrated the stories of some of them in *Ḥaqīqatul-Waḥī* for the enlightenment of men and women who seek after truth.

One recent incident is of a person who died in the month of *Dhul-Qa'dah*. He used to revile and curse me. His name was **Sa'dullāh.** His abuse was as painful as a dagger. When his abuse reached its extreme and he exceeded all others in tormenting me, my Lord informed me of his death, disgraceful end, and cutting off of his progeny, and said:

اِنَّ شَانِئَكَ هُوَ الْاَ بْتَرُ

Your enemy will certainly be without issue.

I publicly announced this revelation of my Lord, the Incomparably Great, and thereafter, God Almighty fulfilled my revelation. So I decided to write about it in detail and convey publicly how Allah dealt with this mischief-maker and enemy of the servants of the Gracious God. A lawyer who is a member of my Jamā'at tried to stop me from publishing this prophecy, and warned me of the frightful consequences of my intended publication. He said that if I published it, I would not escape the displeasure of the authorities, and the law would deem it a crime and there would be no way of escaping and no way of salvation. A chain of calamities would cling to me like a creditor, and the ultimate result after the troublesome prosecution is also obvious; for, the government would not spare a 'criminal'. He urged, therefore, that the

safer way would be to keep this revelation secret, as due precaution. I told him that divine revelation must be duly honoured, and my failure to announce it publicly would be sinful and an act of lowly character. I also told him that no one except the Creator of the creatures has the power to cause any damage; therefore, I was not afraid of the reprimand from the authorities. I would pray to my Lord, who is the Source of all grace and benevolence, but if He does not accept the prayer, I would cheerfully accept humiliation. I affirmed with an oath in the name of Allah that He would not let that evil man [Sa'dullāh] prevail against me and He would afflict him with some calamity to safeguard His beseeching servant.

A scholar who is the utmost in sincerity and magnificent in the knowledge of the Religion—namely, my devotee, Maulawī Ḥakīm **Nūr-ud-Dīn**—heard what I said. The hadith رُبَّ أَشْعَثَ أَغْبَرَ[1] [there are some people who have tousled hair] flowed from his tongue spontaneously. My affirmation along with his mention of this hadith served to reassure the hearts [of those present]. They realized that the cautioner was mistaken and his fears had no substance. Thereafter, I continued to supplicate during three days for Sa'dullāh's ruin and begged the All-Knowing Lord to cause his death. Thereafter, He revealed to me:

رُبَّ أشعَثَ أَغْبَرَ لَو أَقْسَمَ عَلَى اللهِ لأبرَّه

Meaning that, Allah the Almighty would safeguard me against the mischief of that person. I swear by Allah that only a few days had passed when the news of his death arrived. So Allah be praised for having made that enemy the target of His whip.

1. The first three words of a hadith recorded in *Ṣaḥīḥ Muslim* that follows: رُبَّ أشعث أغبر مدفوع بالأبواب، لو أقسم على الله لأبرَّه. The revelation that the Promised Messiah[as] received includes some words of this hadith. The meaning of the full hadith is: there are some people who have tousled hair and are covered with dust...if they were to take an oath in the name of Allah about something, Allah the Almighty would certainly fulfil their oath. [Publisher]

O people! I have come to you with a serving table from my Lord to feed those who are [spiritually] poor and in need. Is there anyone among you who would partake of this table and save themselves from baneful hunger? Those who do not find this food congenial are indeed unfortunate, but those who partake of it will enjoy immense reward, followed by abundant grace.

Allah desires to relieve you of your burdens and rid you of all chains and shackles; He wants to deliver you from the famine-stricken land and lead you to a territory that is enriched by bounty and prosperity. He wants to deliver you from the darkness that is accompanied by fierce winds, and guide you towards palatial homes enlightened by brilliant lamps; He wants you to be free of sin and falsehood, so that you may become like a person who has just returned from the Hajj accepted by God. But you are pleased to be soiled by the dross of sinfulness, and content to be forever away from the threshold of the Beloved. I offer you the water of life, but you prefer the chalice of death. I invite you to the Ancient House [the Ka'bah], but you hasten to worship idols. I bear all kinds of hardship and pain for your sake. In times of darkness of grief, I pray for you as if offering [last prayer of the day offered after nightfall] '*Ishā*' prayer. Certainly the matter rests with Allah. He does what He pleases. The time is nigh when the stone [i.e. the obstinate heart] will soften. How long will this anxiety last?

O people! Do not follow the masses, for they have already turned away from the paths of peace. Should you be astonished, then there is nothing more astonishing than their statement that 'Īsā is alive in the heavens with his physical body; but in spite of this, he has joined the dead and entered Paradise along with them. They also say that during the Latter Days he would part company with the dead and descend upon some part of the world where he would live for as many as forty years and then depart from this world and join the dead again until the end of time. This is the gist of their beliefs and the essence of their absurd ideas. I am amazed at what they claim. I remain perplexed by

their statement, along with their madness. I do not know whether their selfish desire has dragged them to it or if they are overpowered by black bile [resulting in loss of mental balance]. What has gone wrong with them that, despite the passage of a long time and reciting the Holy Quran, they have still not turned towards the truth? I am at a loss to understand what kind of madness it is which does not leave them even after centuries.

By Allah, I am astonished at the way they insist upon a belief that is contrary to the Holy Quran and deadly to the Faith. This is in spite of the fact that the Arbiter commissioned by Allah has already come to them at the turn of the century with truth and wisdom and at the time of prevalence of every type of innovation and of the ascendency of disbelief. Hence, I am utterly amazed as to what causes them to deny him in spite of the fact that he is calling the [people of his] time, and the time is calling for him.

Allah is my Witness that I alone am the Promised Messiah. God my Lord has granted me with an incontrovertible argument and graced me such conviction that even if all veils were to be lifted, it will not add anything to my certitude. Allah sent me when He found people sinful and the age full of darkness, so that they might repent. How can I admonish them when they do not listen to me and are moving away from the true path? They rejected the food sent by God Almighty and its loafs, and dispersed, leaving the [heavenly] table alone in its place. For their part, they preferred worldly porridge. Their mouths watered for it and their lips relished its taste. Hence, in order to demonstrate my truth, the least would be that they suffer a part of the calamities about which I have warned them.

What has gone wrong with them that they do not wait? They say that ʿĪsā is alive, a claim based on their ignorance of the Holy Quran and the Hadith. Thus, they vehemently reject ʿĪsā's death and insist that he is alive. They cling to this belief until they die. But you should discard this belief if you are from among those who believe in the *Furqān*

[Holy Quran] and do not deny it. And do not be like those who have put the Word of God behind their backs and do not care. They say that there is consensus among the Muslims about him still being alive. Nay, they are telling a lie.

How can there be a consensus as long as the Mu'tazilah are among the Muslims? When they are asked, 'Why do you not you reflect upon the Word of your Lord فَلَمَّا تَوَفَّيْتَنِيْ[1]; or do you not believe in it?', they have no answer to this except to misinterpret the words of God and say that *tawaffī* means the raising of the spirit along with the material body. Behold how they deviate from the truth. They know that these are the words of 'Īsā which he would deliver on the Day of Judgment before the Lord of Honour when He would enquire from him why his people digressed from the right path. This is what you read in the Holy Quran.

Allah is my Witness; I am amazed at their plight and their lack of reason and understanding! Do they not know that no human being is capable of presenting himself on the Day of Judgment unless he surrenders his soul and joins the ranks of the dead? What has gone wrong with them that they do not ponder that the Companions buried the Best of Mankind [the Holy Prophet] in dirt and his grave is still present in al-Madinatul-Munawwarah.[2] Hence, it would be extreme disrespect to say that 'Īsā did not die. Indeed, it amounts to extreme *shirk,* which undermines virtue and is totally opposed to reason. Rather, the fact is that 'Īsā died just like his brothers and contemporaries.

Indeed, the belief of his being alive has infiltrated the Muslims from the Christians, who, only because of this [presumed] characteristic, have deemed him worthy of worship. Then the Christians, spending money and wealth, carried this creed to towns and villages where there dwelled no learned scholars or thinkers. As for the early Muslims, it was a slip or a stumble on their part to profess this statement. Hence,

1. But since You did cause me to die (*Sūrah al-Mā'idah,* 5:118). [Publisher]

2. Literally, 'the Radiant City'; an honorific title for the city of Madinah. [Publisher]

they may not be held accountable before God for a mistake they made unwittingly. Allah forgives every man of opinion who opines with sincere intentions and fulfils the requirement of investigation without any dishonesty, according to his ability. The exceptions are those to whom the Imām al-Ḥakam [the Just Judge] has come with clear arguments for guidance and has distinguished guidance from falsehood and has exposed what was concealed. Yet people ignored his statement and did not opt for the paths of truth; rather, they tried to prevent those who followed it. They opposed him and died like mortal enemies in a state of enmity and mischief. They were happy over this and forgot the one who had come from God. Will they deny that of which Allah has warned? They will not be able to traverse beyond their appointed time when the decree comes. Every soul will then witness the acts it had performed out of selfish motives. He who presents himself before Allah with a righteous heart, God will save him from the flames of Hell.

As far as the sinful evader, he will taste Hell, in which he will neither die nor live. Indeed, I await this day and night and my eyes keep searching in every direction for the decrees. For a certainty, the chastisement of Allah has knocked upon your door and has broken your canine teeth, yet you fail to see that you have come close to the lion of death in the jungles. Hence—O heedless ones—build for yourselves a fortress to protect you against this kind of death. Save yourselves from this suicide. Indeed, your life depends upon belief and the Religion, and not upon the bread and sweet water of springs.

When faith is lost, no life remains. One who loses faith is like the dead. You see that disbelief has mortally damaged Islam and people only pay lip service to it. By Allah, the lion [of Islam] has been injured by the dogs [of disbelief] and forced to retreat instead of advancing forth to attack the prey, and has seated itself in the boat among those who are destined to die. This is why you are surrounded on all sides by pain and hardship, and calamities have visited you to accompany you forever, as if they found your homes inviting. Indeed, with each passing day, these calamities continue to crush you to pieces. You find

them descending upon you one after the other and see them inflicting destruction upon you, with each new calamity being severer than its predecessor, but still, you do not fear.

You have witnessed a few of these calamities, but there are more to come. Therefore, turn towards your Creator that you might attain salvation. How can hope for repentance be expected for you when you turn away from every Sign that comes to you? Soon you will hear the fulfilment of that which you used to ridicule. Among the calamities you are afflicted with is that there is a people [i.e. the Christians] who are inviting you to disbelief by offering gold and silver. They are offering gold to any apostate in the hope that he may become a Christian. Of course, they are rich, and you are poor. The doors of worldly wealth have been opened to them, whereas you are passing your days in poverty. This is a mischief greater than any other mischief, and a calamity greater than all other calamities. You depend upon these people; they do not depend upon you. They landed in your homeland and their kings conquered it. To be affected by it is a necessary consequence that you witness.

Another calamity is that the rich among you mock the Faith and the poor hanker after the world. Therefore, I am neither solaced by those [rich] nor by these [poor]; I am disappointed with all. When I looked at the condition of both groups, I was caught by what catches the sick upon seeing the signs of death. You could not have been defeated by any disbeliever; rather, your own sins have defeated you. You forsook the Ever-Present, so you will be forsaken likewise. He looked at your hearts and found them devoid of righteousness. As a result, He thrust upon you a pack of transgressors and armed them with spears to torment you, but will you desist?

إِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِأَنْفُسِهِمْ [1]

1. Surely, Allah changes not the condition of a people until they change that which is in their hearts (*Sūrah ar-Ra'd*, 13:12). [Publisher]

So then, will you change yourselves?

مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ [1]

Hence, will you come to believe!

Do you consider yourselves [spiritually] alive while you are constantly afflicted with sinfulness? Indeed, for a brave, young person it is better to die than to live like an animal. What is wrong with you that you pay no heed? Christianity devours you day by day as fire devours timber so that what He has ordained and decreed for you be fulfilled. By Allah, this epidemic is the worst of all epidemics and this earthquake is the greatest of all earthquakes.

O transgressors! What has befallen you has descended only as the consequence of your sins. Worldly calamities destroy only the body, whereas spiritual calamities destroy the body, soul, and faith all at once. If you are wise, do not censure your enemies; censure yourselves. What has gone wrong with you that you look not up to the heavens and have become the children of the world? Verily, Allah has offered you the fresh and nourishing milk of faith, but you reject it; yet on the other hand, there are a people who offer you the flesh of swine, and you eat it with delight. He who converted from among them to your faith has done so with hypocrisy. His only purpose is to move around in the markets and greedily beg people for money. They [i.e. Christians] are increasing and you are decreasing [in number].

O ignorant people! How long you will live in this world? You are pursuing the riches of this world and pay no attention to where they come from. You see tables adorned with food, but you fail to notice the beguiling deceivers as if you are a blind people. Instead of offering the '*Ishā*' prayer, you indulge in drinking in the company of your friends. You live in lethargy and dare not touch religion with your fingertip

1. Why should Allah punish you, if you are thankful and *if* you believe? (*Sūrah an-Nisā',* 4:148) [Publisher]

lest you feel a sting from it. Despite all this, you say, 'We have done everything we could [for religion] and now we can relax.'

Reflect—O brave and young people!—had the time not come for God to send the Imam for the present day dwellers of the world? Indeed, you break your covenant with Allah. You cut asunder what Allah had commanded to be joined and create disorder in the earth. By Allah! This indeed is the time [for the Imam to come]! What has then gone wrong with you that you do not accept him?

I declare in the name of Allah that just as the Ka'bah exists in Makkah for the pilgrims, I am the Ka'bah for all those who are in need [of guidance]. I alone am *al-Ḥajrul-Aswad* [the Black Stone] whose acceptance has been ordained for the whole world and the touching through which people seek blessings.[1☆] May Allah's curse be upon those who accuse me of being a seeker of the world despite the fact that I am far removed from the world. I have come to make people firm in *Tauḥīd* [Oneness of God] and in prayer, and not to bestow different kinds of gifts.

Allah is fully aware of what lies in my heart. He has proven through His Signs that my accusers are liars. My claim is not based on my own fabrications. Instead, I have brought the truth, and with truth have I been sent. What has gone wrong with you that you do not recognize me?

O Muslims! Indeed, I am your lost property. I will not lead you astray. Hence, is there anyone among you who is willing to accept me and reflect on my words in good faith? O proud people! Is there not even one right-minded man left among you? O brave young people! If I had not been sent in this age, the people of the Cross would have trampled the Faith under their feet. This flood has reached as high as

1. ☆ This is the summary of what God has revealed to me. In fact, Allah the Benevolent has used this expression for me as a figure of speech. To the interpreters of dreams, *al-Ḥajrul-Aswad* [the Black Stone] signifies a person with sound judgment in religious matters and a man of wisdom. (Author)

the head and has drowned many a soul. Do you not know the manner in which the priests mislead? Doubtless, I have been sent at a time that has—through its darkness—rendered the whole world impure and ruined those who inhabited it. What, then, has gone wrong with you that you do not understand?

By God, there is no other nation in the world whose condition is more astonishing than yours. It has been a long time since you began treating me with indifference and disinterest. You witnessed Signs and were granted perspicuous evidence, yet you rejected them all as if they were worthless pebbles. The doors of piety were opened to you, but you closed them upon yourselves lest goodness should enter your homes. What has gone wrong with you that you do not observe the limits set by Allah and hasten to deny me? Allah is wielding His sword. He is ready to attack anyone who crosses the limits set by Him.

Indeed, I am the Promised Messiah, but you reject me and slur foul language against me. You also say that my claim is false and is a statement that has been opposed by earlier people. This statement of yours has shocked me, despite all your claims to knowledge and scholarship. Do you allege something that contradicts the Holy Quran, even while you are aware of it?

Any claim of *ijmā'* [consensus] after the Companions[ra] [of the Holy Prophet[sa]] is false and an atrocious lie. Only the wrongdoers can persist in it. And what consensus? Have you forgotten what the Mu'tazilah said? Do you think they were not Muslims, and only you are Muslims? Thus it is proven that your viewpoint is not unanimous; rather, there are disagreements among you. Therefore, Allah Himself will now decide about your mutual disagreements.

I am supported by the testimony and Signs from my Lord to which you are witnesses. Do you persist in denial? There is no blame on those who passed away before me, and they are not answerable for what they did. However, those whom my claim has reached, who have seen my Signs, who recognized me, and to whom I introduced myself, and

against whom my argument has been fully established, but they nevertheless rejected the Signs of Allah and oppressed me—they are a people who have become deserving of Allah's punishment, as they do not fear Allah and mock at Allah's Signs and His Prophets. I did not come to them without manifest Signs. My Lord showed them Sign after Sign and miracle after miracle. The argument has been established and all disputes and disagreements have been settled, yet they persist in denial. Do they fight Allah because He made me the Promised Messiah and the Prophesied Mahdi? To Him alone belongs the command and the decision. He cannot be questioned for what He does, but they will be held accountable for what they do. Some of them withdrew from this dispute out of shame and fear and returned to me repentant, but most of them remain astray.

Do they insist that 'Īsā is alive and conceal the consensus agreed upon by all the Companions and go against the people who were blessed with the company of the Holy Prophet, may peace and blessings of Allah be upon him, whereas every one of them benefited from, and was taught by, the Holy Prophet? They formed a consensus on the death of 'Īsā, and this was the first consensus reached by them after the [demise of the] Messenger of Allah. The learned scholars are well aware of this.

Have you forgotten the Word of Allah:

قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ[1]

Or do you opt knowingly for disbelief? Every single one of the Companions died while they adhered to this consensus. Later, you became sects and the winds of dissension started blowing among you. You have been deprived of any authoritative argument for his ['Īsā's] life. You follow nothing but conjectures. Allah quotes 'Īsā as saying

1. Verily, *all* Messengers have passed away before him (*Sūrah Āl-e-'Imrān,* 3:145). [Publisher]

فَلَمَّا تَوَفَّيْتَنِيْ[1], yet you do not reflect upon these words of Allah, nor do you pay heed to them. ءَاَنْتُمْ اَعْلَمُ اَمِ اللّٰهُ[2] Or do you say that which you do not know?

Know also that the term that is coined to convey a particular meaning deserves to be applied to everyone equally in its assigned sense without any distinction or exception. But you particularize ʻĪsā for the meaning that you have devised for the word *tawaffī* [to ascend bodily] and say that no one else in all the worlds shares that meaning, as if this particular meaning came into existence only when ʻĪsā was born and it had no existence before him, nor will it exist again [after him] until the end of times.

O brave and young person! Assume that ʻĪsā was not born and was not granted a physical body by God Almighty. In that case, the word *tawaffī* would have been left like a woman deprived of her ornaments. So ponder without showing me your canine teeth. Fear Allah, the Oft-Returning with compassion. Do you think that this meaning [for the word *tawaffī*] is a carpet that only Ibn Maryam [the son of Mary] walked upon, or a tablecloth that no one has betaken except this honourable king [ʻĪsā]?

Moreover, even if we accept that in the phrase فَلَمَّا تَوَفَّيْتَنِيْ the word *tawaffī* signifies physical ascension to the heavens, despite the supposition of this meaning, the verse would reject the idea of ʻĪsā ever returning to the earth and the purpose of my enemies cannot be achieved; rather, the matter of not descending remains intact. This is not hidden from the wise, because ʻĪsā will utter these words on the Day of Judgment. In other words, he will say فَلَمَّا تَوَفَّيْتَنِيْ on the day when all creation will be resurrected and presented [before their Lord]. O wise ones! This is what you read in the Holy Quran. ʻĪsā's reply, to put it in a nutshell, is that he would state to God that: 'I left my people established upon the Oneness of God and belief in Allah, the One Jealous of

1. Since You did cause me to die (*Sūrah al-Mā'idah,* 5:118). [Publisher]
2. Do you know better or Allah? (*Sūrah al-Baqarah,* 2:141) [Publisher]

His Honour. Since then, I never saw them again up to the Last Day, nor did I ever visit the earth again until the Day of Resurrection. Therefore, I do not know what they did after me with regard to polytheism and evil deeds, and I am not to be blamed.'

If his return to the Earth before the Day of Judgment were a reality, then it would imply that he would resort to a despicable lie when questioned by the Lord of Honour about his people. This is evidently false. Hence, the belief in his descent is also false without any doubt and ambiguity.

Therefore—**O brave young people!—wake up!** How far have you drifted from the teachings of the Holy Quran! Actually 'Īsā died just as his fellow Prophets and joined them in Heaven, as you read in the *aḥādīth* of the Best of the Prophets[sa]. Have you ever read in the Hadith of the Leader of the World[sa] that 'Īsā is resting in a chamber separate from other dead people? Indeed, not. The fact is that he is dead and will never return to the Earth up to the Day of Resurrection. Anyone who deliberately states something contrary to this is from among those who deny the Holy Quran. As for those who have passed away before me, they are not answerable to God for the error they made.

The Holy Quran testifies that on the Day of Judgment Jesus will deny any knowledge of the apostasy of his people and of their abandoning the Lord of the entire creation and making him into God. He will thus absolve himself of any knowledge of the disorder in Christianity and their falling into error.

If he were destined to descend before the Day of Judgment, then he would have said so truthfully before God Almighty, as was befitting his lofty station. This is what the righteous do. Indeed, truth is from among the cloaks of the Prophets and Imams. How then can it be imagined that he would resort to falsehood and be guilty of hiding the testimony by saying, 'O my Lord! I never returned to the earth, neither do I have any knowledge of what happened to my people, nor do I

know how they acted after I had left them.' This would be a despicable lie that makes the body tremble and shake violently.[1☆]

If we assume that such would, indeed, be the answer of Jesus, and he would, when enquired by Allah the Glorious, hide intentionally the fact of his return to the Earth and, despite being aware of his followers' apostasy and falling away from the right path, will try to conceal it, then no doubt God would say to him, 'O 'Īsā! What is wrong with you that you do not fear My honour and glory and lie to My face in answer to My questions? Did you not return to the Earth upon your descent, and become aware that your followers indulged in *shirk* [associating partners with Allah]? Did you not see those who made you into God and then spread to every part of the world and, like a galloping horse, they came down from every high place. You actually fought against them and broke their Cross with your power and effort. But you now deny that you returned to the Earth? Indeed, I am amazed at your falsehood and imposture.'

In short, your belief in 'Īsā's bodily ascension is false and so harmful to Islam, as if it were a murderer. You say that the word *rafa'a* is found in the Holy Quran. True, it is there, but its meaning can be seen from the words *mutawaffika* [I will cause you to die]. Rather, the entirety of the wording of the verse testifies to 'spiritual ascension'. Do you believe in part of the Book and disbelieve in part? Is this your

1. ☆ Imam Bukhari relates from Mughīrah bin Nu'mān that the Holy Prophet, may peace and blessings of Allah be upon him, said, 'On the Day of Judgment some people from among my ummah will be brought before me and dragged to be with those on the left. At this, I will say, "O my Lord! They are my Companions." I will be told that I do not know what they did after I left them. To this I will respond in the same words as did a righteous servant of God (i.e. 'Īsā): وَ كُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ ["And I was a witness over them as long as I remained among them, but since You did cause me to die, You have been the Watcher over them." *Sūrah al-Mā'idah,* 5:118]

Imam Bukhari also quotes a hadith by Ibn 'Abbas regarding the meaning of the word *tawaffī*. Ibn 'Abbas said, '*Mutawaffika* means *mumītuka* [i.e. I will cause you to die].' (Author)

Islam or is it disbelief and deviation? Or do you wish to interpolate the Book of God just as the Jews did? Do you not see that the word *mutawaffīka* occurs before the word *rafa'a* and is present in the Holy Quran? What is the reason that you discard the sequence and opt for what is harmful to you and avoid what is beneficial to you? Indeed, you cross the prescribed limits. Has not Allah prohibited you from misinterpreting the meanings of the Holy Quran and following the ways of Satan?

By Allah! Again, by Allah! Nothing but prejudice and enmity has taken you away from the truth. You consider the greatest mischief as the very means of removing mischief itself, yet you accuse me saying, 'You declare the adherents of the Qiblah [i.e. the Muslims] to be disbelievers and you oppose the word of *Khairul-Bariyyah* [i.e. the Best of Creation—the Holy Prophet Muhammad[sa]].'

Subḥānallāh [Holy is Allah]! How quickly you have forgotten your edicts against me; for, I have neither been impetuous in issuing edicts of disbelief nor have I been the first to demean others. Have you not publicized [the accusation of] my disbelief in every street and alley all over this country? Have you forgotten the papers documenting your edicts and the shameless comments you made—and continue to make—about me? Indeed, you spared no effort to refute my beliefs and frustrate my plans.

For twenty years, or even more than that, you hatched all kinds of plots against me and created every kind of disorder and vituperated against me in the manner of your choosing. Then you advertised those abusive remarks among friend and foe alike, as if you are immune from chastisement and accountability. God Almighty, however, perfected the light you wanted to extinguish, and filled the ocean you wished to run dry.

You prayed against me for a famine-stricken land, but God, on the

other hand, granted me refuge in an elevated land,[1☆] and a lush-green valley and garden. He showered upon me bounties and favours and vouchsafed to me blessings which neither you nor your forefathers ever witnessed. Is this the reward of imposture? Have you ever heard of such rewards being showered on a liar in any of the past ages?

May God have mercy on you all! Know that the issue of the truth of my claim and the death of ʿĪsā was not hard to understand, but your own self incited you to reject your Imam. So, your hearts were perverted and you did not duly reflect upon the matter. I brought to you manifest Signs, testimonies, and clear-cut arguments. In addition, God Almighty revealed to me what He had kept hidden from you about Ibn Maryam. It is His grace that He made me understand what He never disclosed to you, nor made you understand:

أم حسبتم أن أصحاب الكهف والرقيم كانوا من آياتنا عجبًا۔[2☆]

Do you think that the People of the Cave and the Inscription were a wonder among our Signs?

For a long time, he kept me hidden from your eyes and placed a covering over them. Consequently, you kept waiting for the Messiah to come

1. ☆ God Almighty said in the Holy Quran وَاٰوَيْنٰهُمَآ اِلٰى رَبْوَةٍ ذَاتِ قَرَارٍ وَّمَعِيْنٍ ['And We rescued them *and helped them reach* an elevated land, a restful place with springs of running water' (*Sūrah al-Muʾminūn,* 23:51)]. When God raised me in the image of ʿĪsā, He caused the British Government to be an elevated land for me, i.e. an abode of peace and comfort. Hence, all praise is due to Allah, the Refuge of the oppressed. He alone is the Source of all wisdom and foresight. No one can cause harm to a person whom He wants to protect. Surely, He is the Best of all Protectors. (Author)

2. ☆ This is the revelation that God Almighty vouchsafed to me in Quranic words. Thus did He keep me hidden as He kept hidden the People of the Cave. Indeed, His practice is such that He keeps some of His secrets hidden from the eyes of people, so that they might come to know that their knowledge is limited, and so that He might put His servants to test and distinguish between the believers and the guilty ones. (Author)

down from the heavens. Thus did God Almighty keep your minds and thoughts from understanding this illuminating truth, so that He may make you realize that you cannot grasp the mysteries and secrets of the God of Majesty. It is from the ways of Allah to teach you the etiquettes of expressing your opinion. Hence, the matter remained dubious to you so that He may put you to the test; then, after that, He caused it to be manifested after keeping it hidden.

What can be a greater sin than this: Allah gives the news of the death of 'Īsā in the Holy Quran; He mentions that on the Day of Judgment 'Īsā will plead that he died before the apostasy of his people and has no knowledge about it, as has been mentioned earlier; and the Holy Prophet[sa] says that he saw 'Īsā among the dead with Ilyās [Elijah] during the night of *Mi'rāj;*[1] yet you raise him with his physical body to the heavens! I have not seen anything stranger than this! What is the matter with you that you do not understand? What I have said in this regard is decisive; you cannot flee from it. You insist on him being alive, yet you fail to present an argument for it.

وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا[2]

The only answer you have to this is that your forefathers adhered to the same belief, even though they might have fallen away from the right path. What is the value of the thoughts of those who were born after the Companions—indeed, three centuries later? They had no right to interpret the news [of the unseen] conveyed by Allah before those events had actually taken place. Due respect called for leaving the issue of the origins of this spring to Allah. Indeed, such has been the practice of the

1. The spiritual ascension of the Holy Prophet Muhammad[sa] to Heaven, which is recorded in both the Holy Quran and the Hadith, wherein he met the previous Prophets. [Publisher]

2. And who can be more truthful than Allah in word? (*Sūrah an-Nisā',* 4:123) [Publisher]

elders of the ummah that while interpreting the tidings of the unseen they never insisted on any single meaning. They believed in the prophecies in their entirety and left the details to the All-Knowing God. This is the safest way according to those who possess righteousness and wisdom. However, afterwards, there came a people who transgressed the limits of their knowledge and forgot what has been said:

لَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ[1]

Like fleas, they jumped around from one place to the other and insisted upon things they had not fully comprehended. What pity upon them and their audacity! They have caused such damage to the Religion that it can be called the sister of the damage caused to it by Christianity. Indeed, they are like the years of famine for the Religion.

They raise ʻĪsā with his physical body to the heavens and do not reflect upon the words of God Almighty:

قُلْ سُبْحَانَ رَبِّيْ[2☆]

Instead, they continue to increase in malice and spite. O brave young people! What is your stance vis-a-vis these verses? Why do you follow that which is dubious and abandon the Signs that are evident and certain? Do you not know that the disbelievers had, according to the verse

1. Follow not that of which thou hast no knowledge (*Sūrah Banī Isrā'īl,* 17:37). [Publisher]

2. ☆ Here, I mean to refer to the verse قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا [Say, Holy is my Lord! I am not but a man *sent as a* Messenger (*Sūrah Banī Isrā'īl,* 17:94)]. Doubtless, this verse categorically rejects the idea of any human being ascending to heaven with his physical body. Only the most ignorant would deny this. In fact, the words سُبْحَانَ رَبِّيْ refer to another verse of the Holy Quran, which is فِيْهَا تَحْيَوْنَ وَفِيْهَا تَمُوْتُوْنَ [Therein shall you live and therein shall you die (*Sūrah Al-Aʻrāf,* 7:26)], for physical ascension of any individual to heaven would result in the breaking up of this natural law and God Almighty does not violate His law. Hence, reflect upon it, O wise ones! (Author)

mentioned above, demanded from our Holy Prophet[sa]—the Best of Mankind and the Chosen One of God—the miracle of physical ascension to heaven? In response, God told them that His practice never allowed any human being to be physically raised to heaven; rather, it was in contradiction with His eternal practice and law? Suppose that 'Īsā [Jesus] was really raised to the Second Heaven, then what would the restriction laid down in the aforesaid verse imply? Did the God of Honour not consider 'Īsā to be a human being? So why was there an urgency for him to be raised to the high heavens? Had the earth become too narrow for him? Or was there no refuge left for him to escape the Jews so that he had to be raised to the heavens to be hidden?

O people! Deviate not from the right path, and weigh with a fair balance. By God! The death of Jesus is better for Islam than his life. The victory of the Religion [of Islam] lies entirely in the death of Jesus. Do you want to exchange what is good for that which is foul? Can you not distinguish between profit and loss? By God, Jesus' life cannot coexist with the life of Islam. You have seen what his presumed life has constructed and what it has demolished, and you are seeing how it has helped and advanced Christianity and has wounded the most upright religion. Since the damage it has caused is proven before us, how can we expect it to bring any good in the future? Having so long experienced the harm done by his presumed life, what good can we hope to acquire from this belief thereafter, given the established proof of its being invalid?

Wise indeed is he who does not go against this experience. God Almighty guides to the paths of wisdom, and shows mercy to His servants and safeguards them against the doors which lead to misguidance. Without a doubt, the belief that Jesus is alive and will descend is a door from among the doors to misguidance and nothing can be expected from it except for various unwholesome consequences. In His works Allah has wisdom which you cannot comprehend, as well as appropriateness which you cannot fathom. Therefore, ponder over this; may

Allah have mercy on you! The belief about Jesus being alive which you insist upon to this day, and the belief of his descent in the Latter Days, is a matter that has not provided you even an iota of benefit. Moreover, it has not helped our Faith, which is the best of all faiths. It only supported Christianity and caused droves of Muslims to join the people of the Cross.

O people of Islam! I do not understand what made you feel the need for Jesus to descend. The fact is that his life only brings you harm, not benefit. Have you not witnessed its damage in the past years? Has this belief benefited you in the bygone age? Instead, it brought ruin upon you by causing your males and females to become apostates. Therefore—O brave, young people!—How can anything good be expected from this belief? You have seen that the converts to Christianity were pulled towards the priests only through these lassos, and indeed they [these priests] are the very thief who threw them into the well of destruction even though they had descended from the Muslims. But, then they became like snakes and wild beasts. They became hostile to Islam and defamed it in a voice worse than a donkey's. They left their near ones and their parents weeping and wailing upon their condition and devoted themselves to vituperation against the Best of Mankind [the Holy Prophet[sa]] and to blaspheming the Best of Books [the Holy Quran]. They alleged that it contained nothing but poetry and that it had not been beneficial to anyone. They made our religion the target of their ridicule and spoke of it only as an object of derision and warned the Muslims that if they died practicing it, they would enter Hell.

May God show you the right path and safeguard you from the path of His displeasure. Remember that the bane [of Christianity] that you consider to be harmless is, in the eyes of God, a great evil. It has ruined many among you and dispatched them to Hell. This is why God Almighty warned of it in a number of places in the Holy Quran. Indeed, it is to this very belief that He ascribed the renting asunder of the heavens, the blowing away of the mountains, and the appearance of

the Signs of great punishment. By Allah, I am amazed at the Muslims who have supported the Christians by stating what is contradictory to the Word of God Almighty; they said that Jesus was physically raised to the heavens and would, at some time in the future, return to the earth. The Christians consider this to be the greatest argument in support of their belief in the divinity of Jesus Christ. Indeed, they misguide so many ignorant people by dint of the same argument in spite of the fact that Jesus is dead and is living among the dead. This is affirmed by a number of arguments set out both in the Holy Quran and Hadith. The Holy Quran speaks of him as dead in a number of places. The Holy Prophet[sa] saw him in the Second Heaven during the Night of *Mi'rāj*, residing among the dead along with Prophet Yaḥyā [John]. What can be a greater and more magnificent testimony than this? Yet the ignorant attack me when they hear it from me. They say that if they had a sword, they would have killed me. Verily, the sword of Allah is sharper than the swords of this group. Have not some of them already seen the strike of His sword during the *mubāhalah* [with me]?

The Holy Quran repeatedly mentions Jesus ['Īsā] to be dead. It also mentions that he was granted refuge on an elevated land of green valleys and springs of running water. It has been established with a number of other arguments that this was none other than the land of Kashmir, where Jesus' grave has been discovered. This event is also mentioned in the old literature of this country—evidence that cannot be denied. Truth has become manifest, and all praise is due to Allah, the Lord of all the worlds. The people of this country [Kashmir] have testified that the grave is that of an Israelite Prophet who had migrated to this region after he was persecuted by his people, and that this occurred almost as many as 2,000 years ago. In short, there are incontrovertible arguments to prove that 'Īsā is dead. Only one who does not believe in the categorical arguments of the Holy Quran and Hadith can deny this. Had God so willed, He would have granted guidance to such people, but He lets go astray who wishes it and guides who wishes it, and they will all be returned to Him. They follow nothing but conjecture. I do not find them sticking

to any reasonable argument. To cling to conjectures in the face of such precepts of incontrovertible import is dishonesty and departure from the path of righteousness. Woe unto those who do not desist.

Those who do not ponder would say that Jesus' advent is a 'Sign' of the Day of Judgment [and quote the verse]:

وَ اِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ[1]

This is what they have heard from their forefathers, but they have never pondered over it like the wise. What has gone wrong with them that they do not know that the word 'Sign' here signifies his miraculous birth which was without a father which is mentioned in the Scriptures and which no sane and knowledgeable person denies! As for the belief of the People of the Book in [the truthfulness of] Jesus—as is imagined to be the import of this verse—you are only too well-aware of its reality. There is no need to delve into it further. You know that hosts of Jews have died without believing in Jesus. Therefore, do not interpolate the Word of God for the sake of a belief so obviously wrong. Verily, God has said:

اَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَ الْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ[2]

Hence, how can they be his enemies after believing in Jesus? Is there not an iota of sense in your brains? Does this verse not disprove any such person who believes that all the sects of the Jews will come to believe in Jesus? Why are you then going against the text that is so clear and evident? Which verse [of the Holy Quran] is now left in your hands to which you are clinging?

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1. And there is none among the People of the Book but will believe in it before his death (*Sūrah an-Nisā',* 4:160). [Publisher]
2. We have cast among them enmity and hatred till the Day of Resurrection (*Sūrah Al-Mā'idah,* 5: 65). [Publisher]

Indeed, I am amazed at your condition! What argument do you have to oppose me? God Almighty repeatedly mentions the death of Jesus in the Holy Quran. Why, then, are you not admonished? There cannot be any contradiction in the Word of the Lord of all the worlds. What has gone wrong with you that you bear enmity towards the rational arguments and reject the scriptural records? I present to you the Word of God but you turn your faces aside and walk away.

You are well aware that both you and we unconditionally agree on the advent of the Promised Messiah. So the real contention between us and you is the issue of the son of Mary coming down from the sky. God Almighty has settled this issue by conveying the news of Jesus' death in His enlightening Scripture. Anyone whom God chooses to guide to the right path, He opens his heart to accept the Quranic statements. After all, which book, besides the *Furqān* [Holy Quran], deserves to be followed with the utmost conviction by you and us both? Woe unto you! You neither want to show up for the debate nor accept the invitation to *mubāhalah*. You only attack from afar. I have numerous arguments in my support from the Book of God and the *Sunnah* of His Messenger[sa], but how can I present them to those who are turning away? Know they not that Allah never grants succour to those who bring innovations into faith or are unbelievers, nor are they helped. Such people are neither accepted by Him nor are they given preference as is granted to the righteous.

After all, what wrongdoing can my opponents ascribe to me except that I have informed them of Jesus' death? Whereas all other Prophets that lived before him are also dead, will they reject an established consensus that is evident and based on an incontrovertible argument, or will they make a decision on their own? I declare in the name of Allah that Jesus is dead. They [my opponents] are hostile to evident truths and claim what is contrary to the Holy Quran. Indeed, they have no fear [of the Almighty]. What prevents them from accepting that 'Īsā is dead? The fact of the matter is that they are a people who exceed all bounds. They ascribe to him [i.e. Jesus] an attribute which is not found in any human being, and knowingly support the Christians. How can the jealousy of

Allah tolerate ascribing anyone with one of His attributes, which no one has shared with Him from the beginning of the world to the end of times? What can be closer to disbelief than this belief? Would that they had pondered over this, for such particularization is the very basis of idolatry. O ignorant ones! Is there any sin greater than holding partners with God Almighty? Remember when the Christians said that Jesus was the son of Allah because he was born fatherless and they were holding firmly to this belief. Allah responded to them with His word:

إِنَّ مَثَلَ عِيسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ ؕ خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ[1]

But we do not find in the Holy Quran any response to Jesus' assumed peculiarity of physical ascension to heaven and then his descent from there, whereas the people of the Cross consider it to be the strongest evidence in support of their deification of Jesus. If Jesus' ascension to the heavens and his descent from there were correct in the knowledge of our Gracious Lord, He would surely have compared Jesus with a person with the same attribute in the Holy Quran, just as He has compared him with Adam to refute the argument of the people of the Cross. Hence, certainly, the absence of such a comparison implies that the whole story of ascension is false; it is entirely baseless, and is nothing but nonsense. Do you know what wisdom prevented Allah from giving this answer whereas He was expected to respond to and uproot the Christian inference comprehensively? The Christian scholars are a people who are, with each passing day, increasing in exaggeration; and they do not turn towards the truth because of their arrogance and haughtiness. Nevertheless, I have fully established Allah's argument in support of Islam against them.

I wrote numerous books on this subject and, for the benefit of the general population, published them in far off countries. However,

1. Surely, the case of Jesus with Allah is like the case of Adam. He created him out of dust, then He said to him, 'Be!', and he was (*Sūrah Āl-e-'Imrān,* 3:60). [Publisher]

when the debate between me and my opponents was prolonged and I did not find even a single person taking interest in Islam, I understood that it was a matter that demanded the succour of Allah the Great Bestower; for, I am nothing except when the mercy of my Gracious Lord comes to me. I then prostrated at the threshold of the Holy Lord to seek His help like a person who was already dead. It was then that my Lord blessed me with a new life by granting me two sentences and enlightened my eyes. He said:

يَا أَحْمَدُ بَارَكَ اللّٰهُ فِيْكَ۔ الرَّحْمٰنُ عَلَّمَ الْقُرْآنَ لِتُنْذِرَ قَوْمًا مَّا أُنْذِرَ اٰبَاؤُهُمْ وَ لِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ قُلْ إِنِّیْ أُمِرْتُ وَ أَنَا أَوَّلُ الْمُؤْمِنِيْنَ۔[1☆]

1. ☆ My enemies from among the Muslims call me the foremost of the disbelievers. To refute this, the Word of Allah that is recorded in my book *Barāhīn-e-Aḥmadiyya,* is: 'Say: I have been commissioned from God and I am the first of the believers.' Also, my enemies asserted that I should not be buried in a Muslim graveyard. To refute them, the Holy Prophet[sa] said that the Promised Messiah would be buried in his grave and they will be raised together on the Day of Resurrection. This is in response to those who say that I have declared Muslims to be disbelievers and consider me from among those who will enter Hell. If you have any doubt about what I have quoted above, you may enquire the righteous ones. It is from among the peculiarities of the state between the day of death to resurrection that some people, after they die, are granted spiritual nearness to the grave of the Holy Prophet[sa] which holds Paradise beneath it; whereas some are taken away from it. The Holy Prophet[sa] has, therefore, declared me to be from among those who will be granted nearness. This negates anyone who considers me to be from among the dwellers of Hell. God Almighty will spiritually bury me in the grave of the Holy Prophet[sa]. This is what has been intimated on a number of occasions in the Book of God Almighty as well as in the sayings of the Holy Prophet[sa]. Those who are cognizant of the spiritual realm do testify to the truth of this phenomenon.

Another objection that my opponents raised was that those who follow me will become disbelievers, and, therefore, should not be buried in a Muslim graveyard. To them, my followers were the worst of the disbelievers. At this, God spoke to me and drew my attention to a piece of land which He said held Paradise beneath it. He said those who will be buried in it shall enter Paradise and shall be granted security. Hence, there would have been no such rewards

> Allah has placed blessing in you, O Ahmad. The Most Gracious God has taught you the Quran so that you should warn the people whose ancestors have not been warned, and that the way of the guilty ones might become manifest; say, 'I have been commissioned from God and I am the first of the believers.'

Similarly, He gave me glad tidings: 'Islam will be granted dominance and will be greatly disseminated' and 'a jewel like you is not wasted'. This was the first revelation that my insignificant self received from Allah, the All-Powerful and the Helper. My Lord granted me the glad tiding that He will show for my sake bright Signs and help me by repeated manifestations of His succour, so that He should confirm the truthfulness of truth and falsity of falsehood with supremely powerful arguments and splendid miracles.

Thereafter, I invited the priests, the Christians, and those who had embraced Christianity, as well as the *Brahmus* and polytheists, and asked them to judge the true faith in light of the Signs and succour of Allah, to make it clear who will be supported by Allah and who will be the object of His curse. However, they did not come out for this competition as the armed soldiers do; rather, they hid themselves in their nests. God is my Witness that if they had come out for this competition, my Lord would have shot His arrows precisely on the target and none of them would return except in loss and frustration. By Allah, if you had made proper investigations, you would have found that Islam is a treasure house of Signs and a city of their dwelling. You would have found in it the light capable of granting comfort to each and every soul. Regrettable indeed is the condition of those who deny its hidden troves, pay no heed to its treasures, and consider Islam to be like rotten bones and not full of magnificent bounties.

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by Almighty God if my enemies had not maligned me. The hostile attitude of my enemies kindled the mercy of the Gracious God to be showered upon me. All praise is, therefore, due to Allah, the Lord of all the worlds. (Author)

These are the people who do not believe that Allah will speak to anyone after our Master, the Chosen Prophet[sa]. They say that divine converse has been sealed after the Best of Mankind [the Holy Prophet]. It is as if God has lost His ability to speak in this age and is able to hear only; perhaps He may also lose the ability to hear in the future. Thus, when He is [supposedly] unable to speak and hear the prayers offered to Him, then one can no longer rely on the integrity of His other attributes either. In other words, all His attributes will become unreliable. Hence, anyone who denies the eternal nature of even one single attribute of God Almighty denies all His attributes and inclines towards atheism. O people of wisdom! What would you say about such a person? Do you believe him to be a Muslim or has he fallen from the tower of the Faith?

Do you believe that Islam has nothing except a handful of stories and that it is devoid of tangible Signs? Has our Lord turned His blessed countenance away from us after the demise of the Holy Prophet[sa], the Best of Mankind? If so, what is the proof of the truth of this religion? Has God forgotten about the reward that He had promised in *Sūrah al-Fātihah;* that is, He would make the people of this ummah like the Prophets of the earlier ummahs?

Has not the Holy Quran declared us the Best of Ummahs? What has then—contrary to the *Furqān*—made us the worst of ummahs? Does reason permit that, despite our best efforts to obtain the cognizance of Allah, we will fail to tread upon the ways that lead to Him; and that, in spite of dying for the gentle wind of mercy, we will not be granted its breeze? Is this the limit of perfection for this ummah? Whilst the sun of this world is about to set, know that this belief is false not only from the standpoint of perfect wisdom, but it is also false on the basis of an in-depth look at the holy Scriptures.

Is there any death worse than a death of ignorance? What blindness is more painful than the prevention from beholding the countenance of Allah, the Great Bestower? If this ummah had been like the dumb and deaf, the lovers would have died on account of this grief. Those

who melt themselves for meeting the Beloved and have no desire in the world other than achieving this objective—how can their Beloved leave them in the flames of restlessness and in the fire of waiting? They are lovers who let themselves melt away in order to attain the closeness to their Beloved. They entertain no other wish in this world except that they find the desire of their heart, God. How, then, can God—their Beloved Lord—be so heedless of them as to let them burn away in the fires of unrelenting wait for finding a look at His blessed countenance?

Had this been the case, this nation would have been the worst of nations. Its morning would not be bright, nor its cries heard; its people would die weeping and wailing. But, this is not the case—Allah is the Most Merciful of all who show mercy! He has not created hunger except that with it He created food for the hungry, and He has not created thirst except that with it He created water for the thirsty. Such has been His continuous *sunnah* for those who seek after His cognizance. This is what I have seen, so how can I deny it after seeing it? I have experienced it myself, so how can I have doubts about it after my personal experiences?

Hence, I have no choice but to call people towards that which I have found with perfect insight. Therefore, everyone who believes in Allah the One and Unique, and is not averse to *Kalimatut-Tauḥīd*,[1] should not rest content with old rags, but rather seek the august cloak of religion and be eager to perfect both the inner and the outer garments, and should knock upon the door of God the Benevolent with perfect sincerity and pathos for He is Most Generous and tires not of the pleas of people.

His treasures are beyond reckoning and imagination—so, the one who asks for more will receive more gifts. Therefore, one of the beauties of faith is that His servant should not despair of His munificence and should not consider His door to be closed upon His loved ones.

1. Declaration of the Oneness of Allah: *Lā ilāha illallāh,* 'There is no one worthy of worship except Allah'. [Publisher]

O people! You are in need of Allah's bounties and grace. Therefore, it will be a great misfortune if you reject the bounties after they have been bestowed upon you. Which of the hungry can be more ill-fated than the one who is about to die of hunger, yet refuses to accept the delicious food and wholesome bread that is offered to him, nor glances upon it even though he is struck with hunger and unnerved by it? Despite that, he does not want it!

My brothers! May Allah the Gracious have mercy on you! I have come to you with a feast from heaven. Upon the turn of this century God has fulfilled the desires for which you used to pray. He, therefore, opened the doors of His bounties to you. Will you now accept them? I know you will never be pleased with me unless I follow your beliefs, but how can I ignore the revelation of my Lord and follow your desires? He is Supreme over His servants, and to Him alone will you be returned.

Verily, I have been granted Signs and blessings and every kind of help and support. This door is not opened to liars, even if they exert so hard in worship that nothing remains of their bodies except the tendons. Do you expect God to love someone who is dishonest and sinful? I have come from His Honour to help you like a lion that emerges from his den, displays its canine teeth, and attacks. Show me a single person from among the clergy, or the atheists, or the disbelievers at large, who can confront me in this battleground and defeat me with the Signs of Allah the Supreme. By Allah, they all are my prey and Allah has closed the path of escape upon them. No jungle will provide them shelter, nor any of the seas. We are covering the earth, closing upon them speedily like fast-moving travellers, and will—God willing—overtake them victoriously.[1☆]

They would never have prevailed over you, but you rejected those who could protect you and have headed for the wastelands. You

1. ☆ My Lord spoke to me and said, 'I will accept all the prayers you make tonight; among them is the prayer for the victory and ascendency of Islam.' This occurred on 16 March 1907. (Author)

shunned the refuge of the one who could safeguard you and you fled to the wilderness. You deprived yourselves of the ambrosial food of knowledge, and became as a famished one in dire straits. You made yourselves like a decrepit old man who is deprived of sound opinion and wisdom, or like an animal that knows nothing beyond green foliage. You refuse to arm yourselves with the weapon that the God of Grandeur has sent down for you from heaven. As for the worldly arms, they amount to nothing against these enemies. So now you dwell in a land that is barren and a desert devoid of water. You intentionally move away from the running streams that can satiate the thirsty. You prefer deserts and fail to take caution against those who will destroy you. Your bodies have been scorched by the noonday sun. What, then, has gone wrong with you that you do not take refuge under the mighty shade that may protect you against the blistering heat, lead you to the cold sweet water, and safeguard you from falling into the pits of graves [of ignorance]? The biggest argument in favour of the truth of a claimant of Prophethood is the very age which is steeped entirely in darkness.

If you have any doubt about my claim, then be patient until God Himself decides between us. Indeed, He is the Best of the Judges. Is it not sufficient for you that God granted me decisive victory when my enemies entered into a *mubāhalah* with me? They claimed that God would cause them to emerge victorious, but Allah destroyed those who were to be destroyed through clear proof. You hatched plans against me, but God made His own plan; and He is the Best of Planners. You can see how the enemy is encamped, surrounding you, and how calamities are descending upon you. You are subdued by them due to your own weaknesses, and your selfish desires have attracted you towards them. Surely, they have prepared such wiles as amaze both the eyes and insight.

What is the matter with you that you cannot see the tornado which has uprooted the trees? They [i.e. Christians] are a people who are desirous of apostasy and misguidance for you. They never fall short of inflicting evil upon you. They have subdued all the peoples of the world

and made them like their servants and maids. They might even try to launch their arrows at the heavens. Allah is my Witness, you cannot compete with them. They consider you nothing more than a speck of dust. Now, tell, should I be annoyed with you, or should I not? Why are you sleeping at this time? Are you pleased with the life of this world in exchange for the Hereafter and have, therefore, stooped heavily to the earth like drunkards? What has benumbed you so that you have become a victim of loss? O honourable people! What strength has survived in you? By Allah! Nothing remains save our Lord, the Great Bestower. I do not know what you earned in the past and what you will gain from your [worldly] resources in the future and how your wisdom, which is no more than a fly, will come to your help, and what adornment you exhibit through these garments. When I stood up among you and claimed to be from Allah the Benevolent, you became angry and furious, calling me an impostor. You said that this man is a liar, and considered me to be like Satan the accursed. You did not even pay attention to the time, whether it called for the Antichrist to spread misguidance, or the Reformer to revive the Faith and return to you what you had lost.

I call Allah as the Witness to what is in my heart. By Allah, I am from Him and I have not done anything with falsification. Indeed, you committed a great wrong when you undertook to declare me a disbeliever and to humiliate me. You even ignored the crimes that are being committed today against Islam. So I cry for you with flowing tears and falling teardrops in the same way as you laugh and mock at me. What has gone wrong with you that you neither reflect upon your own selves nor upon the debilitating state of Islam? Are you not fed up with Antichrist that you crave for another one in this frightful time and in these threatening days? I have come to you at the turn of the century and at a time of true need. The lunar and solar eclipses, earthquakes, and the plague have all testified to my truth. It amazes me that you witness the Signs but still your doubts do not vanish. O scholars, is this what your insight tells you? Nay, the pride which you kept secret, and

still hide, has intervened between you and your righteousness. Indeed, you have become blind, so you cannot see the mischief of the enemy. You call me the Antichrist and do not use any insight. You issue the verdict that I am a disbeliever; rather, a greater disbeliever than all those who disbelieved in the Prophets!

What a marvel your declarations are! The wonder upon wonder is that you do not hold those to be Antichrist who from among the Christians and unbelievers want to totally destroy the Faith; on the contrary, I am the Antichrist, rather the worst of all those who spread mischief. Hence, I cry out unto none other than Allah, the Lord of all the worlds. Whilst you have declared me a *kāfir,* how can it be expected that the admonishment of the disbelievers would do you any good? But I wanted to narrate the hardship that I have borne in the way of Allah. It was for this reason that my discourse deviated towards narrating them.

May God have mercy on you! What has gone wrong with you that you do not shun cruelty and transgression, neither do you fear the All-Knowing God, the Lord of reward and punishment? O my people! I have come from my Lord at the appointed time. I speak not but when He wants me to speak. I convey to you the message of truth, but you respond with curses. I do not comprehend your vile response.

You have imitated the Jews so much so that your shoes resemble their shoes and your statements resemble their statements. The Jews, on account of their miserliness, called Jesus [ʻĪsā], who was a Prophet of God Almighty, the Antichrist. Similarly, I have been given the same name by you. Thus you have resembled them in word and deed. Indeed, if it had not been for the sword of the Government, I would have seen the same thing from the disbelievers as Jesus saw. Hence, it is not out of sycophancy but rather out of sincere gratitude for the favour it has done us that we thank this Government. By Allah, we have been blessed with such peace under this Government as cannot be expected from any Islamic government. This is why I consider it utterly wrong to raise the sword against this Government in the name of Jihad. I rather

deem it unlawful for any Muslim to wage war against it or support a rebellion or an insurgence against it, for the Government has been kind to us in numerous ways, and one must respond to kindness with kindness. There is no doubt that this Government guarantees us peace on account of which we have survived the cruelties of the people of this age. However, we make no secret of the fact that we are against the Christian clergymen; rather, we are their foremost opponents.

The reason for this is that they declare a weak and humble human being to be the Lord of all the worlds, and forsake the True Creator of the heavens and the earth. Indeed, Allah knows that they are liars who fabricate and Antichrists who interpolate. We know for a fact that the Government is not with them—it neither incites them to adopt such behaviour, nor does it help them. Instead, the Government is Christian only in name. They have formulated laws by themselves and have placed the Gospel behind their back. How can we can call them Christians? They are rather a different people with different views. They do not read the Gospel, neither do they act upon its commandments, nor do they pay any attention to it. When it comes to deciding a dispute, we find them just and fair. During certain court cases I have experienced this for myself. They respect us better than many others. They wish to be peaceful and want others to do the same. The night we spend under them is better than the day we spent under the idolaters. Therefore, gratitude towards them is incumbent upon us; and if we do not thank them, we would be sinful.

In short, we found this Government benevolent to us. The Book of God Almighty has made it incumbent upon us to be grateful to it. This is the only reason why we thank them and wish them well, and pray to the Almighty that He may guide them to Islam and help them get rid of the worship of the humble human who, in respect of bearing hardships and trials, was in no way different from them. May He open their eyes so that they can see the truth of His Faith, and may He lead them to the best of all faiths [i.e. Islam]. May He protect them against any loss, be it worldly or religious.

This is my prayer, and the reward of goodness is nothing but goodness. Only the one whose heart has become sinful and who follows Satan can commit wrong in return for goodness. Hence, I do not wish to follow those who were guilty of wrongdoing. The addressees of my critique in this booklet are only those Christian scholars or clergymen who have considered it their religious obligation to vituperate and blaspheme our chief and master, the Best of all Creation [i.e. the Holy Prophet]. My Lord has, therefore, appointed me to stop and keep people away from committing this wrongdoing. God is the Helper of His religion, and He is the Best of Helpers.

My Lord, in order to help His faith, addressed me with words in which I find a great promise. He said:

بَشِّرْهم بأيّام الله وذَكِّرْهم تذكيرا۔

Give them good news of the days of Allah and keep reminding them well.

I can, therefore, say with great conviction and confidence that God will help His religion and protect it from its enemies, and will Himself, from the heavens, make it prevail over all other religions. However, this victory will not be attained through any war or jihad, but rather through extraordinary Signs and by the Hand which will crush the skulls of the enemies. This is what we find written in His Book. Then my Lord once again sent down His revelation to me like He had sent it earlier. I have only given a summary of it. Allah would never go against His promise, and the wrongdoers will receive full requital for their wrongdoing. Hence, it was in accordance with this that the Signs of the fulfilment of divine promise appeared in this age and my Lord made His countenance manifest to the world through an extraordinary demonstration of His wrath. He showed Signs of His retribution all over the world. Countless people have died due to the plague. Many have been uprooted by earthquakes and death overtook them. You can see that those who, just a few days ago, took pleasure in sleeping in

their palatial homes are now lying dead in their graves. They are no longer seen to enjoy the company of their friends. Their palaces have been deserted, and they have entered a home which does not allow them to return to their brethren and regain possession of their homes from their occupying neighbours. You can see that people are unable to protect themselves against this epidemic [of plague]. They fail to find any refuge from it under the heavens. Remember this calamity does not result from any ill-luck or coincidence, as our opponents allege. Fortunate, therefore, is the one who recognizes these Signs and enters into these rocky valleys [i.e. life of hardship for Allah's sake].

May Allah have mercy upon you! Remember these calamities were preordained; they were never witnessed by you prior to this age, neither were they ever witnessed by your forefathers. Indeed, these Signs have been shown for the sake of the one who has been raised among you by Allah the Great Bestower in order for Allah to revive the Faith and establish His arguments, and in order to restore the lost greenery and verdure to its orchards and make its trees laden with holy fruits and turn the withered and burnable branches into fresh green boughs. This happened so that people may recognize the strength of the mighty faith of Allah and submit completely to their Merciful Lord, and so that they might come to hate this world like the one whose heart is truly noble.

When the day dawned for the revival of Islam and its truth was proven through incontrovertible arguments, then most of its opponents tried to keep their eyes low so as not to see the light of truth. They intentionally disliked the message of God Almighty. Alas for them, they flee from good and incline towards loss. Indeed, the time has come for the door [of God Almighty] to open. Is there anyone who is ready to knock upon it again and again? The fountain [of cognizance] is flowing for those who have eyes to see. Allah is Most Forgiving and Merciful. Therefore, He does not reject anyone who comes to Him with a righteous heart. To the one who asks for more, will God grant more.

It is strange that this nation has combined physical poverty along with spiritual poverty, yet they think that they do not need a Reformer

from Allah, the Benevolent! The doors of all kinds of goodness have been closed upon them, yet they imagine that they have been granted all kinds of bounties. They are content to live like animals turning their faces away from Allah's blessings and rewards. I am amazed at their subdued resolve and degraded condition. Hence, I will continue to seek their reformation from the Almighty until they are granted success. Indeed, I have devoted most of my time, particularly early in the morning, to pray for them, and also [I have devoted to their well-being] my eye, which can never overlook these concerns.

Allah is my Witness; I had informed them of the days of the plague before it actually broke out. I said nothing except when my Lord disclosed its secrets to me and commanded me to make them known. Only then did it happen that the plague caught them and death was inflicted upon them, and I had informed them of this at a time when no physician could predict it and no sane person had prophesied about it. Then what followed was in accordance with what God had revealed to me. Indeed, this was a great argument from the Lord of the Heavens, yet people did not turn their eyes towards it. There was none among them who shed tears, neither did they hasten to repent or do good deeds. On the contrary, they only increased in sinfulness and vice. They rejected me and called me a *kāfir* and accused me of being the accursed Antichrist. In moments of my solitude, there was no one to console me except my Lord. In fact, they all united against me in abusing and vituperating me and chased me as creditors hound their debtors. Indeed, they did not recognize me on account of their age-old prejudice. I, therefore, kept myself hidden from their eyes like the People of the Cave and Inscription.

وَاسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا وَّعُلُوًّا[1]

1. [And they rejected them] wrongfully and arrogantly, while their souls were convinced of them (*Sūrah an-Naml,* 27:15). [Publisher]

On account of their own injustice and transgression they rejected divine Signs despite the fact that at heart they had come to believe them. Hence, it was not possible for them to return to God after they had been guilty of violence and vice. By Allah, the Signs of God Almighty showered from heaven like rain. They were lamps that radiated light, but failed to dispel the darkness that had overtaken people who remained seated on dry wood and who disregarded lofty trees, luscious fruits, and the most beautiful flowers.

Allah is my Witness; I am at a loss to understand as to why, in the presence of such evident Signs, they turned away from me and did this despite the fact that Allah had established His argument against them and against all those who had been overtaken by darkness. When I feared them like the one who is alone and helpless, the help of my Lord came to my rescue and increased day by day. I was granted this help and succour continuously until the time I had successfully established my argument. God Almighty always supported me, and divine Signs became so large in number that I was unable to count them. However, I have considered it appropriate to mention just one of these Signs at the end of this book so that it might benefit those who possess a righteous nature, and so that people may realize that succour from Allah encompasses both the east and the west of the earth. This has caused such a widespread acclaim among the righteous as well as the vicious that the holy influence of these Signs has reached even America, one of the farthest countries of the world.

Any revelation that was sent down to me by God Almighty with bright Signs and incontrovertible arguments was not to support me alone, but rather to testify to the very truth of Islam. I am but a servant among so many. Indeed, I am amazed at the condition of the deniers. They insisted upon denial to an extent that they became foremost among those who were unfair. Each one of them tried hard and exerted all his energies trying to blow out the light that descended from heaven. But, Allah, on the other hand, caused His light to shine brighter. He proved their efforts to be nothing better than dust. I saw their mischief

to be like raging seas and devastating floods, but the end result was that I was granted victory and they were defeated; I was honoured, and they were humiliated. Had this affair been from someone other than Allah, my opponents would have shattered me to pieces and removed all traces of mine from this world. But the hand of God safeguarded me against the mischief of my enemies until the Signs He showed for me became known in far off countries, and this was done by none other than the Lord of all the people.

I would now like to write about the great Sign that has been shown for the people of the American continent. Though the sun of my glory rose from the east, it became so bright that its dazzling light was seen by the people in the west in a remarkable manner. **This happened purely on account of Allah's grace and mercy and His benevolence and graciousness. Hence, glad tidings are for those who recognize Him and blessed are and the servants of Allah who accept Him.**

☆ ☆ ☆

About the Mubāhalah to which I invited Dowie along with my prayer against him, and the Details

of what Allah did in this contest after my announcement among the people

May Allah have mercy upon you! Know that among the many examples of the succour of God Almighty and testimonies of my truth is a Sign that God Almighty showed in my favour by destroying a man called Dowie. The detail of this illuminating Sign and great miracle is that Dowie was one of the wealthy Christians and arrogant clergymen of America. He had a following of approximately 100,000 who served him like slaves and bondmaids, as is the tradition among the Christians. He became so famous among his own people as well as other people that his name became well known in the far-off corners of the world. His magic spell won over a large number of Christians. Along with proclaiming the Ibn-e-Maryam [Son of Mary—Jesus] to be God, he claimed to be a Messenger

and Prophet himself, and used foul and abusive language against our Most Noble Messenger[sa].

He claimed to possess a lofty station and a high rank. He considered himself more pious and virtuous than any other person. With each passing day he grew in fame, wealth, and the number of his followers. He started living like a king, whereas previously he was akin to a beggar. If a Muslim, who was weak in faith, had seen him ascending to such glory despite his falsehood and fabrication, he would have gone astray and been at a loss. Even if such a Muslim had been a learned scholar, he could not have saved himself from falling into error, the reason being that he [Dowie] was an enemy of Islam who used foul language against our Prophet[sa], the Best of Mankind, yet reached the pinnacle of fame and wealth. He used to say that he would soon wipe out all of the Muslims, without sparing so much as a single believer in the Oneness of God. He was one of those who say what they do not do. He transgressed in the earth like Pharaoh and was heedless of death. He devoted his days to plundering people's money and his nights to drinking wine. The ignorant and foolish among the Christians gathered around him. They continued to drink from the goblets of misguidance and, being ignorant, testified to his claim of propheth-ood, whereas he was actually a slave to the world

without freedom. He was like a shell without a pearl. Moreover, he was the Satan of his time, and a cohort of his Satan. But God gave him respite until the time that I invited him to a *mubāhalah* [prayer duel] and prayed to the Lord of Honour against him.

I used to smell the stench of Satan in him. I saw that he had been completely overtaken by the Transgressor [Satan] and was an enemy of the servants of the Gracious God. He contaminated the Earth and polluted the breaths of its inhabitants with diverse types of filthy nonsense. I have never seen a person more deceptive and rebellious than him. He was a blind lover of the Trinity, an enemy of the Oneness of God, and a persistent follower of the unholy religion. He saw its evils as its excellences and sought solace in its faults. The ignorant from among the rich and the well-off gathered around him and supported him with riches not to be found except in the treasuries of kings and rulers.

He received piles of wealth, so much so that it was said that he was a king who, like kings, lived a life of pomp and show. When his riches reached their peak, he surrendered himself to *nafsul-ammārah* [his self that incites to evil] and did not purify it. Beguiled by Satan, he proclaimed he was a Messenger and Prophet and persisted in

imposture, falsehood, and slander. He thought he would never be held accountable for this and would continue to live a life of luxury and ease, continually growing in prestige and renown. What is more, he became proud and arrogant and feared not the torment of the Lord of Honour.

There is not doubt that the impostors are eventually seized and precluded from prospering. The wrath of Allah tears them apart like a ferocious lion and confronts them with the day of ultimate ruin and destruction promised in the Book of the Almighty and Most-Loving God. Verily, those who fabricate lies against God and are guilty of falsehood live not but for a short period of time, after which they are seized. The curse of Allah pursues them in this world and in the Hereafter. They taste disgrace and dishonour and are not granted respect. Has the news not reached you of what became of the impostors of the earlier ages? Verily, God does not care for the end of those who fabricate lies against Him. He draws His sword against them and cuts them into pieces.

When the day of his destruction came near, I invited him to a *mubāhalah* and wrote to him that: Your claim is false and you are naught but a lying fabricator, merely feeding on the carrion of the condemnable world. ʻĪsā was nothing more than a Prophet and you are simply an impostor.

You are a man with no extraordinary merit from among those who are in error and you mislead others into error; therefore, fear Him who sees your imposture. I invite you to Islam, the True Faith, and to turn to Allah, the Possessor of Power and Honour, for repentance. If you decline to accept my invitation and move away from it, then let us engage in a *mubāhalah* and invoke the curse of Allah upon the one who has forsaken truth and claims to be a Messenger and Prophet by way of imposture. Verily, Allah will decide between you and me and will destroy the liar during the lifetime of the truthful so that people should know who [between the two of us] is the truthful and who is the liar, and so that, after this judgment, the dispute is settled once and for all.

I swear by God that truly I am the Promised Messiah whose advent was prophesied to occur in the Latter Days and the time of the spread of misguidance. Surely, ʿĪsā has died and the doctrine of the Trinity is false. By claiming to be a Prophet, you are guilty of imposture against Allah; for prophethood came to an end after our Holy Prophet, may peace and blessings of Allah be upon him, and there is no Book after *al-Furqān* [the Discrimination; i.e. the Holy Quran] which is superior to all earlier Scriptures, neither is there any new shariah after the Muhammadan Shariah.

However, the Best of Mankind declared me to be a Prophet, and this is a matter of being his reflection due to the blessings of complete submission. And I find no excellence within me; all that I have obtained is through his holy soul. By calling me a Prophet, Allah means only [that I receive] abundant revelations and converse [with God]. May the curse of Allah be upon the one who aspires to anything beyond that, or considers his own person as something special, or frees his neck from the yoke [i.e. complete submission] of the prophethood [of the Holy Prophet[sa]].

Surely, our Messenger is *Khātamun-Nabiyyīn* [the Seal of the Prophets] and the chain of Messengers has ended with him. Therefore, no one has the right to claim prophethood after our Messenger, the Chosen One, in an independent manner, and nothing has remained after him except dialogue [with Allah] in abundance. Even this is conditional upon following [the Holy Prophet[sa]] and is not granted unless one is a true follower of the Best of Creation. I swear by God that I have been blessed with this spiritual station only by following the radiant rays of the light of the Chosen Prophet[sa].

I have been granted the name 'Prophet' by Allah, not in its original sense [of being raised independently], but as a subordinate Prophet. This

does not in the least undermine the honour and dignity of God Almighty or of His Messenger[sa], for I am being raised under the blessed wings of the Holy Prophet. I walk in the footsteps of the Holy Prophet. What is more, I never said anything on my own; I have only followed the revelation which my Lord granted to me, and thereafter, I fear not the threats of the people against me. On the Day of Judgment, everyone will be held accountable for what they did. Certainly, there is nothing that is hidden from Allah.

I had told the impostor [Dowie] that:

> If you do not come forward for the *mubāhalah* after my invitation, and also do not repent of your claim of prophethood that you have made by way of sheer fabrication against Allah, then you should not imagine that this strategy would spare you; rather, Allah would destroy you by inflicting utter humiliation and a harsh punishment. He will disgrace you and make you taste the punishment of your imposture.

Hence, he waited for my death and I for his. I put my trust in Allah, the Helper of the truth and Supporter of this religion [of Islam].

Having done this, I fully and completely

published all over the United States my statement that I had sent to Dowie, so much so that they were published in most of the newspapers of the United States. I believe that thousands of newspapers published my message and its publication reached such a great number that I am unable to count it, and the papers [at my disposal] do not hold the capacity for me to provide details. As for the American newspapers that were sent to me and which mentioned my point of view, my invitation to Dowie for a *mubāhalah*, and my prayer against him in which I sought judgment, I consider it appropriate to mention the names of some of those newspapers in the footnote so that the people might come to know that there was nothing hidden or secret about the *mubāhalah*; rather, it was a matter well advertised all over the world—in the east and in the west, in the north and in the south.

The reason for such [large-scale] advertisement was that Dowie was like the great kings in renown. In America and Europe there was not even a single person in the upper and lower classes of society who did not know him well. In fact, the people in those countries held him in great honour and revered him as a king. Moreover, he travelled extensively and used mesmerizing speeches to lure people into his trap, like a hunter traps his prey. This is why no newspaper editor ever refused to

publish the material sent to them regarding the *mubāhalah*. Instead, they were eager to publish it out of a strong curiosity to see the end of this contest. There are a large number of American newspapers that published the news of my invitation to Dowie for a *mubāhalah* and my prayer against him. Here, however, by way of specimen, I will mention the names of only a few of them in the footnote below.[1]

In short, Dowie was the worst of people, whose heart was accursed and who was like the sneaking whisperer [i.e. Satan]. He was an enemy of Islam; indeed, the worst of all enemies.

1. Footnote:

No.	Newspaper	Date	Summary of News
1	Chicago Interpreter	28 Jun. 1903	Mirza Ghulam Ahmad is a resident of the Punjab. He has invited Dowie to a *mubāhalah.* We wonder if Dowie will accept this challenge. Mirza [Ghulam Ahmad] writes that Dowie is an impostor and false in his claim of prophethood and that he prays that God may destroy Dowie and completely annihilate him. Mirza [Ghulam Ahmad] says he is true in his claim whereas Dowie is false. Hence, Mirza [Ghulam Ahmad] argues, God will destroy him who is a liar by completely annihilating him in the lifetime of the one who is truthful. Mirza Ghulam Ahmad says that he alone is the Promised Messiah and that Islam is the only true religion.

No.	Newspaper	Date	Summary of News
2	Telegraph	5 Jul. 1903	The same as above with minor differences in words.
3	Argonaut, San Francisco	1 Dec. 1902	The same as above with minor differences in words. Further, the editor says that a *mubāhalah* is a reasonable and just way to determine the truth. Without any doubt the one whose prayer is accepted should be considered true in his claim.
4	Literary Digest, New York	20 Jun. 1903	A detailed description has been given of my challenge of *mubāhalah* to Dowie. The paper also published Dowie's photo as well as mine. The rest of the report is quite similar to the ones published in the above-mentioned newspapers.
5	New York Mail and Express	28 Jun. 1903	*'Mubāhalah* between two claimants of Prophethood' is the heading of the report published in the paper. The report mentions my prayer against Dowie and further states that the truth can be determined only through the death of the liar in the lifetime of one who is truthful. The remaining part of the report is similar to the ones published in the above-mentioned newspapers.
6	Herald Rochester	25 Jun. 1903	The newspaper reports that Dowie has been invited to a *mubāhalah,* and then gives details of the whole issue as published by above-mentioned newspapers.
7	Record Boston	27 Jun. 1903	The same as above-mentioned newspapers.
8	Advertiser Boston	25 Jun. 1903	〃

No.	Newspaper	Date	Summary of News
9	Pilot Boston	27 Jun. 1903	The newspaper introduced Dowie and me and then gives details of what *mubāhalah* is and how it is conducted.
10	Pathfinder, Washington	27 Jun. 1903	The same as above-mentioned newspapers.
11	The Chicago Inter-Ocean	27 Jun. 1903	The same as above-mentioned newspapers.
12	The Democrat Chronicle, Rochester	25 Jun. 1903	The newspaper report is headed as *mubāhalah* followed by details as in the above-mentioned newspapers.
13	Chicago	[Name and date torn]	〃
14	The Burlington Free Press	27 Jun. 1903	〃
15	Worcester Spy	28 Jun. 1903	〃
16	The Chicago Inter-Ocean	28 Jun. 1903	The newspaper has published a report on the *mubāhalah.*
17	Albany Press	25 Jun. 1903	〃
18	Jacksonville Times	28 Jun. 1903	〃
19	Baltimore American	25 Jun. 1903	〃
20	Buffalo Times	25 Jun. 1903	〃

No.	Newspaper	Date	Summary of News
21	New York Mail	25 Jun. 1903	〃
22	Boston Record	27 Jun. 1903	〃
23	Desert English News	27 Jun. 1903	〃
24	Helena Record	1 Jul. 1903	〃
25	The Groom-shire Gazette	17 Jul. 1903	〃
26	Nuneaton Chronicle	17 Jul. 1903	〃
27	Houston Chronicle	3 Jul. 1903	〃
28	Savanna News	29 Jun. 1903	〃
29	Richmond News	1 Jul. 1903	〃
30	Glasgow Herald	27 Oct. 1903	〃
31	The New York Commercial Advertiser	26 Oct. 1903	〃
32	The Morning Telegraph of New York	28 Oct. 1903	The newspaper has published a report on the *mubāhalah* and also mentions Dowie in this regard.

(Author)

He desired to uproot Islam, leaving no trace of its name under the heavens. In his own accursed newspaper, he repeatedly prayed against the Muslims and the believers in the Oneness of God and said: 'O God! Destroy all Muslims with no trace of them left in any of the countries of the world. Show me their decline and destruction, and cause the Trinity and belief in the [three] persons [in godhood] to be disseminated to every part of the Earth.' Also, he said: 'I hope to see the death of all Muslims and the uprooting of the religion of Islam, and these are the greatest objectives of my life and I have no other aim greater than this.' All these statements are present in his newspapers in the English language that are still in my possession. Anyone who reads these newspapers will surely come to know of what he said. Hence, O ye who wish to reflect! These statements are sufficient to judge how filthy the mind of this impostor was.

Due to this, our Prophet, may peace and blessings of Allah be upon him, has named him *Khinzīr* [the Swine], because pure things are detested by this evil one and the filth of polytheism and fabrications please him. Indeed, the readers of his writings have come to find his statements full of

extreme irreverence against Islam, and witnesses have testified to his accursedness exceeding every accursed person, so much so that he became notorious among the people for abusing and cursing; he would not desist from it when prevented or asked to stop.

When I invited him to a *mubāhalah* so that the Glorious God may demonstrate the truth of the one who was true in his claim by inflicting death upon the one who lied, one of the Americans made a witty and amusing comment and published it in his newspaper, in the matter of Dowie and his personality. He said: Dowie would accept the invitation to *mubāhalah* only when he is offered some changes in the conditions laid down for this purpose. He would not agree to the kind of *mubāhalah* he has been invited to; instead, he would like to compete with others in vituperation and abuse, for, to him [Dowie], one who can prevail over others in abuse and vituperation is the real winner and his opponent would be deemed by him to be a liar.

This was said by the editor of a newspaper who investigated Dowie and his character intimately. He has first-hand knowledge of the kind of language Dowie uses and the offence it causes. The editors of certain other newspapers too have written similar comments about Dowie. These editors are

well respected and honoured people of America. I myself had a chance to look into his moral behaviour when I invited him to the *mubāhalah*. Upon receipt of my letter, he became rather incensed and infuriated with arrogance and, displaying the canine teeth like the hyenas of the wild, said:

> I consider this man to be a mere gnat, nay, worse than a gnat. This gnat has not invited me, but has in fact invited his own death.

He published a statement to that effect in his newspaper. For you [worthy readers], this should suffice to illustrate how haughty and arrogant he was. Indeed, it was this arrogance of his that led me to pray eagerly against him, putting all my trust in Allah, the Possessor of Honour and Glory. Before I invited him to a *mubāhalah*, he was a man of great wealth. I prayed against him that God may cause him to die in utter humiliation, poverty, and grief.

Prior to my prayer, he lived majestically and enjoyed power, glory, and fame encompassing the entire earth like a complete circle. He owned a number of lofty buildings as well as palatial mansions. He had not seen any misfortune during his life and had seen daily increase in his congregation. He

possessed all the worldly bounties and comforts that one can imagine and was heedless of times of distress and hardship. He clothed himself in silk garments and rode swift and luxurious mounts. He had completely forgotten the arrow of death and believed he would be bestowed a long life. He consumed his days as people who are prostrated to, worshipped, and held in great esteem; at night, he slept in soft and velvety beds.

But, when Allah made His decree manifest in order to testify to what I had foretold about his end, the time of jubilation and happiness changed for him, and Allah showed him the days of pain and hardship. It was then that he was bitten by his own snakes; that is, the snakes of his misdeeds and evil conduct.

So, the *himlāj*'[1] turned into a *qaṭūf*.[2] Silk brocade was replaced by rough wool. Similarly, in other matters too he experienced such a reversal of fortune that he was expelled from the very town he had built by squandering enormous treasures. He was deprived of the palatial homes he had erected and solidified by spending huge sums out of his hoarded wealth. But that was not the end of what God did to him; divine providence overpowered

1. *Al-Himlāj*: An easy and quick-paced horse. (Author)

2. *Al-Qaṭūf*: A slow-paced and short-stepping horse. (Author)

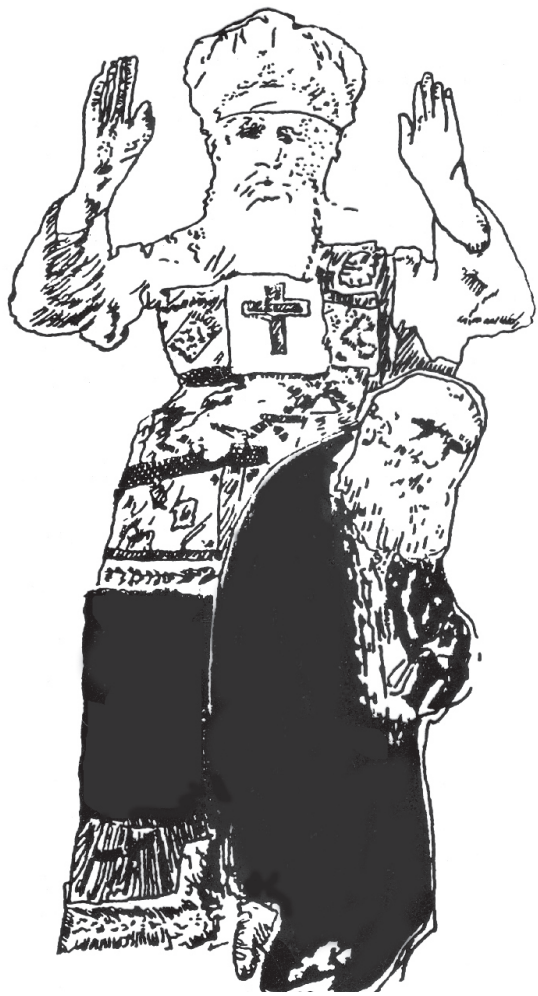
him in every respect by destroying all such means that enabled him to live in glory and honour. All of his possessions were surrendered to the control of someone else. The air of arrogance he wore smote him with such misery and darkness that he lost every hope of regaining his previous wealth. He was forced to nurse from the infertile chest of this world and to ride on the back of malnourished poverty. Then it so happened that some of his relatives snatched his remaining wealth from him like debt collectors. On top of this, his wife, friends, and sons treated him in an extremely disgraceful manner to the extent that his so-called father published an announcement in certain American newspapers that Dowie was not his legitimate son, that he was born out of wedlock and was not his seed.

This is how the storm of adversity and misfortune uprooted him from his very foundations. Life cast upon him all kinds of humiliation, rendering him like a rotten bone buried beneath the surface of the earth or like a snake-bitten person who met a horrible end.



[Ḥaḍrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi[as]]

This is a sketch of Dr. Alexander Dowie's portrait when he was in his days of health



Sketch of Dr. Dowie afterwards in a state of affliction

Despite all the fame he had acquired, he became an unknown nobody. Everyone who was with him from among his followers went their own ways. He lost all his accumulated wealth, land, and perishable property. He became like a person who is miserable, destitute, lowly, and wretched. A curse fell on his lakes, lavish gardens, vine shoots, and stately home that he had built. The lamp of his [luxurious life] was put out and his wailing and crying was heard aloud. He was deprived of the orchards and streams that ran through them and the horses he rode. The land, both hard and soft, became too narrow for him. Vales and dales turned against him. The keys of the riches he possessed were taken away from him. He faced disputes with his enemies and suffered extreme pain at their hands.

Finally, having endured all this abasement and disgrace, he suffered paralysis from head to toe so that it might end his filthy existence and bring him into non-existence. He was carried upon the backs of people when it came to transporting him from one place to another and he was dependent on being administered an enema by other people whenever he felt like emptying his bowels. Thereafter, he suffered lunacy, as a result of which nonsense pervaded his speech and restlessness characterized his activity and movement.

That was the last humiliation he suffered.

Thereafter, death overtook him in a state of diverse unfulfilled wishes. He died on 9 March 1907. There were no lamenting ladies for him, nor were there any mourners for him to eulogize his good deeds. Before I heard the news of his death, my Lord sent a revelation to me and said:

انّی نَعَیتُ۔ انّ اللہ مع الصادقین۔

I convey the news of a liar's death. Allah is with the truthful.

This made me realize that God had informed me of the news of the death of someone who wished to engage in a *mubāhalah* with me and was my enemy, as well as the enemy of my faith [i.e. Islam]. After this unambiguous revelation, I attentively awaited its fulfilment. This prophecy was published in the newspapers *Badr* and *Al-Ḥakam* before it was actually fulfilled so that it might further strengthen the faith of the believers at the time of its fulfilment.

Later, when the time for the fulfilment of the promise of my Lord came, Dowie died suddenly. Falsehood vanished and truth prevailed. All praise, therefore, belongs to Allah, the Lord of all the worlds. God is my Witness, if I had been gifted an entire mountain of gold or pearls or rubies, it would not have pleased me as much as the death of this mischief-monger and liar did. So, is there anyone who is fair-minded enough to reflect upon

this great victory bestowed upon me by Allah the Great Bestower?

This is the painful torment that descended upon the ignoble enemy. As for me, God Almighty fulfilled all my desires after this *mubāhalah* and showed a number of Signs in my favour to perfect His argument, caused a whole army of righteous people to be attracted towards me, and bestowed heaps of gold and silver upon me. He granted me overwhelming victory each time someone from among the innovators and disbelievers had a *mubāhalah* with me, and manifested a countless number of radiant Signs☆ for me, which I am unable to count, nor do I possess the [enormous] capacity to document [all of] them. You should, therefore, enquire from the people of America about the end that God Almighty inflicted upon Dowie after my prayer. Come to me so that I may show you the Signs of my Lord and Master. My concluding prayer is that all praise belongs to Allah, the Lord of all the worlds.

The Exponent
Mirza Ghulam Ahmad, the Promised Messiah,
From the place of Qadian, District Gurdaspur,
Punjab
15 April 1907 CE

☆[Footnote related to the previous page]

Verily, God Almighty repeatedly informed me of Dowie's death; the number of glad tidings in this regard is quite large. All of them were published in the newspapers named *Badr* and *Al-Ḥakam* prior to Dowie's death and before he became afflicted with a number of calamities. One who is ready to reflect should refer to the aforesaid newspapers. Among the revelations mentioned therein is the one that God Almighty revealed to me on 25 December 1902 in the form of a narrative. It is as follows:

انی صادق صادق وسیشهد الله لی۔

I am truthful, truthful; and soon will Allah bear witness for me.

Another revelation in this regard is the one that I received on 2 February 1903. It is as follows:

سنُعْلِیك۔ سأُكرمك اكرامًا عجبًا۔ سُمِع الدعاء ۔ انّی مع الأفواج آتیك بغتةً۔ دعاؤك مستجاب۔

We shall exalt you. I shall honour you in a manner that will make people marvel. Supplication has been heard. I shall come to you suddenly with My hosts. Your prayer has been accepted.

Then, on 26 November 1903, I received the following revelation:

لك الفتح، ولك الغلبة۔

Yours is the victory and you will triumph.

Then, I received the following revelation on 17 December 1903:

ترى نصرًا من عند الله۔ ان الله مع الذین اتّقوا والذین هم محسنون۔

You will see the help of Allah. Allah is with those who are righteous and do their duty to the utmost.

Then, on 12 June 1904, I received the following revelation:

كَتَبَ اللّٰه لأغلبن أنا ورُسلى۔ كمثلك دُرٌّ لا يُضاع ۔ لا يأتى عليك يومُ الخسران۔

Allah has decreed: 'Most surely I will prevail, I and My Messengers'. A jewel like you is not wasted. There will not come to you the day of loss.

Again, on 17 December 1905, God Almighty revealed to me the following words:

قال ربُّك انه نازلٌ من السماء ما يُرضيك، رحمةً منّا، وكان أمرًا مقضيّا۔

Your Lord says: He will send down from heaven that which will please you, a mercy from Ourself and that is a matter that has been determined.

Again, on 20 March 1906, I was granted the following revelation:

المراد حاصل۔

Purpose will be fulfilled.

Then, on 9 April 1906, I was granted the following revelation:

نصرٌ من اللّٰه وفتح مبين۔ ولا يُرَدّ بأسه عن قومٍ يعرضون۔

Help from Allah, and a clear victory. The punishment will not be averted from people who turn away.

Then, on 12 April 1906, I was granted the following revelation:

أراد اللّٰه أن يبعثك مقامًا محمودًا۔

Allah has determined to raise you to a praiseworthy station.

Meaning that, a station which has honour, victory and praise.

Then I received a revelation in Urdu, which said:

﴿ کلیسا کی طاقت کا نسخہ ﴾

Meaning that, I can see the destruction of the power of the Christian Church; in other words, that the indications of the destruction of the Christian Church are visible.

On 7 June 1906, I received the following revelations:[1]

﴿ دو۲ نشان ظاہر ہونگے۔ ﴾
Two Signs will be shown.

انّی أُریك ما یُرضیك۔
I shall show you that which will please you.

Then, on 20 January 1906, I was granted the following revelation:

وقالوا لستَ مرسلا۔ قل کفی باللّٰہ شھیدًا بینی وبینکم، ومَنْ عندہ علمُ الکتاب۔
They will say, 'He is not a Messenger of God.' Tell them, 'My truth is being testified by God Himself as well as those who have knowledge of the Book of Allah.'

On 10 July 1906, I received the following revelation:

﴿ دیکھ میں تیرے لئے آسمان سے برساؤں گا اور زمین سے نکالوں گا۔ پر وہ جو تیرے مخالف ہیں پکڑے جائیں گے۔ ﴾
Look! I shall send for you from the sky and shall produce for you from the earth; but those who are opposed to you will be seized.

1. In the original *Al-Istiftā',* which is a book in Arabic, these revelations have been given in their Arabic translation; here we are presenting the words in their original revealed language. [Publisher]

And on 23 August 1906, I received the following revelation in Urdu:

﴿ آج کل کوئی نشان ظاہر ہو گا ﴾
Some Sign will soon appear.

On 27 September 1906, I received the revelation:

﴿ اے مظفّر تجھ پر سلام ہو کہ خدا نے تیری بات سُن لی۔ ﴾
Peace on you, O Victorious One because God has heard your supplication.

بلجَتْ آیاتی، وبَشِّرِ الذین آمنوا بأن لهم الفتح۔
My Signs have been manifested and give good tidings to those who have believed that there certainly is victory for them.

On 20 October 1906, I received the revelation:

اللہ عدوّ الکاذب، وانه یوصله الی جهنّم۔ أُغرِقَت سفینةُ الأذلّ۔ ان بطشَ ربك لشدید۔
Allah is the enemy of the liar and will convey him to Hell. The vessel of degraded person has been drowned. Surely the vengeance of your Lord is severe.

Again, on 1 February 1907, I received the following revelation:

﴿ روشن نشان اور ہماری فتح ﴾
Bright Signs and our victory.

Then on 7 February 1907 received the revelation:

العید الآخر۔ تنال منه فتحًا عظیمًا۔ دَعْنِی أَقتُلْ من آذاك۔ ان العذاب مُربَّعٌ ومُدَوّرٌ ۔ وانْ یّروا آیةً یُعرضوا ویقولوا سحرٌ مستمِرٌّ۔
There is another *ʿĪd* [festival] during which you will achieve a great victory. Leave Me so that I might kill him who hurts you.

The chastisement is destined for the enemies from all four sides and is encircling them. When they see a Sign, they turn away and say: For sure this is magic.

On 7 March 1907, I received the revelation:

﴿ ان کی لاش کفن میں لپیٹ کر لائے ہیں۔ ﴾

His body has been brought wrapped in a shroud.

نعیثُ۔

I convey to you the news of a liar's death (meaning that, after the 7th of March the death of that person is destined).

ان اللہ مع الصادقین۔

Allah is with the truthful.

CONCLUSION

It occurred to me that I should write something about my life and that of my forefathers in this treatise in order to acquaint people with my circumstances. Hopefully, Allah would benefit them, increase them in strength to remove misguidance, enable them to reflect upon the truth of the matter, and incline them towards equity and justice.

Know—may God have mercy upon you all—that I am named Ghulām Aḥmad son of Mirzā Ghulām Murtaḍa. Mirzā Ghulām Murtaḍa was the son of Mirza ʿAṭā Muḥammad; Mirzā ʿAṭā Muḥammad of Mirzā Gul Muḥammad; Mirzā Gul Muḥammad of Mirzā Faiḍ Muḥammad; Mirzā Faiḍ Muḥammad of Mirzā Muḥammad Qā'im; Mirzā Muḥammad Qā'im of Mirzā Muḥammad Aslam; Mirzā Muḥammad Aslam of Mirzā Dilāwar Baig; Mirzā Dilāwar Baig of Mirzā Allah Dīn; Mirzā Allah Dīn of Mirzā Jaʿfar Baig; Mirzā Jaʿfar Baig of Mirzā Muḥammad Baig; Mirzā Muḥammad Baig of Mirzā Muḥammad ʿAbdul-Bāqī; Mirzā Muḥammad ʿAbdul-Bāqī of Mirzā Muḥammad Sulṭān and Mirzā Muḥammad Sulṭān was the son of Mirzā Hādī Baig.

Thereafter, know that my place of residence is a village called Islampur, which is known today as Qadian. It is situated in the Punjab [Province] between the rivers Ravi and Beas and northeast of Lahore, the capital of the Government and the center of the towns of the Punjab. I have read in the biographies of my forefathers as well as heard from my father that they descend from the Mughals; however, God Almighty has revealed to me that they are the children of the Persians

and not the Turkic peoples. Also, He revealed to me that some of my grandmothers descended from Fatimah[ra], [the daughter of the Holy Prophet[sa]], and from certain other members of the Family of the Holy Prophet[sa]. Allah has combined in them the progeny of **Isḥāq [Isaac]** and **Ismāʿīl [Ishmael]** in the utmost wisdom and appropriateness.

I have heard from my father and read in some of my ancestors' biographies that they initially lived in Samarqand, before they migrated to India. They were among the chiefs and ruling elite of that land and were great supporters and patriots of the Faith.

Thereafter, their resolve for travelling drew them to faraway lands and the journey expanded to them its tributaries until they traversed the land of this town that is named Qadian. They found it to be a blessed place surrounded by fertile and productive land. They liked its climate, its water, its trees, and its lush green fields, and thus halted their journey there. They were a people who preferred villages rather than cities. God bestowed on them plenty of land and property. They became the lords of the towns and cities around them. Later, when a considerable period of time elapsed in this condition, and God's decree descended upon the Mughal Empire, He raised my forefathers to become the chiefs of this land. They became self-governing rulers of this part of the world and exercised full control over this territory. God Almighty, in His grace and mercy, fulfilled all their desires. Later, after having lived in bounty, prosperity, and honour for a long time, God Almighty, in His deep wisdom and profound discernment, imposed on them a people known as Khalsah [Sikhs], who were cruel-hearted. They did not respect the nobility nor show compassion to the poor. Whichever town they entered, they destroyed it and humiliated its nobles. Because of their oppression, the full moons of Islam were reduced to crescents. They were among the opponents of Islam and the bitterest enemies of the religion of the Best of Mankind [i.e. the Holy Prophet[sa]]. Therefore, during the rule of those mean people, my forefathers were inflicted with great tribulations to the extent that they were forced to abandon the seat of their government. The disbelieving lot snatched away their

properties from them. They cast them away and forced them to abandon the vast shade of prosperity. They were exiled from their homeland for several years. The cruel enemy persecuted them in the worst possible manner. Nobody, except God the Most Merciful, took pity on them. Then Allah returned some villages to my father during the British rule, so that he came upon a drop, or even less, from the ocean of lost properties.

Therefore, in sum, my ancestors died in the bitterness of discomfiture and regrets, after being like a tree laden with lush fruits and after days that were like ornate and embellished virgins. Their life history left for me a lesson the mere thought of which fills my eyes with tears. When I imagine their situation, sadness overtakes me and I weep and cry, so much so that I tell myself that this life has been faithful to none. It is doomed to end in frustration and ruin. The narrowness of this worldly life pained me deeply. It was then that it was inspired into my heart that I should not give way to the outward shine of this world. God Almighty, by this, saved me from falling in love with this worldly life and from longing to stare at its apparent beauty or inclining towards its ephemeral trees and fruits. I came to prefer seclusion and lack of renown and tried to keep away from gatherings and occasions of conceit and pretence. Yet, God Almighty brought me out of my seclusion and made me well known among the people, despite the fact that I never wanted to be famous. He raised me to be the *Khalīfah* [vicegerent] of the Latter Days and the Imam of the time.

He vouchsafed to me so many of His verbal revelations, of which I hereby mention a few. I believe in them as I believe in the Books of God Almighty, the Creator of the universe. These revelations are given below.[1]

1. In the original *Al-Istiftā', Ḥaqīqatul-Waḥī,* these revelations were given in original Arabic or in Arabic translation; here we are presenting only the English translation. The revelations in their original words are given above on pages 89–97. It may be noted that the footnotes in this section are from *Ḥaqīqatul-Waḥī, Rūḥānī Khazā'in,* vol. 22, p. 707–714, published in 2008. [Publisher]

In the name of Allah, the Gracious, the Merciful

[Translation of Revelations][1]

Allah has placed blessing in you, O Ahmad. Whatever you did let loose, it was not you but it was Allah who let it loose. Allah has taught you the Quran—that is, disclosed its true meanings to you—so that you should warn the people whose ancestors have not been warned, and that the way of the guilty ones might become manifest; that is, he who turns away from you be known. Say, 'I have been commissioned from God and I am the first of the believers.'

Say, 'The truth has come and falsehood has vanished away; and falsehood was bound to vanish.' Every blessing is from Muhammad, may peace and blessings of Allah be upon him; so, highly blessed is he who taught and he who has been taught. They will say, 'This is not revelation, rather these are self-coined phrases.' Tell them, 'God is the One who has revealed these phrases and then leave them occupied with their sport.' Tell them, 'If these phrases have been invented by me and are not the Words of God, then I deserve the harshest punishment. And who is guilty of greater wrong than one who invents a lie and utters falsehood against Allah?'

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1. The English translation of the revelations is based on the Urdu translation given by the Promised Messiah[as] earlier in this book. [Publisher]

God is He who has sent His Messenger and Apostle with guidance and the religion of truth in order so that He should make this faith prevail over all diverse faiths. God's decrees are bound to be fulfilled; no one can change them. People will say, 'Whence have you obtained this status? All of this being described as revelation is man's word and has been manufactured with the help of other people. O people! Will you then knowingly submit to deception? How can that happen which this man promises you, especially the promise of one who is lowly and mean. He is either ignorant or mad whose speech is pointless.' Tell them, 'I have with me proof from Allah, then will you accept it or not?' Tell them again, 'I have with me proof from Allah, then will you believe or not. I have been living among you for a long time before this, then do you not understand?'

This status has been granted as a mercy from your Lord, He will perfect His bounty unto you; so give glad tidings and by the grace of your Lord you are not demented. You have a standing and status in heaven and among those who are able to see. We shall show Signs for you and shall demolish the structures which they build.

All praise belongs to the Allah who has made you Masīḥ Ibn-e-Maryam [the Messiah, Son of Mary]. He is not accountable for that which He does but the people are accountable for what they do.

They ask, 'Do you place in it as vicegerent one who creates disorder upon earth?' He answered: 'I know about him that which you do not know.' I shall humiliate the person, who designs to humiliate you. In My Presence, My Messengers are not afraid of any opponent. Allah has decreed, 'I and My Messengers shall always prevail. And after their defeat, they shall soon be victorious.'

Allah is with those who are righteous and who do good

deeds. An earthquake resembling the Judgment Day is about to happen, which I shall show you. I shall keep all those who dwell in this house under My watchful protection. Step aside today, O ye guilty ones! Truth has come and falsehood has vanished away. This is that which you sought to hasten. This is the good news which was given to Prophets. You have appeared with a clear Sign from your Lord. We shall suffice against those who mock you.

Shall I inform you on whom the satans descend? Satans descend upon every lying sinner. Despair not of the mercy of Allah. Hearken! indeed the mercy of Allah is near. Hearken, the help of Allah is near. Help will come to you by every distant track—such tracks which will become deep due to the excessive travel of the people that will come to you. So many people will come to you that the track on which they travel will become deep. Allah will Himself help you. Such people will help you whom We shall inspire from Ourself. The decrees of Allah cannot be averted. Your Lord has said, 'A decree will descend from heaven that will please you.'

We will bestow upon you a manifest victory. The victory of the friend of Allah is the grand victory and We have bestowed upon him such intimate nearness that he becomes Our confidant. He is the bravest of people. Had faith ascended to the Pleiades he would have reached there and brought it down. Allah will illumine his arguments. I was a hidden treasure and I willed to be recognized.

O moon, O sun, you appeared through Me and I was manifested through you. When the help of Allah comes and the hosts turn to us, [and the Words of your Lord are fulfilled] it will be asked: 'Was this not true?' It is incumbent upon you not to be wroth towards Allah's creatures and you must not get tired of receiving them in large numbers. You must enlarge your house so that when people come in multitudes, there may be

enough accommodation for them. Give glad tidings to those who have believed that they have the station of righteousness before your Lord. Recite the revelation that has been sent to you from your Lord to those who will join your Community.

Aṣḥābuṣ-Ṣuffah.[1] Do you know who the *Aṣḥābuṣ-Ṣuffah* are? You will see their eyes shedding tears; they will call down blessings upon you. They will send blessing upon you and supplicate: 'Our Lord we have heard the voice of a Caller, calling people to the faith and a Summoner to Allah and a refulgent lamp.'

Mercy flows from your lips, O Ahmad. You are in Our sight, [under Our watchful care]. I have named you *Mutawakkil* [the one trusting in God]. Allah will exalt your name and perfect His bounty upon you in this world and the Hereafter. You have been blessed, O Ahmad, and you alone deserved the blessing that [God] has bestowed upon you. Your rank is wonderful and your reward is near. The heaven and the earth is with you as it is with Me. You have a high station in My Presence. I have chosen you for Myself. All kinds of Holiness belong to Allah, who possesses all blessings and is the Highest Being. He will raise your status. The name and remembrance of your forefathers will be cut off and, after you, the family tree will begin with you.

Allah is not such as to leave you until He clearly distinguishes between the foul and the pure. When the help and the victory of Allah Almighty will come and the word of your Lord is fulfilled, the disbelievers will be told, 'This is what you hastened for.'

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1. In one corner of the Prophet's mosque in Madinah, a covered platform was prepared which was known as 'Ṣuffah'. This served as the resting place of indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet[sa], and recitation of the Holy Quran. They became known as *Aṣḥābuṣ-Ṣuffah.* [Publisher]

I decided to appoint a *khalīfah* [vicegerent] from Myself so I created this Adam. He drew nearer to God and then turned towards mankind and between the two he became like one chord between two bows. He will revive the Faith and will establish Shariah. O Adam! Dwell you and your companions in Paradise. O Maryam [Mary]! Dwell you and your follower and companion in Paradise. O Ahmad! Dwell you and your companions in Paradise.

You will be helped and opponents will say, 'Now, there is no way of escape left.' A man of Persian descent has written the refutation of those who have disbelieved and have obstructed [people] from the path of Allah. Allah appreciates his effort. Do they say, 'We are a strongly supported host that will inflict devastating losses'? This entire host will soon be routed and they will turn their backs. Today you are a man of established position, and trustworthy, and My mercy is upon you in [matters of] the world and the Faith and you are among the people who have been granted the succour of Allah. God praises you and is coming towards you. Holy is He who took you on a journey during the night. He created this Adam and then honoured him. He is the Messenger of Allah in the mantles of all the Prophets; that is, he possesses some characteristic of every Prophet. Good news for you, O My Ahmad! You are My purpose and are with Me. Your secret is My secret. I will help you. I shall always remain your Protector. I shall make you a leader of men. You will be their guide and they will be your followers.

Is this a matter of wonder for people? Tell them, 'Allah is the Possessor of Wonders. He is not questioned about that which He does, but people are questioned.' And such days We cause to alternate among men. They will say, 'This is an imposture!' Say, 'If you love Allah, then follow me, so that Allah may also love you.'

When Allah the Almighty helps a believer He makes many

in the earth jealous of him. No one can turn away His grace; therefore, Hell is their promised place. Say, 'Allah has sent this Word', and then leave them beguiled by their useless sport.

When it is said to them, 'Believe as other people have believed', they say, 'Shall we believe as the foolish have believed?' Take note! They indeed are the foolish ones, but they are not aware of their foolishness. When it is said to them, 'Create not disorder in the land', they retort, 'We are actually the ones who promote peace.' Say, 'Light has descended to you from Allah, so do not reject it if you are believers.' Do you demand any tribute from them which prevents them from bearing the burden of faith? Nay! We have given them the truth, but they hate to accept the truth.

Deal people with kindness and mercy. Your standing among them is like Mūsā [Moses] and be patient against what they say. Will you grieve yourself to death as to why they do not believe? Follow not that of which you have no knowledge. Do not supplicate to Me in the matter of the wrongdoers; they will be drowned. Build the ark under Our supervision and Our direction. Those who enter into a covenant with you, enter into a covenant with Allah. The hand above their hands is Allah's hand. Call to mind when the one who considered you a liar and declared you a disbeliever devised a plan against you and said, 'O Hāmān, prepare a fire for me, so that I might find out about the God of Mūsā because I consider him to be a liar.' Both hands of Abū Lahab [the Father of Flames] perished and so did he perish himself. It did not behove him to enter into this affair without fear and humility.

And as for that which afflicts you, it is from God alone. A trial will arise here, then be steadfast as Prophets of high resolve were steadfast. Hearken! This tribulation is from God Almighty so that He might love you—the love of God, the Mighty and the Exalted. Two goats will be slaughtered and

everyone upon the earth will ultimately perish. Do not be sorrowful, nor grieve. Is not Allah sufficient for His servant? Do you not know that God has power over all things? They have made you a target of mockery and mockingly say, 'Is he the one whom Allah has raised?' Tell them, 'I am but a man. It has been revealed to me that your God is One God and that all goodness and virtue is contained in the Quran, and in no other book. No one penetrates to its deeper meanings except those whose hearts are pure.' Say, 'The [real] guidance is only the guidance from Allah.'

They will say, 'Why has this revelation of God not descended upon some great man from one of the two cities?' They will also ask, 'From where have you obtained this status? This is a stratagem that you have devised together.' They look towards you but they are unable to recognize you.

Say, 'If you love Allah, then come and follow me so that Allah may also love you.' God has descended to bestow mercy upon you. But if you revert to sin, We shall also revert to inflicting chastisement. We have made Hell a place of confinement for disbelievers. And We have sent you as a mercy for the whole world. Say, 'Carry on as you like within your homes, and I shall also carry on and soon you will see whom God helps.' Not the smallest particle of a deed can be accepted without righteousness. Allah is with those who are righteous and with those who are engaged in doing good deeds. Say, 'If I have invented a slander, the sin thereof is on me. And I was living among you for a long time before this, then do you not understand?' Is not Allah sufficient for His servant? And We will make him a Sign and an example of mercy and this matter had been determined since eternity. This is that very matter which you doubted. Peace be upon you! You have been blessed. You are blessed in the world and in the Hereafter. Blessings will descend upon the sick people through you.

Now, come forward and go forth, as your time is near. The time is now coming that the people of Muhammad will be lifted from the pit and their steps will be planted firmly on a strong tower. The holy Muhammad, the Chosen One, Chief of the Prophets. God will set all your affairs aright and will bestow upon you all that you desire. The Lord of hosts will turn His attention towards this. The purport of this Sign is that the Holy Quran is the Book of God and is the words of My mouth.

O 'Īsā [Jesus], I shall cause you to die and shall raise you towards Myself and I shall grant predominance to your followers over those who disbelieve until the Day of Judgment; there is a group from among the first ones and a group from among the last ones.

I shall demonstrate My light and shall raise you with a demonstration of My power. A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.

You are to Me like My Unity and Uniqueness. The time has come that you should be helped and be made well known in the world. You are to Me like My Throne. You are to Me like My son.[1☆] You are to Me in such an ultimate nearness of which the people cannot have any knowledge. We are your Friend and Guardian in this world and in the Hereafter. Whomsoever you

1. ☆ Allah the Almighty is Holy, without a son. This revelation is metaphorical as is the case with the following commandment of God: فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ [*Sūrah Al-Baqarah,* 2:201] That is, remember God in the way that you remember your fathers. The Holy Quran is full of such metaphors. Those who understand and possess erudition see nothing amiss in this. Thus, these words are not incongruous and similar examples can be found in multiple divine Scriptures and the sayings of those Holy people who are often referred to as Sufis. Thus, O people of understanding! Do not be hasty in coming to a decision about me. (Author)

are angry with, I am angry with; and whomsoever you love, I love them too. He who is at enmity with a friend of Mine is challenged by Me to battle. I shall stand with this Messenger. I shall rebuke the one who rebukes him. And I shall bestow upon you that which shall last forever.

Prosperity will come to you. Peace be upon this Ibrāhīm [Abraham].[1☆] We have made him a true friend and have delivered him from grief. We are Unique in this matter. Then make the station of this Ibrāhīm your place of worship; that is, follow his example.

We have sent him close to Qadian, and have sent him at the time of true need, and he has descended at the time of need. The prophecy of Allah and His Messenger has been fulfilled, and whatever God had willed was bound to happen. All praise belongs to Allah, who has made you Masīḥ Ibn-e-Maryam. He [Allah] is not accountable for that which He does, but people are accountable. Allah has selected you from among everything.

Many thrones have descended upon the earth but your throne has been placed above all others.

They will desire to extinguish the light of Allah. Hearken! It is the army of Allah which shall prevail ultimately. Have no fear, indeed, you will be on top. Have no fear, for, in My Presence, My Messengers are not afraid of anyone. The opponents will desire to extinguish the light of Allah with the breath of their mouths and Allah will perfect His light though the disbelievers might resent it.

We shall send down to you many hidden matters from heaven. And We shall crush the designs of your enemies into

1. ☆ My Lord has named me Ibrāhīm; likewise, He has named me with the names of all the Prophets from Adam to the Chief of the Messengers and the Best of the Chosen Ones[sa]. I have mentioned this matter in my book *Barāhīn*. He who seeks [to learn more about] it, should resort to it. (Author)

bits and shall show Pharaoh and Hāmān and their hosts the hand which they fear. Then grieve not over that which they say, because your Lord is ever on the watch.

No Prophet has been sent except that with his coming Allah has humiliated those who do not believe in him. We shall deliver you and will raise you high. I shall grant you such honour as will make people marvel. I shall comfort you and shall not wipe out your name and shall raise a great people from you. We shall show great Signs for you and shall demolish the structures that are being built.

You are the revered Messiah whose time shall not be wasted. A jewel like you cannot be wasted. You have a high standing in heaven and among those who have been granted insight. The Gracious God will demonstrate a Sign of Providence for you. The disbelievers will thereby fall down in prostration. They will fall upon their chins supplicating, 'Our Lord forgive us our sins; we were in error.' Then they will address you saying, 'We testify to Allah that He has given you preference over us and that we were in error in staying away.' They will be told, 'Now that you have believed, no blame lies upon you. Allah has forgiven your sins and He is the Most Merciful of those who show mercy.' Allah will safeguard you against the mischief of your enemies and will attack him who attacks you. This is because they transgressed and treaded upon the ways of disobedience. Is not Allah sufficient for His servant?

O mountains and birds! Remember Me with ecstasy and heartfelt pain along with this servant of Mine. Peace be upon all of you from God who is Merciful. Step aside today, O guilty ones! I, along with the Spirit of Holiness, am with you and with the members of your family. Be not afraid; the Messengers are not afraid in My Presence.

The promise of Allah has come, and He has put down His foot and repaired the gap. Then blessed is he who has found

and seen. There are people who accepted the guidance and there are people who have earned torment. They will say, 'He is not a Messenger of God.' Tell them, 'My truth is being testified by God Himself as well as those who have knowledge of the Book of Allah.'

Allah will help you at a difficult time. The commandment of Allah, the Gracious, for His vicegerent, for whom is the heavenly kingdom: he will be bestowed a vast kingdom; treasures will be opened for him. This is Allah's grace and is strange in your eyes.

Say, 'O ye who disbelieve! I am of the truthful ones. So wait a while for My Signs.' We shall soon show them Our Signs around them and in their own selves. On that day the arguments will be carried to its conclusion and there will be a clear victory. Allah will decide between you on that day. Allah does not guide the one who exceeds the limits and is a great liar.

We shall bear that burden of yours which has well-nigh broken your back. We shall cut the roots off of the people who do not believe in the veritable truth. Tell them, 'Continue on your side to strive for your success; I shall continue to strive on my side. Then soon will you know whose efforts are deemed worthy of acceptance.' Allah will be with those who adopt righteousness and with those who are engaged in doing good deeds.

Has not the news of the destined earthquake come to you? Call to mind, when the earth shall be shaken violently and it shall bring forth all of its inner burdens and man will ask, 'What is the matter with the earth, that such a calamity has overtaken it?' On that day, the earth shall narrate the events that befell it. God shall reveal to His Messenger the trouble that has befallen it. Do the people imagine that this earthquake will not strike? It will certainly strike, and at a time when they will be completely unprepared and everyone will be distracted in their own worldly pursuits when the earthquake shall seize them. They

ask you, 'Is the prophecy about the coming of the earthquake true?' Tell them, 'Yes, by my Lord, this earthquake shall certainly occur and people who turn away from God will not be able to escape it anywhere.' That is, they will find no refuge, and even if they are standing at the door of their house, they will be unable to leave the house, except through good deeds. A mill will rotate and the decree will descend.

Those from among the People of the Book and the idolaters who denied the truth would not desist from their disbelief until this great Sign was shown to them. **Had God not done this, the world would have been enveloped in darkness.** I shall show you the earthquake of the Judgment Day. Allah will show you the earthquake of the Judgment Day. On that day, it will be asked, 'Whose is the kingdom this Day? Is the kingdom not of Allah, who is Supreme over all?' **I shall demonstrate to you the flash of this earthquake five times. If I so willed, I would end the world that day.** I shall safeguard all those who are in your house. I shall show you the marvel of divine decree that will please you. **Tell the companions that the time for showing wonders upon wonders has arrived.** I shall grant you a grand victory which will be very clear so that your God may forgive all your shortcomings, past and future. I am the Acceptor of repentance. He who will come to you, will be as if he comes to Me. Peace be upon you; you are the purified. We praise you and call down blessings upon you. Blessings of Allah extend to you from the Throne to the earth. I have descended for your sake and shall manifest My Signs for you.

Diseases will spread in the land and many lives will be lost. God is not such as to change His decree about a people until they carry out a change in their views. He will take this town Qadian under His protection after some tribulations. Were it not for the sake of honouring you, I would have destroyed the whole of this town. I shall safeguard all those who are within

the four walls of this house—none of them shall die of the plague or earthquake. God is not such that He would chastise those among whom you dwell. **The house filled with our love is an abode of peace. The earthquake will occur—and with great severity—and the earth will be turned upside down.** On that day the sky will produce a visible pall of smoke. And on that day the earth will turn yellow; that is, there will be signs of severe famine. I shall bestow respect and honour upon you after your enemies try to humiliate you.

They desire that your affair should remain incomplete, but Allah does not intend to leave you until He completes all your affairs. I am the Gracious One; I shall create ease for you in every matter.

I shall show you blessings from every direction. My mercy has descended on three of your limbs: the eyes and two others; that is, they will be protected. The glow of youth will be restored to you. You shall witness your distant progeny.

We give you good news of a son, who will be accompanied by the manifestation of the True, as if Allah had descended from heaven. We give you good news of a boy who will be your grandson.

Allah has purified you of every shortcoming and has approved of you and has taught you the verities that you did not know. He is the Benevolent. He walked in front of you and became the Enemy of your enemies. They will say, 'This is but an imposture.'

O critic! Do you not know that God has power over all things? He puts His Spirit into whomsoever He wills from among His servants; that is, grants the station of Prophethood.

Every blessing is from Muhammad, may peace and blessings of Allah be upon him; so, highly blessed is he who taught this servant and greatly blessed is he who has been taught. **God's feeling and His seal have accomplished such a lofty design;**

that is, God felt the need of the time, and His feeling and the Seal of Prophethood which carries very powerful grace, have accomplished a great task. In other words, there are two reasons for your being commissioned: (1) Feeling by God for the need of the time, and (2) The grace bestowed by the Seal of the Holy Prophet[sa].

I am with you and with the members of your family, and with all those who love you. My name demonstrated its flash for your sake. The spiritual universe has been opened for you. Therefore, your sight is sharp today.

Allah will prolong your life. Eighty years—four or five more, or four or five less. I shall bless you greatly, so much so that kings will seek blessings from your garments. My name demonstrated its flash for your sake. I shall show fifty or sixty more Signs.

Those who are accepted of God exhibit Signs and evidence of such acceptance. They are revered by kings and mighty ones and are called princes of peace. The drawn sword of angels is in front of you, but you have not recognized or seen or known the time. It is not good to oppose the Brahman Avatar.

O my God! Demonstrate the distinction between the true and the false. You recognize every reformer and truthful one. O my Lord! Everything is in Your service. O my Lord, guard me from the mischief of the wicked and help me and have mercy on me.

O enemy bent upon destroying me! May Allah ruin you and safeguard me against your mischief.

The earthquake that has been prophesied is about to strike. The servants of God shall arise and observe Prayer upon witnessing an example of the Judgment Day.

Allah will make you prevail and will spread your praise

among people. Had I not created you, I would not have created the heavens. Ask of Me; I shall grant you.

Yours is the hand and supplication; the mercy is from Allah.

The shock of earthquake that will demolish a part of the structure. Permanent and temporary residences will all be wiped out. It will be followed by another earthquake.

When the spring comes round again, there will be another earthquake. When the spring will come round for the third time the days of the satisfaction of the mind will arrive, and by that time Allah the Almighty will have demonstrated many Signs.

Lord! Postpone the time of the major earthquake to some extent. Allah will postpone the earthquake that will be an example of the Judgment Day until an appointed time. Then you will see wonderful help and your opponents will fall down upon their chins supplicating, 'Lord! Forgive us and pardon our sins, we were in error.' The earth will say, 'O Prophet of Allah, I did not recognise you.' O defaulters! No blame shall lie upon you this day; Allah will forgive your sins and He is the Most Merciful of those who show mercy. Deal kindly with people and be compassionate towards them. You are to me like Mūsā [Moses]. A time will come upon you like the time of Mūsā. We have sent a Messenger to you similar to the Messenger that We sent to Pharaoh.

Much milk—that is, the milk of insights and verities—has descended from heaven; guard it.

I have illumined you and chosen you.

Provision has been made for your happy life.

Allah is better than everything. With Me is goodness greater than a mountain.

Many salutations of peace are upon you from Me.

We have bestowed upon you in abundance. Allah is with

those who follow the guidance and those who are truthful. Allah is with those who are righteous and those who do good deeds. Allah intends to raise you to a station where you would be praised. **Two Signs will appear.**

Step aside today, O ye guilty ones! The lightning of the Signs of God would strike them blind. This is what (you) desired to be hastened. O Ahmad! Mercy flows from your lips. Your discourse has been made eloquent by the Benevolent Lord.

There is something in that which you say, to which the poets have no access.

O My Lord! Teach me that which is good in Your estimation. Allah will safeguard you against your enemies and will attack all those who attack you. They have disclosed all the weapons that they possessed. I shall inform Maulawī Muḥammad Ḥusain of Batala at the last moment[1☆] that he was not in the right. Allah is Gentle and Merciful. We have made the iron soft for you.

I shall come [to you] suddenly with My hosts. I shall respond along with the Messenger and will postpone or cancel My decree at certain times and will fulfil it at other times.[2☆] They will ask, 'Whence have you obtained this status'? Tell them, 'Allah is the Possessor of Wonders.' Āyal[3☆] came to me and chose me and rotated his fingers and signified that the promise of Allah had arrived. Then blessed is he who finds it and sees

1. ☆ This is what has been revealed to me about a person who opposed me and declared me an infidel; he is from among the scholars of India named Abu Saeed Muhammad Hussain Batalavi. (Author)

2. ☆ Holy is Allah and above committing a mistake, so the word *ukhtī* [cancel] is mentioned by way of allegorical speech just as the word *taruddud* [hesitation] is used in the *aḥādīth* with reference to Allāh the Exalted. (Author)

3. ☆ By *Āyal* here is meant Jibrā'īl [Gabriel], may peace be upon him. My Lord has made me understand it in this way. As *Aul* and *Al-Iīyāb* (to return again and again) are the attributes of Jibrā'īl, may peace be upon him, therefore he is named *Āyal* in the words of Allah. (Author)

it. Various kinds of diseases will be spread and many lives will be lost in different calamities. I shall stand with My Messenger and shall break the fast and also observe it.[1☆] I shall not depart from this land until a determined time. I shall bestow upon you the light of My coming and I shall proceed towards you and shall bestow upon you that which shall stay with you forever. We shall inherit the earth and will eat into it from its boundaries. Many will be transferred to their graves. Manifest victory will be from Allah that day. My Lord is the Possessor of Mighty Power and He is Strong and Mighty. His wrath will descend upon the earth. I am truthful; I am truthful and Allah will bear witness for me.

O Eternal and Everlasting God! Come to my aid.

The earth has become strait for me despite its expanse. **O my Lord! I am overcome, so take my revenge from the opponents and crush them into bits, because they have drawn far away from the fashion of life.**

When You determine a matter, it happens immediately with Your command. **O My servant, since you repeatedly enter into My mansion, then see for yourself whether the shower of mercy descended upon you or not?**

We destroyed fourteen beasts; this was because they exceeded the limits in disobedience.

The end of the ignorant one is Hell; an ignorant one seldom comes to a good end.

I have obtained victory; I have triumphed.

I have been commissioned as a vicegerent by the Gracious God, so come to me. I am the pasture of the Gracious God and I perceive the fragrance of the long lost Yūsuf [Joseph] even if

1. ☆ This indicates the punishment of the plague and the fact that it will be manifested for a time and then halted for a time. It is in this sense that God is said to break the fast and keep the fast. (Author)

you were to call me a dotard. Have you not seen how your Lord dealt with the People of the Elephant? Did He not revert their plan to work against them?

That which you have done will not turn out to be in accord with God's pleasure.

We have forgiven you. Allah helped you at the time of Badr—that is, in this fourteenth century—when you were weak. They will say, 'This is an imposture.' Tell them, 'Had this enterprise been from anyone other than Allah you would have found much contradiction in it.' Say, 'I have with me proof from Allah, then will you believe or not?' The moon of the Prophets will come and your affair will be completed. Step aside today, O ye guilty ones!

The earthquake will strike with great severity and the earth will be turned upside down. This is the promise that you hastened for.

I shall safeguard all those who are in this house from the earthquake. There is an ark and comfort. I am with you and with the members of your family. I shall desire what you desire.

Concerning the order that was issued relating to Bengal—namely, the pain suffered by the people of Bengal due to the partition of Bengal—God says that they will be consoled in some other way in the future.

All praise belongs to Allah who has favoured you by providing you with good relations through marriage and a good ancestry. All praise belongs to Allah, who has removed my grief and has bestowed upon me that which He has not bestowed upon any other of my contemporaries. O Leader! You are indeed the Messenger of God, pursuing the right path, sent down by the Mighty, the Ever Merciful. I decided to appoint a *khalīfah* [vicegerent] from Myself in this age so I created this Adam. He will revive the Faith and will establish Shariah.

When the age of the imperial Messiah began, Muslims

who were only Muslim in name, were newly reconverted to Islam.

The heavens and the earth were closed like a bundle and then We opened them up—that is, the earth as well as the heavens brought out their full power. The time appointed for your death has approached. The Lord of the Throne calls you. We shall not let any trace of things survive you that might be a source of humiliation for you. Only a short time is left out of the term appointed by your Lord, and We shall not let anything survive that might be a source of humiliation for you.

Very few days of life are left. On that day the whole Jamāʿat will be disheartened and saddened. Your event will occur after several events have occurred. Many wonders of divine power will be manifested first and then the event of your death will happen.

Your time has come and We shall cause bright Signs to survive you. Your time has arrived and We shall cause clear Signs to survive you.

O my Lord, cause me to die a Muslim and join me with the righteous.

(Āmīn).



بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ۔

In the name of Allah, the Gracious, the Merciful.

[ARABIC ODE BY THE PROMISED MESSIAH]

عِلمی مِنَ الرحمٰن ذی الآلاءِ باللّٰہ حُزْتُ الفضلَ لا بِدَهَاءِ

علم من از خدا تعالیٰ است کہ خداوند نعمت ہاست وبذریعہ خدا فضیلت را جمع کردم نہ بذریعہ عقل

My knowledge is from the Gracious [God]—Possessor of all bounties—
Through Allah alone have I attained grace, not through my own erudition.

کَیفَ الوصُول اِلیٰ مَدارِجِ شکرہِ نثنی عَلَیہ ولَیس حولُ ثناءِ

چگونہ تامدارج شکر او توانیم رسید تعریف او می کنیم و نتوانیم کرد

How can one reach the stages of gratefulness?
We laud Him yet we lack the ability to properly laud Him.

اللّٰہ مَولانا وکَافلُ أمرنا فی ھٰذہ الدّنیا وبَعْد فناءِ

خدا مولائے ما و متکفل امرما ست چہ درین دنیا و چہ در آخرت

Allah is our Protector and Guarantor of our command,
Both in this world and in the world of Hereafter.

لولا عنایتہ بزمنِ تطَلُّبی کادت تُعفِّینی سیولُ بکائی

اگر عنایت او در زمانہ پیاپی جستن من نبودے نزدیک بود کہ سیل ہائے گریہ مرانابود کردندے

Were it not for His favour when I sought Him,
The floods of my tears would have well-nigh obliterated me.

بشری لنا انا وجدْنا مُونسًا ربًّا رحیمًا کاشِفَ الغَمّاءِ
مارا خوشخبری باد کہ مامونسے یافتیم کہ رب رحیم دور کنندہ غم ہاست

Glad tidings for us; we have found the Sympathetic Friend:
The Merciful Lord, the Remover of all sorrows.

أُعطیتُ مِن اِلْفٍ معارفَ لُبَّهَا أُنزلتُ مِن حِبٍّ بدار ضیاءِ
از دوستے من معارف دادہ شدہ ام و از محبوبے درجائے روشنی فرود آمدہ ام

I have been gifted the essence of cognition from my Beloved.
I have been made to descend by my Beloved upon the abode of light.

نتلو ضیَاءَ الحقّ عند وضوحِهٖ لَسْنا بمبتاع الدجیٰ بِبَراءِ
ما روشنی حق را بعد ظہور او پیروی مے کنیم و تاریکی را بعد طلوع ماہ نتوانیم خرید

We pursue the light of truth as soon as it appears;
We are not the buyers of darkness when the moon has risen.

نفسی نَأَتْ عن کل ما هو مظلمٌ فأنختُ عند منوِّری وَجْنائی
نفس ما از ہمہ تاریکی ہا دور شد وناقۂ خودرا بر آستانۂ آنکس خوابانیدم کہ روشنی بخشندۂ من است

My soul is distanced from every darkness;
I have seated my sturdy she-camel beside Him who enlightens me.

غلبَتْ علیٰ نفسی محبّةُ وَجهِهٖ حتّی رَمَیتُ النفسَ بالالغاءِ
بر نفس من محبت او غالب شد تا آنکہ نفس را از میان افگندم

Love for His countenance overwhelmed my soul
So that I cast away my inner self [from interfering]

لمّا رأيتُ النفسَ سدّتْ مُهْجَتی ألقيتُها كالمَيْتِ فی البَيْداءِ
چون دیدم کہ نفس من سد راہِ من است پس او را ہمچو مردہ در بیابانے انداختم

When I realized that my inner self was an impediment [in the path] to my spirit,
I threw it away, like a corpse, in a wasteland.

اللّٰه كهفُ الأرض والخضراءِ ربٌّ رحيم ملجأُ الأشياءِ
خدا پناہ زمین و آسمان است خدائے رحیم جائے پناہ چیزہا

Allah alone is the Shelter of the earth and the heavens;
He is the Merciful Lord, the Haven of retreat for everything.

بَرٌّ عَطوف مأمَنُ الغرماءِ ذو رحمةٍ و تبرُّعٍ وَ عَطاءِ
نیکی کنندہ مہربان جائے امن مصیبت زدگان صاحب رحمت واحسان وبخشش

He is Beneficent, Compassionate, and a Refuge for the afflicted;
Merciful, Kind, and Bountiful.

أحدٌ قديم قائم بوجودهٖ لَم يتخذْ وَلَدًا ولا الشركاءِ
یکے است وقدیم است وقائم بالذات است نہ پسرے گرفت و نہ شریکے دارد

He is One, Eternal, and Self-Existent;
He takes neither son nor partner.

وله التفرّد فی المَحامد كلّها وله علاء فوق كلّ علاءِ
واو را در تمام صفات یگانگی است واو را بلندی برہر بلندی است

Uniqueness belongs to Him alone in all praiseworthy attributes,
And to Him belongs loftiness exceeding every height.

العَاقلون بعَالَمين يَرونهُ وَالعَارفونَ به رأوا الأشياءِ
عقلمندان بذریعہ مصنوعات او را می بینند وعارفان بذریعہ او مصنوعات را مشاہدہ می نمایند

The intellectuals see Him through the universe;
The enlightened see all things through Him.

هذا هو المعبود حقًّا لِلْوَرٰى فَرْدٌ وَحيْد مَبدء الأضواءِ
ہمیں معبود حق برائے مخلوقات است فردست یگانہ و ابتدائے ہمہ نورہا ازوست

He alone is truly Worthy of worship for all creation;
He is Unique, Incomparable, and the Source of all light.

هذا هو الحِبُّ الذى آثرتُهُ ربُّ الورى عين الهدىٰ مولائى
ایں ہمان محبوب است کہ اورا اختیار کردہ ام ربّ مخلوقات چشمہ ہدایت مولائے من

He alone is the Beloved whom I have preferred over all else;
He is the Lord of all creation, the Source of guidance, and my Master.

هاجتْ غمامةُ حُبّه فكأنّها ركبٌ علٰى عُسْبُورةِ الحَذْواءِ
ابر محبت او برانگیخت پس گویا آن ابر بر ناقہ بادِ شمال سواران ہستند

The cloud of His love rose swiftly [from my heart],
Hastening towards Him as if riding the north wind.

ندعوه فى وقت الكروب تضرّعًا نرضى به فى شدّة و رخاءِ
در وقت بیقراری با ما اورا مے خوانیم ودر نرمی و سختی با او خوشنود ہستیم

We beseech Him in utter humility during times of distress;
We remain pleased with Him in times of ease and of hardship.

حَوجاءُ[1] أُلْفته أثارت حُرّتی ففدَی جَنانی صولةَ الحَوجاء[1]
باد گرد الفت او خاک ما پرانید پس دل من بر حملہ آن باد گرد قربان شد

I have been swept up by the whirlwind of His love,
So my heart is enamoured by the onslaught of that whirlwind.

أعطی فما بقیَتْ أمانی بَعْدهُ غمَرت أیادی الفیض وجهَ رجائی
مرا چندان داد کہ آرزوئے دیگر نماند دست ہائے فیض او روئے امید مرا پوشید

He granted me so much that no wish remained thereafter.
The favours of His grace go beyond my highest hopes.

انّا غُمِسنا مِن عنایة ربّنا فی النور بَعْد تمزُّق الأهواءِ
ما از عنایت رب خود در نور غوطہ دادہ شدیم و ہوا و ہوس پارہ پارہ شد

Through my Lord's bounty was I immersed
In [His] light, after all my selfish desires were shattered.

انّ المحبّة خُمِّرت فی مُهْجتی وأری الودادَ یلُوح فی أهبائی
محبت در جان من خمیر کردہ شد ومی بینم کہ دوستی در دل من می درخشد

Verily, my spirit is inebriated with the wine of His love;
I witness His love illuminating every particle of my being.

انی شربت کؤوس موت للْهُدیٰ فوجدتُ بعد الموت عینَ بقاءِ
من برائے ہدایت کاسہ ہائے موت نوشیدم پس بعد از موت چشمۂ بقا یافتم

I drank chalices of death that I might find guidance;
Thus, after this death, I discovered the fountain of eternal life.

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1. This seems to be a scribal error. The correct word is هَوجاء as its written in *Minan-ur-Raḥmān, Rūḥānī Khazā'in,* vol. 9, p. 170, ed. 2008. [Publisher]

انی أُذِبتُ مِنَ الوداد و نارِهِ فأری الغروبَ یسیل من اهرائی
من از آتش محبت گداختہ شدہ ام پس اشکہارا می بینم کہ از گدازش من روان شدہ اند

I am melting in love and its fire.
Thus do I behold flowing tears from my melting away.

الدمع یجری کالسیول صبابةً والقلب یُشوٰی من خیال لقاءِ
اشک مثل سیل ہا از شوق روان است وول از خیال دیدار بریان مے شود

The intensity of love causes my tears to flow like floods;
My heart roasts [with passion] by the very thought of meeting Him.

وأری الوداد أنارَ بَاطِنَ بَاطِنی وأری التعشّق لاحَ فی سِیمائی
و می بینم کہ دوستے باطن باطن مرا روشن کردہ است وعشق در سیمائے من ظاہر شدہ است

I behold His love enlightening the deepest recesses of my inner self;
I observe the love manifested upon my face.

الخَلقُ یبغُون اللّذاذةَ فی الهوٰی ووجدتُها فی حُرقةٍ وَ صَلاءِ
مردم لذات را در ہوا و ہوس می جویند ومن لذت را در سوزش وسوختن یافتم

People seek pleasure in carnal desires,
But I find it in burning and anguish [for His pleasure].

اللّٰه مقصد مُهْجَتی و أریده فی کل رشحِ القلم و الاملاءِ
خدا مقصود جان من است ومن اورا بہر قطرہ قلم واملا می خواہم

Allah is the objective of my soul, and Him alone do I seek
With every drop of the pen's ink and the writing therewith.

يا أيّها الناس اشربوا من قِربتی قد مُلِأَ من نور المفيض سِقائی
اے مردمان ازمشک من بنوشید کہ از نور فیاض حقیقی مشک من پُر است

O mankind! Drink from my waterskin,
For my waterskin is laden with the light of the Truly Beneficent Lord.

قوم أطاعونی بصدق طويّةٍ والآخرون تكبّروا لغطاءِ
قومے است کہ از صدق مرا اطاعت کردند و قومے دیگر است کہ از پردہ نفس تکبر ورزیدند

Some people have followed me with sincerity,
While others were haughty due to the veils [covering their souls].

حسدوا فسبّوا حاسدين ولم يزلْ حسَدتْ لئامٌ كلَّ ذی نعماءِ
حسد کردند پس دشنام دادن و ہمیشہ چنین است کہ لئیمان خداوند انِ نعمت را حسد می کنند

They became jealous and, in their jealousy, vituperated me.
This is how the mean have always treated every recipient of bounties.

مَن أنكر الحقَّ المبين فانّهُ كلبٌ وعَقب الكلبِ سِرْبُ ضِراءِ
ہر کہ از حق ظاہر انکار کند او سگے است نہ انسان وپس آن سگ سگ بچگان ہستند کہ پیروی او می کنند

Everyone who rejects the evident truth
Is a dog being chased by a pack of hounds.

آذَوا وسبّونی و قالوا كافرٌ فاليوم نقضی دَينَهم بِرِباءِ
مرا ایذا دادند وسقط گفتند و گفتند کہ کافرے است پس امروز ما قرض ایشان بچیزے زیادہ ادا می کنیم

They pained me, abused me, and [accused me] saying, 'He is a disbeliever.'
This day shall we pay back their debt with interest.

واللّٰهِ نحن المسلمون بفضلهٖ لٰكن نَزٰى جهلٌ على العلماءِ
وبخدا کہ ما از فضل او مسلمانان ہستیم لیکن برعلماء جہالت حملہ کردہ است

God is my Witness, by His grace we are Muslims,
But ignorance has leapt upon the so-called divines.

نختار آثار النَّبيِّ وأَمْرَهٗ نقفو كتابَ اللّٰه لا الآراءِ
ما آثار نبی صلی اللہ علیہ وسلم را اختیار مے کنیم وپیروی کتاب اللہ رامے کنیم نہ پیروی رائے دیگر

We follow the traditions and commandments of the [Holy] Prophet;
We follow the Book of Allah; and do not follow other opinions.

انّا بَراء فى مناهج دينهٖ مِن كلّ زنديق عدوٍّ دَهاءِ
ما در دین او و راہ دین او از ہر ملحدے بیزاریم کہ دشمن عقل است

Surely, in the path of the Faith, we are absolved
Of all heretics who are the enemies of wisdom.

انّا نطيع محمّدًا خيرَ الورٰى نُوْرَ الْمُهَيمن دَافِع الظَّلماءِ
ما محمد صلی اللہ علیہ وسلم را پیروی می کنیم کہ نور خدا ودافع ظلمات است

Verily, we follow Muhammad[sa]—the Best of Creation—
Who is the light of God the Protector, and the dispeller of darkness.

أفنحن من قوم النصارٰى أكفَرُ وَيلٌ لكم ولهذه الآراءِ
آیا چہ ما از نصاریٰ کافر تر ہستیم ویل خدا برشما وبر رائے ہائے شما

Do we exceed even the Christians in disbelief?
Woe upon you and these beliefs [of yours]!

يا شيخَ أرضِ الخبث أرضِ بطالةٍ كفّرتنى بالبغض والشّحناءِ
اے شیخ زمین پلید زمین بطالت مرا از روئے کینہ وبغض کافر قرار دادی

O shaikh of the wretched soil of Batala!
You call me a disbeliever out of sheer malice and spite.

آذيتَنى فَاخْشَ العواقب بعدهُ والنّار قد تبدو من الايراءِ
مرا آزار رسانیدی پس از انجام بدخود بے خوف مباش وسنت الٰہی است کہ آتش از افروختن مے افروزد

You have tormented me; so fear the consequences,
For a fire once stirred up is sure to spread.

تبّتْ يداك تبِعتَ كلَّ مفاسدٍ زلّتْ بِكَ القدمانِ فى الأنحاءِ
ہر دو دست تو ہلاک شود تو فسادہا را پیروی کردی وبگوناگون قدم ہائے تو لغزیدند

Perished be both your hands, for you pursued every mischief.
Indeed! Your feet have slipped in every way.

أودىٰ شَبَابُكَ والنوائبُ أخرفتْ فالوقت وقت العجز لا الخيلاءِ
جوانی تو ہلاک شد وحوادث ترا قریب بہ پیر شدن کرد پس وقت تو وقت عجز است نہ وقت تکبر وناز

You squandered your youth while calamities have brought you close to a decrepit old man;
Wherefore it is a time for humility, not arrogance and coquetry.

تبغىٰ تبارىٰ والدوائرَ مِن هوٰى فعليكَ يسقُط حجرُ كلّ بلاءِ
تو ہلاکت من وگردشہا بر من از ہوائے نفس خود میخواہی پس بر تو سنگ ہر بلا مے افتد

You wish destruction and calamities for me out of your evil desire,
Whereas the stone of every hardship falls upon you.

انّی من المَولٰی فکیف أُتَبَّرُ فاخْشَ الغُیُور ولا تَمُتْ بجفاءِ
من از جانب خدا ہستم پس چگونہ ہلاک شوم پس از غیرت آن غیور بترس و بظلم خود موت را اختیار مکن

I am from the Lord, so how can I be destroyed?
Fear God, the Jealous of His honour, and do not kill yourself through [your own] injustice.

أفتضرِبنَّ علی الصَّفاة زُجاجةً لا تنتهز[1] واطلبْ طریق بقاءِ
آیا برسنگ شیشہ را می زنی خودکشی مکن وطریق باقی ماندن بجو

Would you strike a stone with [a shard of] glass?
Do not commit suicide, but seek the path of life.

أترُكْ سبیل شرارة وخباثةٍ هَوِّنْ علیك ولا تمُتْ بعناءِ
راہ شرارت وخباثت را بگذار برحال خود نرمی کن واز رنج ممیر

Discard the way of mischief and evil;
Be easy upon yourself and do not belabour yourself to death.

تُبْ أیّها الغالی وتأتی ساعةٌ تمسی تعُضّ یمینَك الشلّاءِ
اے غلو کنندہ توبہ کن وساعتے می آید کہ دست راست خود را کہ خشک شدہ است خواہی گزید

O extremist, repent! The hour is coming
When you will bite your paralyzed right hand.

یا لیت ما ولدتْ کمثلك حامِلٌ خفّاشَ ظلماتٍ عدوّ ضیاءِ
کاش مادرے پسرے ہمچو تو نہ زادے کہ خفاش تاریکی و دشمن روشنی است

Would that no mother had given birth to the likes of you—
A bat of darkness; an enemy of light.

1. This appears to be a scribal error. The correct word is تنتحز. [Publisher]

تسعٰی لتأخذنی الحکومۃُ مجرمًا ویلٌ لکلّ مزوِّر وَشّاءِ
تو کوشش می کنی کہ حکومت مرا ہمچو مجرمے بگیرد بر ہر دروغ آرایندہ عیب چین و نمام واویلاست

You strive for the authorities to incarcerate me as a criminal;
Woe to all those who deceive and slander!

لو کنتُ أُعطیتُ الوِلاءَ لعفتہ ما لی ودنیاکم؟ کفانِ کِسائی
اگر حکومت مرا دہندی ہر آئینہ کراہت کردمی مرا بدنیائے شما چہ تعلق است مرا گلیم خود کافی است

Were I offered the kingdom itself I would have shunned it;
Why would I have any desire for this world of yours? My humble garment suffices for me.

متنا بموت لا یراہ عدوُّنا بعُدتْ جنازتنا من الأحیاءِ
ما بمرگے بمردیم کہ دشمن ما حقیقت آن نمی داند جنازۂ ما از زندگان دور افتادہ است

I have died a death of which my enemies know nothing;
My coffin lies [hidden] far from [the eyes of] the living.

تُغری بقولٍ مفترًی و تخرّص حکّامَنا الظانین کالجہلاءِ؟
بقول دروغ بافتہ حکام را می انگیزی وحکام کسانے ہستند کہ ہمچو جاہلان بدگمان ہستند؟

With your falsehood and slander you try to incite the rulers
To view me with suspicion like the ignorant.

یا أیّہا الأعمٰی أتُنکِر قادرًا یحمی أحبّتَہ من الایواءِ
اے کور آیا تو وجود آن خدا را تسلیم نمی کنی کہ محبان خود را خود نزد خود جا دادہ نگہ می دارد

O ye who are blind! Do you deny the All-Powerful God,
Who protects His dear ones and bestows them shelter?

أَنَسيتَ كيف حمَى القدير كليمَهُ أو ما سمعتَ مآلَ شمسِ حِراءِ
آیا فراموش کردی کہ چگونہ خدا موسیٰ علیہ السلام را نگہ داشت یا انجام کار آن مرد کہ آفتاب مطلع حراء است نشنیدی

Have you forgotten how the All-Powerful helped His Kalim[1] [Moses]?
Have you not heard of the final triumph of the Sun of the cave Hira' [the Holy Prophet ﷺ]?

نحو السّماء و أمرِها لا تنظُرَنْ فى الأرض دُسَّتْ عينُك العَمْياءِ
چشم تو سوئے آسمان وحکم آسمان نیست بلکہ چشم نابینائے تو در زمین فرو رفتہ

You will never be able to look upon the sky with its verdict,
For your sightless eye lies buried beneath the earth.

غرّتْك أقوالٌ بغير بصيرةٍ سُتِرتْ عليك حقيقة الأنباءِ
چند اقوال بغیر بصیرت ترا مغرور کرد وحقیقت خبرہا بر تو پوشیدہ ماند

You have been made arrogant by certain words for lack of insight.
The truth of the tidings of the unseen remains hidden from you.

أدخلتَ حزبك فى قليبِ ضلالةٍ أفهذه من سيرة الصلحاءِ
گروہ خود را در چاہ ضلالت افگندی آیا ہمین سیرت نیکان است

You have cast your cohorts into a pit of misguidance;
Is this the way of the righteous?!

جاوزتَ بالتكفير من حدّ التقٰى أَشَقَقْتَ قلبى أو رأيتَ خفائى
در کافر قراردادن از حد تقویٰ در گزشتی آیا دل مرا بشگافتی یا حال پنہان مرا دیدی

You have transgressed the limits of righteousness by denouncing me as a disbeliever.
Have you torn open my heart or seen what lies within me?

1. Literally, 'the one spoken to', in this context, by Allah. [Publisher]

كَمِّلْ بِخُبثِك كلَّ كَيدٍ تقصدُ واللّٰهُ يكفى العبدَ للارزاءِ
ہمہ مکرے کہ میداری بکمال رسان وبندہ را برائے پناہ دادن اللہ کافی است

Do your utmost in all that you plan in your evil way;
For God is Sufficient as a refuge for His servant.

تأتيك آياتى فتعرف وَجْهَهَا فاصبِرْ ولا تترُكْ طريق حياءِ
نشانہائے من ترا خواہند رسید پس آنہا را خواہی شناخت پس صبر کن وطریق حیا را از دست مدہ

My Signs will come to you and you will recognize their truth,
Be patient and deviate not from the path of modesty.

انى كتبتُ الكتبَ مثلَ خوارقٍ أُنظُرْ أ عندك ما يصوب كمائى
من کتابہا مثل خوارق نوشتہ ام آیا نزد تو چیزے است کہ ہمچو آب من ببارد

I have written books likened to miracles;
See if you possess water that rains like mine.

ان كنت تقدر يا خصيم كقدرتى فاكتُبْ كمثلى قاعدا بحذائى
اے خصومت کنندہ اگر ترا قدرت مثل قدرت من است پس بمقابلہ من نشستہ بنویس

O ye who oppose me! If you possess the ability that I have [been blessed with],
Then sit face-to-face with me and write as I do.

ما كنتَ ترضى أن تُسمَّى جاهلًا فالآن كيف قعدتَ كاللُّكْناءِ
تو آن نبودی کہ بجہل خود راضی گشتے پس اکنون ترا این چہ شدہ کہ ہمچو زن ژولیدہ زبان نشستہ

You baulked at being labelled ignorant,
So why do you now stall like a stammering woman?

قد قلتَ للسّفهاء انّ كتابهُ عَفصٌ يُهِيج القيء من اصغاءِ
تو سفیہان را گفتی کہ کتاب او بد مزہ است از شنیدن قے می آید

You babbled to the fools that my book
Is distasteful, the hearing of which triggers vomiting.

ما قلتَ كالأدباء قُلْ لِيْ بعدما ظَهَرتْ عليك رسائلى كقُياءِ
بگو تو مثل ادیبان چہ گفتی بعد زانکہ رسائل من تراقے آرندہ معلوم شدند

May I ask what your contribution as a writer is,
After which my books should appear to you as vomit?

قد قلتَ انى باسل متوغلٌ سَمَّيتَنى صيدًا من الخيلاءِ
تو می گفتی کہ من دلاور ودرعلم توغل ہا دارم ونام من شکار نہادہ بودی

You claimed to be brave and an avid scholar;
In your arrogance, you referred to me as your prey.

اليَوم منّى قد هرَبتَ كأرنبٍ خوفًا مِنَ الاخزاء والاعراءِ
امروز از من ہمچو خرگوشے بگریختی ازین خوف کہ رسوا خواہی شد وبرہنہ خواہی شد

Today you flee from me like a rabbit,
For fear of being humiliated and exposed.

فكِّرْ أما هذا التخوّف آية رعبًا من الرحمٰن للادراءِ
فکر کن آیا این نشان خدا تعالیٰ نیست کہ بر تو رعب انداخت تاترا آگاہ کند

Reflect! Is this fear not a Sign from God Almighty;
An awe inspired by the Gracious God to make you understand?

كيف النضال وأنتَ تهرُب خشيةً أُنظُر الى ذلٍّ من اشتعلاءِ
تو چگونہ با من معارضہ توانی کرد واز خوف می گریزی ایں پاداش تکبر وناز کردن است

How can there be a contest whilst you flee in fear?
Heed the humiliation you suffer because of your arrogance!

انّ المهَيمن لا يحبّ تكبّرًا مِن خَلْقه الضعفاء دودفناءِ
خدا تعالیٰ از آفریدگان خود کہ ضعیف و کرم نیستی ہستند تکبر پسند نمی کند

The Supreme Being loves not haughtiness
In His humble creation—those mortal worms.

عُفِّرتَ مِن سهمٍ أصَابك فاجئًا أصبحتَ كالأموات فى الجَهْراءِ
از تیرے در خاک غلطانیدہ شدی کہ بناگاہ ترا رسید وودر بیابان ہمچو مُردگان صبح کردی

You have been reduced to dust by the arrow which suddenly pierced you,
And lie like the dead in the wasteland.

الآن أين فررتَ يا ابنَ تصلّفٍ قد كنتَ تحسبنا مِن الجهلاءِ
اکنون اے پسر لاف با کجا گریختی وتو مارا از جہلاء می پنداشتی

Where have you fled, O braggart?
You used to consider me among the ignorant!

يا مَن أهاجَ الفتن قُم لِنضالنا كنّا نعدّك نَوْجةَ الحَثْواءِ
اے آنکہ فتنہ با انگیخت برائے پیکار ما برخیز ماترا گردباد جائے غبار می پنداشتیم

O ye who kindled the commotion! Arise to face me!
I consider you nothing more than a storm of dust.

نطقی کَمَوْلِیِّ الاَیْسِرَةِ جَنَّةٍ قولی کقِنْوِ النخل فی الخَلْقاءِ
نطق من مثل آن باغیست کہ بروادیٔ او باران دوم باریدہ باشد وسخن من چون خوشہ نخل است کہ در زمین نرم باشد

My speech is like a garden of a valley refreshed twice by the rain,
And my speech is like a date palm planted in the fertile land.

مُزِّقتَ لکنْ لا بضرب هَراوةٍ بل بالسیوف الجاریات کماءِ
تو پارہ پارہ کردہ شدی مگر نہ بضرب عصا بلکہ بہ شمشیر ہا کہ ہمچو آب روان بودند

You have been reduced to pieces not by a club,
But by swords that were swift like raging waves.

ان کنت تحسدنی فا نی باسِلٌ أُصلِی فؤاد الحاسد الخطّاءِ
اگر تو با من حسد می کنی پس من مردے دلاورم دل حاسدان خطا کاران رامے سوزم

If you envy me then [remember that] I am a brave man,
Who causes the hearts of the envious wrongdoer to burn.

کذّبتَنی کفّرتنی حقّرتنی وأردتَ أن أُسفٰی کمثل عَفاءِ
تو مرا دروغگو قرار دادی تو مرا کافر گفتی تو تحقیر من کردی وخواستی کہ ہمچو خاک پرایندہ شوم

You denounced me as a liar, denigrated me a disbeliever, and deemed me worthless;
Indeed, you intended that I be pulverized into pieces like dust.

هٰذا ارادتك القدیمة مِن هوٰی واللّٰهُ کهفی مُهلِكُ الأعداءِ
ایں قدیم ارادہ تو در دل تو ماندہ وخدا پناہ من وہلاک کنندہ دشمنان است

This has been your age-old intent out of greed,
But God—the Destroyer of my enemies—is my Refuge.

انّی لشرُّ النّاس ان لم یأتِنی نصرٌ من الرحمٰن للاعلاءِ
من بدترین مخلوقاتم اگر مدد خدا مرا نہ رسد ازخدائے کہ رحمن وبلند کنندہ است

I would be the worst of mankind
If help from the Gracious does not grant me triumph.

ما کان أمر فی یدیك و انّهُ ربٌّ قدیر حافظُ الضعفاءِ
ہیچ امرے در دست تو نیست وخدائے من رب قدیراست کہ نگہدار ندۂ کمزوران است

You are unable to enforce anything, because verily,
The Lord God is the Almighty and the Protector of the weak.

الکبر قد ألقاك فی درکِ اللظٰی انّ التکبّر أردأُ الأشیاءِ
ایں تکبر است کہ ترا درجہنم انداخت بلاشبہ تکبر از ہمہ چیزہا ردّی تراست

Arrogance has cast you deeper into the depths of Hell.
Surely, arrogance is the worst of all traits.

خَفْ قهرَ ربِّ ذی الجلال الی متٰی تقفو هواك وتَنزُوَنْ کظِباءِ
از قہر خدائے بزرگ بترس وتا کجا خواہش خودرا پیروی خواہی کردو ہمچو آہوان خواہی جست

Fear the wrath of the Lord of Glory;
How long will you persist in the pursuit of desires, leaping like a gazelle?

تبغیٰ زوالیٰ والمهَیمن حافظی عادیتَ ربًّا قادرًا بمِرائی
تو زوال من می خواہی وخدا نگہبان من است از دشمنی من خدا را دشمن گرفتی

You wish to see me perish but God the Protector protects me;
Quarrelling with me, you have invoked the displeasure of the Almighty Lord.

انّ المقرَّب لا يضاع بفتنةٍ والأجر يُكتب عند كُلّ بلاءِ
هر کہ مقرب حق باشد بہ ہیچ فتنہ برباد نمی شود ونزد ہر بلا برائے او اجر می نویسند

God's beloved is not destroyed by any trial,
But reward is ordained for every calamity he suffers.

ما خاب مَن خاف المهيمنَ ربَّهُ انّ المهيمن طالبُ الطلباءِ
ہر کہ از خدا بترسد ہرگز زیان نمی بردارد بہ یقین بدان کہ خدا جویندۂ جویندگان است

One who fears his Lord, the Protector, is never ruined;
Surely, the Protector is the Seeker of those who seek Him.

هل تطمَع الدنيا مذلّةَ صادقٍ هيئات ذاك تخيُّل السفهاءِ
آیا دنیا این طمع می دارد کہ صادقے ذلیل گردد این کجا ممکن است بلکہ این خیال سادہ لوحان است

Does the world seek the humiliation of the truthful?
That shall never be! Such is the mere fancy of fools!

انّ العواقب للّذى هو صالحٌ والكَرّة الأولى لأهل جفاءِ
انجام پیکارہا برائے نیکو کاران است وغلبہ اول برائے ظالمان است

Verily, the end of the contest is always in favour of the righteous,
Although the initial attack belongs to the aggressors.

شهدتْ عليه، خصيمِ، سُنّةُ ربِّنا فى الأنبياءِ و زمرةِ الصلحاءِ
براین دعویٰ اے دشمن من سنت خدا گواہ است کہ در انبیاء ونائبان انبیاء ماندہ

O my enemy! The testimony corroborating this claim is the sunnah [practice] of our Lord
Applicable to [all] the Prophets and the group of the righteous.

مُتْ بالتغيظ واللَّظٰى يا حاسدى انّا نموت بعزّةٍ قَعْساءِ
اے حاسد من بغضب ونائرہ آتش بمیر کہ ما باعزت پائیدار خواہیم مُرد

O ye jealous of me! Die in the flames of [your] fire and rage,
For I shall surely die with everlasting honour.

انّا نرٰى كلَّ العلٰى مِن ربّنا والخَلْقُ يأتينا لبَغْيِ ضياءِ
ماہمہ بلندی ہا از خدائے خود خواہیم دید ومردم برائے طلب روشنی نزدما خواہند آمد

Surely, I seek all honour from my Lord; all honour whatsoever is bestowed by our Lord;
And mankind comes to me searching for light.

هم يذكرونك لاعنينَ وذِكرُنا فى الصّالحات يُعَدُّ بعد فناءِ
اوشان ترا بہ لعنت یاد خواہند کرد وذکر خیر ما از جملہ نیکی ہا شمار کردہ خواہد شد

People will curse when uttering your name,
But I will be honoured with virtues even after my death.

هل تَهْدِمَنَّ القصرَ قصرَ الهنا هل تُحرِقَنْ ما صنَعهُ بنّائى
آیا تو محل خدا را مسمار خواہی کرد آیا تو چیزے راخواہی سوخت کہ ساختہ بانیٔ من است

Do you want to demolish the mansion belonging to our Lord?
Do you want to burn down what was built by my Builder [God Almighty]?

يرجون عثرةَ جَدّنا حسداؤُنا ونذوق نعماءًا على نعماءِ
حاسدان می خواہند کہ بخت ما بسرد ر افتد حالانکہ مانعمت ہا بر نعمت ہا می چشیم

Those who wish me ill, wish me bereft of all good fortune;
Whereas I—on the contrary—rejoice in numerous bounties.

لا تحسبنْ أمرى كأَمْرِ غُمّةٍ جاءت بك الآيات مثل ذُكاءِ

امر مرا امرے مشتبہ مدان وہمچو آفتاب ترا نشانہا رسیدہ اند

Do not deem my work dubious,
For you are in receipt of Signs as resplendent as the sun!

جاءت خيارُ الناس شوقًا بعدما شمُّوا رياحَ المِسك من تلقائى

مردمان نیک نزدم آمدند بعد ازانکہ خوشبوئے مشک از جانب من شمیدند

The righteous eagerly hasten to me
After smelling the fragrance of musk [emanating] from me.

طاروا الىّ بألفة وارادةٍ كالطَّيرِ اذْ يَأْوى الى الدَّفْواءِ

سوئے من بالفت وارادت پرواز کردند مثل آن پرندہ کہ سوئے درخت بزرگ پناہ می گیرد

They fly to me out of love and desire,
Like a bird seeking shade upon a vast tree.

لفَظتْ الىّ بلادُنا أكبادَها ما بقى الا فضلة الفضلاءِ

دیار ما جگر گوشہ ہائے خود سوئے ما افگند وبجز آن مردم دیگری نماند کہ فاضلان را ہمچو فضلہ اند

Our country has gifted me its most gifted [lit. the pieces of its heart],
Now only a mere remnant of the learned remains behind,

أو مِن رجال اللّٰه أُخْفِىَ سرُّهمْ يأْتوننى من بعدُ كالشهداءِ

یا آن مردانے کہ ہنوز راز ایشان پوشیدہ داشتہ اند ایشان بعد ازین مثل گواہان خواہند آمد

Or there remain some men of God whose circumstances are not yet known;
They will join me later as witnesses testifying to my truth.

ظهرتْ من الرحمٰن آيات الهُدٰى سجدتْ لها أمم من العرفاءِ
از خدا تعالیٰ نشانہا ظاہر شدند و عارفان بمشاہدہ آن خدا را سجدہ کردند

The Signs of guidance have been manifested by the Gracious God,
Prompting multitudes of the enlightened to prostrate [glorifying Him].

أما اللئام فينكرون شقاوةً لا يهتدون بهٰذه الاضواء
مگر لئیمان از بدبختی انکار می کنند بایں روشنی ہا ہدایت نمے پذیرند

But the unfortunate deny this out of their misfortune;
They fail to attain guidance from this light.

هم يأكلون الجِيْفَ مثل كلابنا هم يشرَهون كأُنْسُرِ الصحراءِ
اوشان ہمچو سگ ہائے ما مُردار می خورند اوشان حریص مُردار ہمچو کرگس بیابان ہا اند

Like our dogs they feast upon carrion,
Craving [the carcass] like vultures in the desert.

خَشُّوا ولا تخشى الرجالُ شجاعةً فى نائبات الدّهر والهيجَاءِ
مرا ترسانیدند و مردان بہادر نمی ترسند اگرچہ حوادث باشد یا جائے پیکار

They try to frighten me, although men of valour
Do not fear the vicissitudes of time and its battles.

لما رأيتُ كمالَ لطفِ مهيمنى غاب البلاء فما أحسُّ بلائى
ہرگاہ کمال لطف خدائے خود دیدم بلا رفت پس بوجود بلا ہیچ احساس نہ کردم

When I looked upon the extreme beneficence of my Ever-Watchful God,
The trouble was dispelled and I did not feel any of my troubles.

ما خاب مثلی مؤمن بل خصمُنا قد خاب بالتکفیر و الافتاءِ
مثل من شخصے ہرگز خائب وخاسر نمی گردد بلکہ دشمنے کہ برائے تکفیر فتویٰ تیار کرد خائب وخاسر خواہد شد

A believer like me never suffers failure;
But, my enemy was frustrated as he sought to declare me a disbeliever.

الغَمْرُ یبدو*[1] ناجذیه تغیّظًا أُنظُرْ الی ذی لوثة عَجْماءِ
جاہلے دندان خود را از دشمنی آشکارا مے کند سوئے ایں عجمی کہ مثل چار پایہ است نگہ کن

The ignorant one exposes his canine teeth in rage;
Look at this dumb animal!

قد أسخطَ المولٰی لیُرضی غیرهُ واللّٰهُ کان أحقَّ للارضاءِ
برائے رضائے اغیار خدا را ناراض کرد وخدا برائے راضی کردن احق واولیٰ بود

He has displeased his Lord God in order to please others,
Whereas pleasing God is far more deserving and proper.

کسّرتُ ظرف علومهم کزجاجةٍ فتطایروا کتطایر الوَقْعاءِ
من ظرف علوم ایشانرا ہمچو شیشہ شکستہ ام پس ہمچو غبارے کہ برخیزد پرواز کردند

I shattered the vessels of their knowledge like glass;
Thus were they blown away like dust.

قد کفّروا مَن قال انّی مُسلمٌ لمقالة ابن بطالةٍ وعُواءِ
آن کسے راکافر قرار دادند کہ میگوید کہ من مسلمانم ایں ہمہ از سخن بٹالوی عوعو کنندہ است

They denounced as a disbeliever the one who says, 'I am a Muslim',
Because of the statements and clamour of the son of Batala [Sheikh Muhammad Husain of Batala].

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1. ☆ The word **یبدو** is written here as is in the first edition. It seems that the intended word is **یبدی**; the Persian translation in the original book confirms this. [Publisher]

خوف المهيمن ما أرى فی قلبهم فارت عُيونُ تمرُّدٍ و اباءِ
خوف خدا در دل ایشان نمی بینم چشمہ ہائے سرکشی در جوش اند

I do not find the fear of the Supreme Being in their hearts;
Rather, their springs of rebellion and denial have gushed forth.

قد كنتُ آمل أنّهم يخشونه فاليوم قد مالوا الى الأهواءِ
من امیدی داشتم کہ ایشان از و خواہند ترسید پس امروز سوئے ہوا وہوس میل کردند

I had hoped that they would fear Him,
But at this time they are inclined towards carnal desires.

نَضّوا الثياب ثيابَ تقوى كلّهمْ ما بقى الّا لِبسة الاغواءِ
ہمہ جامہائے پرہیز گاری را از خود برکشیدند وہیچ جامہ بجز جامۂ اغوا نزدشان نماند

All of them have cast off the robes of righteousness;
Nothing remains [upon them] except the garment of deceit.

هل من عفيف زاهدٍ فی حِزبهمْ أو صالحٍ يخشٰى زمان جزاءِ
آیا ہیچ پرہیز گاری زاہدے درگروہ ایشان موجود است؟ یا نیکو کاری موجود است کہ از روز پاداش می ترسد

Is anyone left among them who is pious and God-fearing,
Or one who is virtuous and fears the Day of Retribution?

والله ما أدرى تقيًّا خائفًا فی فِرقة قاموا لهدم بنائی
بخدا کہ من ہیچ پرہیزگارے خائفے درین فرقہ نمی بینم کہ برائے ہدم بنیانِ من برخاستہ اند

I swear by God that I do not find anyone who is God-fearing and righteous
Among the group that has arisen to tear down my edifice.

ما انْ أرَى غيرَ العمائم واللُّحَى أو آنُفًا زاغت من الخيلاءِ
من بجز عمامہ ہا وریش ہا نمی بینم یا بینی ہا می بینم کہ از تکبر کج شدہ اند

I find nothing except turbans and beards,
Or noses that have become crooked on account of arrogance.

لاضيرَ انْ ردّوا كلامى نخوةً فسيَنجَعَنْ فى آخَرين ندائى
ہیچ مضائقہ نیست اگر کلام مرا از تکبر خود رد کردند عنقریب این کلام در دلہائے دیگران اثر خواہد کرد

It matters not if they reject my word in their arrogance;
Before long my voice shall impact others.

لا تنظُرَنْ غَزوًا الى افتائهمْ غُسٌّ تلا غُسًّا بنَقْعِ عَمَاءِ
سوئے فتویٰ ہائے ایشان نگہ مکن احمقے احمقے را در گرد و غبار کوری پیروی کرد

Be not surprised at their edicts [against me],
One worthless follows another worthless in the dust of his blindness.

قد صار شيطان رجيم حِبَّهُمْ يمسى ويُضحى بينهم للقاءِ
شیطان راندہ محبوب شان شدہ است برائے ملاقات شان شام می آید و صبح می آید

Satan, the accursed, has become their beloved,
He comes to meet them in the mornings and evenings.

أعمَى قلوبَ الحاسدين شرورُهمْ أعرىٰ بواطنَهم لباسُ رِياءِ
دل حاسدان را شرارت ایشان کور کرد وجامہ ریا باطن ایشان را برہنہ نمود

The hearts of ill-wishers are blinded by their mischief;
Their garb of ostentation exposes their inner state.

آذَوا وفی سُبل المهَیمن لا نرٰی شیئًا أَلذَّ لنا من الایذاءِ
مرا ایذا دادند ودر راہ خدا ہیچ چیزے لذیذ تر از اذیت مرا نیست

They persecuted me. But in the paths of Allah the Protector;
I find nothing more delightful for me than this pain.

ما انْ أرٰی أثقالهم کجدیدةٍ انّی طلیح السَّیح والأعباءِ
بار ہائے ایشان نزد من بارنو نیست من فرسودہ سفر و فرسودۂ بارہا ہستم

For me there is nothing new in this baggage;
For, I am used to—and fond of—this journey and its baggage.

نفسی کعُسْبُرةٍ فأُحْنِقَ صَلْبُها مِن حمل ایذاء الورٰی وجفاءِ
نفس من مثل ناقہ است پس کمر آن ناقہ از ایذا ہا وجفاہا لاغر شدہ است

My soul is like a she-camel whose back has become lean
With the injustice and cruelty inflicted by her people.

هذا ورَبِّ الصادقین لأَجْتَنِی نِعم الجنا مِن نخلة الآلاءِ
من ہمین اصول دارم مگر قسم بخدائے راستبازان کہ ہمیشہ من از درخت نعمت ہا میوہ می چنیم

These are my principles! I swear by the Lord of the truthful,
I pick the best fruit from the date-palm of divine bounties.

انّ اللئام یحقِّرون وذمُّهمْ ما زادنی الّا مقام سَناءِ
لئیمان تحقیر من بمذمّت خود می کنند مگر خدائے من مرا بلندی ہا داد

The mean deride me but this derision results only
In the elevation of my spiritual station.

زَمَعُ الأناس يحملقون كثعلبٍ يؤذوننى بتحوُّب ومُواءِ
مردمان سفله بر من همچو روباه حمله می کنند و از آواز روباه و آواز گربه مرا ایذا می دهند

The mean-natured glare at me intensely with the piercing eyes of a fox,
And they torment me with [their] barking and hissing.

واللّٰهِ ليس طريقهم نهج الهدٰى بل مُنْيةٌ نشأت من الأهواءِ
بخدا این راه شان راه هدایت نیست بلکه آرزوئے نفسانی است که از هوا و هوس پیدا شده است

God is my Witness—their way is not the way of guidance;
Rather, it is a vain desire prompted by greed.

أعرضتُ عن هذيانهم بتصامُمٍ وحسبتُ أن الشرّ تحت مِراءِ
من از ہذیان ایشان دانستہ خود را بہرہ کردہ کنارہ کردم ودانستم کہ زیر مجادلہ شر است

I avoided their hallucinations by giving them a deaf ear,
For I realized that evil intent lies behind their argumentation.

انا صبرنا عند ايذاء العدا فعَلَوا كمِثل الدُّخِّ مِن اغضائى
بروقت ایذاء دشمنانِ ما صبر کردیم پس تکبر برآمدند و مثل دود از چشم خوابیدن من بلند شدند

I confronted the hardship kindled by my enemies with patience;
However, ignoring them provoked them to be haughty like smoke.

ما بقى فيهم عِفّةٌ وزهادةٌ لا ذرّةٌ مِن عيشةٍ خَشْناءِ
در ایشان ہیچ عفت و پرہیز گاری نمانده است ونه یک ذره زندگی مجاہدانہ

They no longer have piety and abstinence;
Nor is there the least trace of the tough life of self-discipline.

مالوا الى الدنيا الدنيّة مِن هَوًى فرّوا من البأساءِ والضرّاءِ
سوئے دنیا کہ ہیچ و کمینہ است مائل شدند واز سختی ہا و گزندہا گریختند

Out of greed and aggrandizement they inclined towards this baser world,
And fled from a life of poverty and afflictions.

صالُوا من الأوباش حزب أرازِلٍ فكأنهم كالخِثْيِ للاحماءِ
چند کمینہ از اوباش حملہ کردند پس گویا اوشان سرگین خشک اند کہ برائے گرم کردن است

The meanest of miscreants attacked me,
As if they were dung used for heating.

لما كتبتُ الكتب عند غُلوّهمْ ببلاغة و عذوبة و صفاءِ
ہرگاہ کتاب ہا بروقت غلو ایشان نوشتم وہمہ آن کتاب ہا بلاغت وعذوبت وصفا پُر بودند

When—in reply to their exaggerations—I wrote books,
Full of eloquence, delight, and clarity,

قالوا قرأنا ليس قوّلا جيّدًا أو قولُ عاربةٍ من الأدباءِ
گفتند خواندیم سخنے خوب نیست یا قول کسے است کہ از گروہ برگزیدہ عرب وادیبان است

They said, 'We have read these books; they are not anything outstanding.
They comprise only the sayings of an Arab littérateur!

عربٌ أقام ببيته متستّرًا أملَى الكتابَ ببكرةٍ ومساءِ
یک عرب بطور پوشیدہ درخانہ او قیام کردہ است ہمان عرب کتاب را صبح و شام نوشتہ

An Arab hides in the home [of Ahmad[as]];
Day and night he composes these writings.'

أُنظُرْ الى أقوالهم وتناقُضٍ سَلَب العنادُ اصابة الآراءِ
سخن ہائے ایشان بہ بین وتناقض را بہ بین عنادے کہ میدارند رائے صائب را سلب کرد

Note their statements and the contradictions therein!
Their stubborn opposition to me has deprived them of sound judgment.

طَورًا الى عربٍ عزَوه و تارة قالوا كلام فاسد الاملاءِ
وقتے کلام مرا سوئے عرب منسوب کردند ووقت دیگر گفتند کہ ایں کلام خراب املا دارد

At times they ascribe my writing to an Arab while, at other times,
They say the writing is faulty in composition.

هٰذا مِنَ الرّحمٰن يا حزبَ العِدا لا فِعْل شاميٍّ ولا رفقائى
ایں املا از خدا تعالیٰ است اے گروہ دشمنان نہ کار شامی است ونہ کارِ رفیقانِ من

O troop of adversaries! This is indeed a gift from the Gracious God;
Neither the work of a Syrian nor the work of any of my companions.

أعلى المهيمنُ شأنَنا وعلومنا نَبْنِى منازلَنا على الجَوزاءِ
خدا تعالیٰ شان مارا وعلوم مارا بلند کرد ما منازل خود را بر جوزا بنامی کنیم

God the Protector has exalted our spiritual station and knowledge;
We are building our mansions atop [the constellation of] Gemini.

خَلُّوا مقامَ المولويّةِ بعدَهُ وتَستّروا فى غَيهَبِ الخَوقاءِ
بعد زیں مقام مولویت را خالی کنید ودر تاریکی چاہے پوشیدہ شوید

Forgo your claim to be a Maulawi,
And go hide in the darkness of a deep well.

قد حُدّدتْ كالمرهفات قريحتى ففهِمتُ ما لم يفهموا أعدائى
همچو شمشیر ہائے تیز طبیعت من کردہ شد است پس آن چیزہا فہمیدم کہ دشمنان نہ فہمیدند

My genius has been sharpened like a sharp sword;
I have been given to understand what my enemies do not understand.

هذا كتابى حازَ كلَّ بلاغة بهَر العقولَ بنضرة و بهاءِ
ایں کتاب من ہر نوع بلاغت جمع کردہ است دانش ہا را بتازگی وخوبی حیران کرد

This book of mine combines every type of literary eloquence;
It amazes the intellects with its brilliance and beauty.

اللّٰه أعطانى حدائقَ علمهِ لولا العناية كنتُ كالسّفهاءِ
خدا تعالیٰ مرا باغہائے علم خود عطا فرمود اگر عنایت الٰہی نبودے من ہمچو بے خبر دان بودی

Allah has granted me gardens of His knowledge;
Were it not for His bounty, I would have been like the fools.

انى دعوت اللّٰه ربًّا محسنًا فأرٰى عيونَ العلم بعد دعائى
من از خدائے خود خواستم کہ رب محسن است پس چشمہ ہائے علم بعد از دعا مرا نمود

I prayed to Allah, my Beneficent Lord;
So I witnessed fountains of knowledge after my supplication.

انّ المهيمن لا يُعِزّ بنخوةٍ انْ رُمْتَ اعزازًا فكُنْ كعَفاءِ
بہ تحقیق خدا متکبر را عزت نمی دہد اگر می خواہی کہ ترا عزت دادہ شود پس ہمچو خاک باش

Verily, God the Protector does not honour pride;
Therefore, if you seek honour, be as humble as the dust.

واللّٰهِ قد فرّطتَ فی أمری هوًی وأبیتَ کالمستعجل الخطّاءِ
بخدا کہ درامر من از روئے ہوا و ہوس تقصیر کردی ومثل جلد باز خطا کنندہ انکار کردی

By Allah, you are delinquent in my case, out of self-aggrandizement;
You have rejected me like the hasty and the mistaken.

الحُرّ لا یستعجِلنْ بل انّهُ یرنو بامعان وکشفِ غطاءِ
آنکہ آزاد از تعصب ہا است او جلدی نمی کند بلکہ بغور دل می نگرد وازمیان پردہ می بردارد

An unbiased person never rushes,
Nay, he tries to make heartfelt deliberation and lift the veils.

یخشی الکرامُ دعاءَ أهل کرامةٍ رُحمًا علی الأزواج والأبناءِ
نیک مردان ازدعائے اہل کرامت می ترسند وبر زنان وپسران خود ازین خوف رحم می کنند

Out of their love and regard for their children and family,
Noble people fear the prayers of those who work miracles.

عندی دعاء خاطفٌ کصواعقٍ فحَذارِ ثم حذارِ مِن أرجائی
نزد من دعائے است کہ ہمچو صاعقہ می جہد پس از کنارہ ہائے من دور باش دور باش

My prayer is an arrow that strikes its target like lightning.
So beware! Beware of approaching me [with hostility]!

واللّٰه انّی لا أرید امامةً هذا خیالك مِن طریق خطاءِ
بخدا من ہیچ پیشوائی را نمی خواہم این خیال تو از راہِ خطاست

God is my Witness—I have no ambition to be an Imam;
This thinking of yours is mistaken.

انّا نريد اللّٰه راحةَ روحِنا لا سُؤددًا ورياسة وعلاءِ
ماخدا را می خواہیم کہ آرام روحِ ماست ورياست وبلندی را نمی خواہیم

Without doubt, I seek God alone; He is the comfort of my soul;
I do not seek leadership, political power, or dominance.

انا توكّلْنا على خَلَّا قِنَا معطى الجزيل وواهب النعماءِ
مابرخدائے خود توکل کردیم کہ بخشندۂ نعمت ہا وعطا کنندہ است

I put my trust in my Creator,
The abundantly Gracious, the Bestower of bounties.

من كان للرَّحمٰن كان مكرَّمًا لا زال أهلَ المجد والآلاءِ
ہر کہ خدارا باشد بزرگی مے یابد ہمیشہ در بزرگی ونعمت ہا می ماند

He who devotes himself to God attains honour;
He is ever blessed with magnificence and bounties.

ان العدا يؤذوننى بخباثةٍ يؤذون بالبهتان قَلْبَ بَراءِ
دشمنان از راہ خباثت مرا ایذا می دہند از روئے بہتان دلِ بَری را می آزارند

Enemies torment me with their filthy behaviour;
By levelling false charges, they hurt the heart of an innocent one.

هم يُذعِرون بصيحة و نعُدّهم فى زُمرِ موتٰى لا من الأحياءِ
ایشان مے ترسانند وما ایشان را از گروہ مُردگان می شماریم نہ از زندگان

They seek to frighten me with their shrieks, but I consider them
Among the dead, not among the living.

كيف التخوف بعد قربٍ مُشجِّعٍ مِن هذه الأصوات والضوضاءِ
بعد قرب دلیر کننده چگونه بترسیم چگونہ ازین آواز ہا وشور آواز ہا خوف پیدا شود

After bonding with the Bestower of Courage,
How can one fear such cries and uproar?

يسعى الخبيث لِيُطفِئَنْ أنوارَنا والشمس لا تخفٰى من الاِخفاءِ
پلیدے کوشش می کند کہ تانور ما بمیراند وآفتاب از پوشیدہ کردن پوشیدہ نمی شود

Those who are vile strive to extinguish my light,
But the sun can never be concealed by covering it.

ان المهيمن قد أتمَّ نوالَهُ فضلًا علىّ فصرتُ مِن نُحَلاءِ
خدا تعالیٰ بر من بخشش خود بکمال رسانیدہ است ازروئے فضل۔ پس من از بخشدگان شدم

Indeed, God the Protector had perfected His grace
Upon me as His bounty, so I became one of the benefactors.

نعطى العلومَ لدفعِ متربةِ الورٰى طالتْ أيادينا على الفقراءِ
مابرائے دفع درویشی مردم مال علم می بخشیم دست بخشش مابر فقیران دراز است

I offer a wealth of spiritual knowledge to alleviate the poverty of mankind,
And my favours upon the needy are countless indeed!

ان شئتَ ليست أرضُنا ببعيدة مِن أرضك المنحوسة الصَّيداءِ
اگر تو چیزے بخواہی زمین ما از زمین منحوس تو دور نیست

Should you desire to partake of these, my land is not too distant
From your land, which is a cursed and rugged land.

صعبٌ عليك زمانُ سُؤْلِ محاسِبٍ انْ متَّ يا خصمى على الشحناءِ
برتو آن ساعت بسیار سخت است که پرسیده خواہی شد اگر تو بر ہمین کینہ بمردی اے دشمن من

The time of [God's] reckoning will be harsh upon you
Should you die—O enemy of mine!—full of hatred for me.

ما جئتُ مِن غير الضرورة عابثًا قد جئتُ مثلَ المُزْنِ فى الرَّمْضاءِ
من بے ضرورت ہیچو بازی کنندگان نیامدم من مثل باران آمدم کہ برزمین سوختہ بیفتد

I did not come without need or without purpose;
I appeared as a rain during the scorching heat.

عينٌ جرتْ لِعطاشِ قومٍ أُضجروا أو ماءُ نَقْعٍ طافِحٍ لِظِماءِ
برائے تنگ دلان کہ سخت تشنہ بودند چشمہ جاری شد یا آب بسیار صافی برائے تشنگان

A fountain has gushed forth for those restless with thirst;
For those in dire need of water, a spring of fresh water has issued forth.

انى بأفضال المهيمن صادق قد جئتُ عند ضرورة و وباءِ
من بفضل خدا تعالیٰ صادقم بروقت ضرورت و وبا آمدہ ام

I am—by the grace of the Supreme—true [in my claim],
I have come at the time of need, and during the midst of an epidemic.

ثم اللئام يكذّبون بخبثهم لا يقبَلون جوائزى و عطائى
باز لئیمان از خباثت ایشان تکذیب می کنند وعطاہائے مرا قبول نمی کنند

Even then the mean reject me on account of their evil natures;
They do not accept my gifts and my favour.

كَلِمُ اللئام أسنّةٌ مذروبةٌ وصدورهم كالحَرّة الرَّجْلاءِ
سخن ہائے لئیمان نیزہ ہائے تیز مستند وسینہ ہائے اوشان مثل زمین بے نبات خشک افتادہ اند

The words of the mean are like sharpened spears,
And their chests are like the hard, stony terrain.

من حارب الصدّيقَ حارب ربَّهُ ونبيَّه وطوائفَ الصلحاءِ
ہر کہ باصدیق جنگ کرد باخدا جنگ کرد وباپیغمبر خدا جنگ کرد و باتمام صلحاء جنگ کرد

He who fights the truthful fights his Lord God;
And His Prophet and multitudes of the righteous.

واللّٰهِ لا أدري وُجوهَ كُشاحةٍ مِن غير أنّ البخل فارَ كماءِ
بخدا من وجہ دشمنی ایشان ہیچ نمی یابم بجز اینکہ بخل اوشان مانند آب جوش کردہ است

God is my witness—I do not know the source of their enmity,
Except that their miserliness has gushed forth like water.

ما كنتُ أحسب أنهم بعداوتى يذَرون حُكْمَ شريعةٍ غرّاءِ
من گمان نمی کردم کہ اوشان باعث عداوت من حکم شریعت غرّا را خواہند گذاشت

I never imagined that—merely to oppose me—they would
Put aside even the command of the illustrious Shariah.

عاديتُهم للّٰهِ حين تلاعبوا بالدِّين صوّالين مِن غُلواءِ
ایشان را دشمن گرفتم چون بادین بازی کردند واز تجاوز حملہ کردند

I opposed them for God's sake when they began to play
With the Faith and, exceeding the limits, even began to attack it.

رُبِّيْتُ مِن دَرِّ النبيِّ وعينِه أُعطيتُ نورًا منْ سراجِ حِراءِ

من از شیر نبی علیہ السلام پرورش یافتم واز چشمہ او مراپرو رید ند من ازان آفتاب نور گرفتم کہ از غار حرا طلوع کردہ بود

I have been nourished on the blessed milk and spring of the Holy Prophet[sa],

And have been enlightened by the Sun that rose from Hira'.

الشمس أُمٌّ والهلال سليلُها ينمو و ينشأ مِن ضياء ذُكاءِ

آفتاب مادر است وہلال پسراو آن پسر از روشنی آفتاب نشونما می یابد

The sun is the mother and the crescent moon is its son,

Who feeds on the light of the sun.

انی طلعتُ کمثل بدرٍ فانظروا لا خیر فی مَن کان کالکَهْمَاءِ

من مانند بدر طلوع کردم پس بتامل بہ بینید درآن شخص ہیچ خیرنیست کہ چون زن کور مادرزاد باشد

I have arisen like the full moon; therefore, take a look,

For there is no goodness in those who are like the weak-eyed effeminate.

یا ربّ أیِّدْنا بفضلك و انتقِمْ ممَّنْ یدُعُّ الحقَّ کالغُثّاءِ

اے خدائے ما تائید ما بکن وازان شخص انتقام بگیر کہ حق را چون خس و خاشاک دفع کردن می خواہد

O my Lord! Help me through Your grace and avenge me for

The one who casts away the truth as if it were dust.

یا ربّ قومی غلَّسوا بجهالةٍ فارحَمْ وأنزِلْهم بدار ضیاءِ

اے رب من قوم من از جہالت بتاریکی می روند پس رحم کن و او شان را درخانہ روشنی فرود آر

O my Lord! My people on account of their ignorance have strayed into darkness;

Show mercy and lead them to the abode of light.

يا لائمى ان العواقب للتُّقٰى فاربأْ مآلَ الأمر كالعقلاءِ

اے ملامت کنندۂ من انجام کار برائے پرہیز گاران است پس بجو دانشمندان مآل کار را منتظر باش

O ye who curse me! The righteous eventually emerge victorious,
So reflect over the ultimate outcome as the wise do.

اللّٰهُ أيّدنى وصافا رحمةً و أمدّنى بالنعم و الآلاءِ

خدا مرا تائید کردو از روئے رحمت مرادوست گرفت ومرا با گونا گون نعمت با مدد داد

God has, in His mercy, supported me and become my Friend;
He has helped me with His favours and bounties.

فخرجتُ مِن وَهْدِ الضلالة والشقا ودخلتُ دار الرشد والادراءِ

پس من از مغاک گمراہی بیرون آمدم ودرخانہ رشد وآگاہیدن داخل شدم

I have come out of the pit of darkness and misfortune,
And I have entered the abode of guidance and advice.

واللّٰهِ ان النّاس سَقطٌ كُلّهم الا الذى أعطاه نعمَ لقاءِ

وبخدا کہ مردم ہمہ ردی وبیکار اند مگر آن شخص کہ خدا تعالیٰ اورا نعمت لقابہ بخشد

I swear by God, all humans amount to nothing,
Except the one whom God has favoured with meeting Him.

انّ الذى أروى المهيمنُ قلبَهُ تأتيه أفواج كمثل ظِماءِ

آن شخص کہ خدا تعالیٰ دل اورا از معارف سیراب کرد نزد او فوج با مثل تشنگان می آیند

Surely, towards him whose heart has been filled to the brim by Allah the Supreme,
Hosts of people throng like the thirsty.

ربّ السماء يُعِزّه بعناية تعنو له أعناق أهل دهاءِ
خدائے آسمان او را از عنایت خود عزت می دہد وبرائے او گردن ہائے عقلمندان خمیدہ می شوند

The Lord of the Heavens grants him honour through His bounty;
And the wise are inspired to [humbly] bow down before him.

الأرض تُجعَل مثلَ غلمان لهُ تأتى له الأفلاك كالخدماءِ
زمین ہمچو غلامان برائے او کردہ مے شود وآسمانہا برائے او ہمچو خادمان مے آیند

The earth is made to serve him like a slave
And the heavens present themselves to him like servants.

مَن ذا الذى يُخزى عزيزَ جنابِهِ الأرض لا تُفنى شموسَ سماءِ
آن کیست کہ عزیز جناب الٰہی را ذلیل کند زمین آفتاب ہائے آسمان را نابود نتواند کرد

Who can disgrace the one who is dear in His presence?
The earth cannot destroy the suns of heaven.

الخَلْقُ دودٌ كلهم الّا الذى زكّاه فضلُ اللّٰه من أهواءِ
ہمہ مردم کرمان ہستند مگر آنکہ خدا تعالیٰ اورا از ہوا و ہوس نجات داد

All of creation is but a worm except the one whom
The grace of Allah purifies of selfish desires.

فانهَضْ له ان كنتَ تعرف قدرهُ واسبِقْ ببذل النفس والاعداءِ
پس برائے او برخیز اگر قدرِ او می دانی واز ہمہ مردم در بذل نفس و شافتن سبقت کن

Arise, therefore, to support him should you realize his lofty stature,
And march forward, sacrificing your self and vying with others.

ان كنت تقصد ذُلَّه فتُحقَّرُ و ستَخْسَئنْ كالكلب يوم جزاءِ
اگر تو ذلت او می خواہی پس خود ذلیل خواہی شد وہمچو سگ در روز جزا راندہ خواہی شد

If you seek his humiliation, you yourself will be humiliated,
And on the Day of Judgment you will be driven away like a dog.

غلبتْ عليك شقاوةٌ فتحقِّرُ مَن كان عند اللّٰه من كرماءِ
بر تو بدبختی غالب آمدہ است ازین سبب تو تحقیر شخصے میکنی کہ نزد خدا تعالیٰ از بزرگی یابندگان است

You have fallen prey to misfortune, therefore, you deride the one
Who is honoured in the sight of Allah!

صعبٌ عليك سراجنا وضياؤنا تمشى كمشى اللُّصّ فى اللَّيلاءِ
بر تو چراغ ما وروشنی مابسیار گران آمد ہمچو دزدان درشب تاریک می گردی

Our lamp and our light are unbearable to you;
You walk about as thieves in the dark of night.

تهذى وأَيْمُ اللّٰهِ ما لك حيلة يومَ النشور وعند وقت قضاءِ
بیہودہ گوئی با میکنی وبخدا ترا ہیچ حیلہ نیست وہیچ عذرے در روز فیصلہ نیست

You utter nonsense and [I swear] by Allah you will have no excuse
On the Day of Resurrection and the time of Retribution.

برق من المولٰى نريك وَمِيْضَه فَاصبِر كصبر العاقل الرَّنّاءِ
ایں از خدا تعالیٰ روشنی است درخش آں خواہیم نمود پس ہمچو عاقلان دور اندیش صبر کن

This is lightning from the Master and I will show you its flash;
So be patient like the wise who reflect.

وأرى تغيُّظَكم يفور كلُجَّةٍ موج كموج البحر أو هَوجاءِ
ومی بینم کہ غضب شما ہمچو دریا در جوش است وموج آن مثل موج دریایا موج باد سخت است

I witness the upheaval of your anger like deep and turbulent waters,
Like the wave of the seas or the tempestuous wind.

واللّٰه يكفى مِن كُماةِ نضالِنا جَلدٌ من الفتيان للأعداءِ
بخدا از بہادران ما دشمنان را یک جوان کافی است

I swear by God that from among my brave warriors,
Just one brave youth shall suffice for all the enemies.

انا علٰى وقت النوائب نصبرُ نُزجى الزمانَ بشدّة و رخاءِ
مادر وقت حوادث صبر مے کنیم و زمانہ را بہ تنگی و فراخی می گذرانیم

I exercise patience during times of affliction,
Likewise do I endure in times of hardship and opulence.

فِتن الزمانِ ولدنَ عند ظهوركُمْ والسَّيل لا يخلو من الغُثّاءِ
از ظاہر شدن شما فتنہ ہا ظاہر شدہ اند وہیچ سیلابے از خس و خاشاک خالی نمی باشد

With your coming came the mischief of this age,
For floods [of tribulation] deliver naught but waste and debris.

عفْنا لُقيّاكم ولا أستكرهُ لو حلَّ بيتى عاسِلُ البَيداءِ
ما از ملاقات شما کراہت مے داریم وما ہیچ کراہت نداریم اگرگرگ دشتی بخانہ ما درآید

I dislike meeting you even though,
The visit of a wild wolf to my home does not perturb me.

اليوم أنصحكم وكيف نصاحتى قومًا أضاعوا الدين للشحناءِ
امروز شما را نصیحت می کنم ونصیحت من آن قوم راچه فائده بخشدکه از کینه دین را ضائع کرده اند

Today I advise you, but how can a people benefit from my advice
Who squander their religion out of malice?

قُلنا تعالوا للنضال وناضِلوا فَتَكنّسوا كالظبيِ فى الأفلاءِ
ما گفتیم که برائے مقابله بیائید ودر عربی مباحثه کنید پس همچو آهو ان در بیابان ها پوشیده شدند

I invite them to come forward and compete,
But they lay low quite like deer who hide in the wilderness.

لا يبصرون ولا يرون حقيقةً و تَهالكوا فى بخلهم و رياءِ
نه مے بینند ونه حقیقت را دریافت می کنند ودر بخل و ریا بمردند

They do not use their sight nor do they see the truth of the matter;
They perish in their niggardliness and [hypocritical] ostentation.

هل فى جماعتهم بصيرٌ ينظرُ نحوى كمثل مبصّر رنّاءِ
آیا در جماعت اوشان بیننده است که سوئے من مثل مبصر غور کننده به بیند

Is there any insightful one in their assembly
Who might scrutinize me like a diligent researcher?

ما ناضلونى ثم قالوا جاهلٌ اُنظُرْ الى ايذائِهم وجفاءِ
بامن مقابله نکردند باز گفتند که جاهل است ایذاء ایشان به بین وجفاء ایشان به بین

Without challenging me, they declared me ignorant—
Behold their torture and iniquity!

دعوى الكُماةِ يلوح عند تقابُلٍ حدُّ الظُباتِ ينير فى الهيجاءِ
دعویٔ بہادران وقت مقابلہ ظاہر می گردد تیزی شمشیرہا درجنگ روشن مے شود

Boasts of bravery find vindication only in battle,
The cutting edge of a sword shines only in war.

رجلٌ ببطنِ بَطَالة بَطّالةٌ تعلى*[1] عداوته كرعدِ طَخاءِ
در شہر بٹالہ کہ از بطالت پُر است مردیست کہ دشمنی او ہمچو رعد ابر در جوش است

The resident of Batala is good for nothing;
His enmity for me rolls like thunderbolt from the clouds.

لا يحضر المضمارَ مِن خوفٍ عرَا يهذى كنسوان بحجب خفاءِ
از خوف کہ می دارد بمیدان نہ مے آید وہمچو زنان در پردہ ژاژ مے خاید

On account of his innate fear, he stays away from the fray;
He talks nonsense then hides like a woman behind a veil.

قد آثر الدنيا وجِيفةَ دَشْتِها و الموت خير من حياة غطاءِ
دنیا ومردار آں را اختیار کردہ است ومردن از زندگی پردہ بسیار نیکو است

He opted for the world and the carrion of its desert,
Indeed, death is better than a life in hiding [out of cowardice].

يا صيدَ أسيافى الى ما تأبِزُ لا تُنجِينّك سيرةُ الأطلاءِ
اے شکار شمشیرہائے من تا کجے جست خواہی کرد ترا سیرت بچگان آہو نجات نخواہد داد

O ye, the prey of my [spiritual] sword! How long will you continue leaping?
Your characteristic of a fawn will not save you.

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1. **تعلى** appears to be a scribal error. The correct word is **تغلى**. The Persian translation in the original book confirms this. [Publisher]

نجسّتَ أرضَ بطالة منحوسة أرض محربئةٌ من الحِرباءِ
تو زمین بٹالہ را خراب کردی از وجود یک حربا تمام زمین از حربا پُراست

You have polluted Batala, an accursed part of the earth,
A land abounding with chameleons.

انی أریدك فی النضال کصائدٍ لا یرکَنَنْ أحد الی ارزاءِ
من ترا در روز مناضلہ مثل شکار جوینده می خواہم پس باید کہ ہیچکس ترا پناہ ندہد

Like a hunter, I want you in the contest;
Therefore, let no one be inclined to give you refuge.

صدرُ القناة ینوش صدرَك ضربُهُ ویریك مُرَّانی بحارَ دماءِ
سر نیزہ ترا پارہ پارہ خواہد کرد ونیزہ در گذرندہ من ترا دریاہائے خون خواہد نمود

The point of my spear will pierce through your chest;
My strong and flexible spears will show you rivers of blood.

جاشت الیك النفس من کلماتنا خوفًا فکیف الحال عند مِرائی
جان تو از گفتار من بلب رسید پس در وقت پیکار حال توچہ خواہد شد

Due to the fear of my words, your soul has well-nigh departed from your body;
So what will be your plight when you face me to debate?

أُعطیتُ لُسْنًا کاللقوح مُرِوِّیًا وفصیلُها تأثیرها ببهاءِ
من مثل ناقہ بسیار شمشیر زبان دادہ شدہ ام وبچہ آن ناقہ تاثیر سخن من است

I have been granted linguistic elegance that serves like the she-camel with abundant milk;
And its young calf is the beautiful impact that it makes.

ان شئتَ كِدْ كلَّ المكائد حاسدًا البدر لا يغسو بلَغْيِ ضِراءِ
اگر بخواہی ہر مکرے کہ داری از روئے حسد بکن وخوب یاد دار کہ از شور سگ بچگان نقصان ماہتاب نیست

You are at full liberty to resort to every deception in your state of envy;
The full moon is not darkened by the barking of dogs.

كذّبتَ صدّيقًا وجُرْتَ تعمّدًا ولئن سطا فيُريك قعرَ عَفاءِ
تو صدیقے را بہ دروغے منسوب کردی واز حد درگزشتی واگر آن صدیق بر تو حملہ کند ترا مغاک خواہد نمود

You declared a truthful one to be a liar, and have wronged wilfully;
If he strikes back, he would show you the nether regions of the earth.

ما شمَّ أنفى مرغمًا فى مشهدٍ وأثَرتُ نقعَ الموت فى الأعداءِ
بینی من در ہیچ جنگے ذلت ندیدہ است ودر دشمنان از موت غبار انگیختہ ام

My nose has never even smelled humiliation in any battle;
I have raised dust clouds of death among my enemies.

واللّٰهِ أخطأتم لنكبةِ بَخْتِكمْ باريتُمُ ابنَ كريهةٍ فَجّاءِ
بخدا شما از بد بختی طالع خود سخت خطا کردہ اید کہ با آن شخص جنگ شروع کردہ اید کہ تجربہ کار جنگ وبناگاہ کشندہ است

God is my witness that out of your own ill fortune you have committed the grave mistake
Of engaging in battle with an expert warrior who can mount a sudden attack.

انى بحقدك كلَّ يوم أُرفَعُ أُنمٰى علَى الشحناء والبغضاءِ
من بکینہ تو ہر روز مراتب بلند مے یابم واز کینہ وبغض شما بخت من در نشوونما ست

Because of your malevolence, I am daily vouchsafed a loftier station,
And I prosper despite your malice and spite.

نلنا ثريّاء السّماء وسَمْكه لنردّ ايمانًا الى الغبراءِ
ماتا ثریا آسمان رسیده ایم تاایمان را سوئے زمین فرود آریم

I have reached the Pleiades and its loftiness,
So that I may bring faith back to the earth.

أُنظُرْ الى الفتن التى نيرانها تجرى دموعًا بل عيون دماءِ
آن فتنہ ہا را بہ بین کہ آتش آن فتنہ اشک ہاجاری می کند بلکہ چشمہ ہائے خون می بر آرد

Look at all of this tribulation whose fires cause tears—
Nay rather, springs of blood—to gush forth.

فأقامنى الرحمٰن عند دخانها لفلاح مُدّلجين فى الليلاءِ
پس خدا تعالیٰ مرا بروقت دخان آن فتنہ ہا قائم کرد تا آن را کہ درشب می روند نجات بخشد

Thus has the Gracious God raised me even as this smoke rises,
For the deliverance of those journeying through this night.

وقد اقتضتْ زفراتُ مرضٰى مقدمى فحضرتُ حمّالًا كئوسَ شفاءِ
ونعرہ ہائے مریضان آمدن مرا تقاضا کرد پس من باجا مہائے شفا نزد اوشان حاضر شدم

When the cries of the sick demanded my advent,
I appeared carrying the elixir-filled chalice.

لما أتيتُ القوم سبُّوا كالعدا وتخيّروا سُبل الشقا باباءِ
ہرگاہ آمدم قوم مرا دشنامہا دادند واز راہ انکار طریقت شقاوت را اختیار کردند

When I came to the people, they abused me like enemies;
In their refusal they chose the path of ill fortune.

قالوا كذوب كَيْذُبانٌ كاذبٌ بل كافر و مزوِّر و مُرائِى
گفتند کہ این شخص کاذب وکذاب است بلکہ کافر و دروغ آرایندہ وریاء کار است

They said, 'He is a liar, pretender, manifestation of falsehood;
Indeed, he is a disbeliever, hypocrite, and dissembler.'

مَن مُخبِرٌ عن ذلّتى ومصيبتى مولاى خَتْمَ الرسل بحرَ عطاءِ
آن کیست کہ این ذلت من ومصیبت من لا موئے مرار ساندکہ خاتم الانبیاء ودریائے بخشش ہاست

Who will convey the news of my humiliation and distress
To my master, the Seal of the Messengers, the Ocean of Beneficence?

يا طيّبَ الأخلاق و الأسماءِ أفأنت تُبعدنا من الآلاءِ
اے پاک اخلاق وپاک نام ہا آیا تو مارا از نعمت ہائے خود رد مے کنی

O ye [the Holy Prophet^{sa}] bearing holy morals and holy names!
Would you keep us away from your bounties?

أنت الذى شغَف الجَنانَ محبّةً أنت الذى كالرُّوح فى حَوبائى
توآن ہستی کہ محبت او درقعردل من فرو رفتہ است تو آن ہستی کہ درتن من مانند جان است

You are the very one whose love penetrates the depth of my heart;
You are the very soul of my body.

أنت الذى قد جذب قلبى نحوه أنت الذى قد قام للاصباءِ
تو آن ہستی کہ سوئے او دل من کشیدہ شدہ است تو آن ہستی کہ برائے دلبرے من ایستاد

You are the very one to whom my heart is attracted;
You are the very one who stood up for my consolation.

أنت الذى بوداده و بحبّهِ أُيِّدت بالا لهام والالقاءِ
تو آن ہستی کہ ببرکت محبت او و دوستی او از الہام والقاء الٰہی تائید یافتم

You are the very one due to whose love and friendship,
I have been granted succour with revelation and discourse.

أنت الذى أعطى الشريعة والهدى نجّا رقاب النّاس من أعباءِ
تو آن ہستی کہ شریعت وہدایت را بما رسانید وگرد نہائے مردم را از بار گران نجات داد

You are the one who brought the Shariah and guidance,
And liberated the necks of the people from their burdens.

هيهات كيف نفر منك كمفسدٍ روحى فدَتْك بلوعةٍ و وفاءِ
ایں کجا ممکن است کہ ما ہمچو مفسدے از تو بگریزیم جان من بسوزش عشق ووفا بر تو قربان است

How can we ever run from you like mischief-mongers? It is not possible;
My soul is sacrificed for you because of my agony and fidelity for you.

آمنتُ بالقرآن صُحفِ إلٰهنا وبكل ما أخبرتَ من أنباءِ
من بقرآن شریف ایمان آوردم کہ کتاب خدائے ماست وبا آن ہمہ خبرہا ایمان آوردم کہ تو خبر دادی

I believe in the Holy Quran, the Book of our Lord,
And in all that you informed us of the tidings of the unseen.

يا سيّدى يا موئلَ الضعفاءِ جئناك مظلومين من جهلاءِ
اے سردار من اے جائے باز گشت ضعیفان ما بجناب تو از جور جاہلان رسیدیم

O my master! O refuge of the weak!
We have come to you after suffering at the hands of the ignorant.

انّ المحبّة لا تضاع وتشترى انّا نحبّك يا ذُكاءَ سخاءِ
محبت ضائع کردہ نمی شود و کریمان آن را می خرند ما با تو اے آفتاب سخاوت محبت می داریم

Love is never wasted; it is granted its due price.
O gracious Sun! We are in love with you.

يا شمسَنا انظُرْ رحمةً وتحنّنًا يَسْعٰى اليك الخلق للاركاءِ
اے آفتاب ماسوئے من برحمت بنگر مردم سوئے تو برائے پناہ گرفتن مے دوند

O our Sun! Cast the glance of love and mercy;
All creation is hastening towards you for refuge.

أنت الذى هو عينُ كلّ سعادةٍ تَهوى اليك قلوب أهل صفاءِ
تو آن ہستی کہ چشمہ ہر سعادت است سوئے تو دلہائے اہل صفا مائل ہمتند

You are the one from whom every good springs forth;
The hearts of the pure-hearted incline to you.

أنت الذى هو مبدء الأنوارِ نوَّرتَ وَجه المُدن وَ البَيْدَاءِ
تو آن ہستی کہ مبدء نورہا ست تو روئے شہر ہا وبیابان ہا روشن کردی

You are the one who is the source of light;
You have illuminated the cities and deserts.

انى أرٰى فى وجهك المتهللِ شأنًا يفوق شيونَ[1] وجهِ ذُكاءِ
من در روئے روشن تو شانے مے بینم کہ برشان آفتاب فوقیت ہا دارد

I find in your blessed countenance
Such glory as surpasses the glory of the sun.

1. شیون appears to be a scribal error. The correct word is شئون [Publisher]

شَمْسُ الهُدى طلعتْ لنا من مكّةٍ عين الندا نبَعتْ لنا بحِراءِ
آفتاب ہدایت از مکہ برما طلوع کرد چشمہ بخشش از غار حرا برائے ما بجوشید

The sun of guidance rose from Makkah upon us,
And from the cave of Hira' gushed forth a fountain of generosity.

ضَاهَتْ أَياةُ الشمس بعضَ ضيائهِ فاذا رأيتُ فهاجَ منه بكائى
بعض روشنی ہائے او بہ روشنی آفتاب مے ماند پس چون دیدم بے اختیار مرا گریہ آمد

Even the light of the sun only partially resembles that of his,
When I beheld him my heartfelt cries reached a crescendo.

نَسعى كَفِتْيانٍ بدينِ مُحَمَّدٍ لَسْنَا كرجُلٍ فاقِدِ الأعْضَاءِ
ہمچو مردان در دین محمد صلی اللہ علیہ وسلم کوشش می کنیم ما مثل آن شخصے نیستم کہ بے دست و پا باشد

Like the brave young men, we strive for the religion of Muhammad;
We are not like the one who is bereft of limbs.

أَعْلَى المُهَيْمِنُ هَمَّنا فى دِينهِ نَبنِى مَنَازِلنا عَلَى الجَوْزَاءِ
خدا تعالیٰ در دین او ہمت ہائے ما را بلند کردہ است منزلہائے خود را برجوزا بنامے نہیم

The Ever-Watchful God has raised the standard of our commitment to His religion;
We make the lofty Gemini as our stopping place.

انا جُعِلْنا كالسّيوف فندمَغُ رأسَ اللِّئَام وَهَامَةَ الأعْدَاءِ
ما ہمچو شمشیرہا گردانیدہ شدہ ایم پس سر لئیمان و دشمنان را مے کوبیم

We are made like swords, so we crush
The heads of the ignoble and the skulls of the enemies.

وِمِنَ اللِّئَام أَرَى رُجَيْلًا فاسقًا غُوْلًا لعينًا نُطْفَةَ السُّفَهَاءِ
واز لئیمان مرد کے بدکار را مے بینم کہ شیطان ملعون از نطفہ سفیہان است

Out of the ignoble, I see one lowly transgressor
Who is accursed and a seed of the ignorant.

شَكسٌ خَبيثٌ مُفْسِدٌ ومزوّرٌ نَحْسٌ يُسمَّى السَّعْد فِى الجُهَلاءِ
بدگو خبیث مفسد دروغ آرایندہ است و منحوس است ونام او جاہلان سعد اللہ نہادہ اند

He is rude, a mischief-monger, and a liar;
He is accursed, but among the ignorant, he is known as Sa'd [i.e. fortunate].

ما فارقَ الكفرَ الذى هو ارثهُ ضاهَى أَبَاه وأُمَّه، بِعَمَاءِ
کفرے کہ وراثت او بود ازان علیحدہ نشدہ است و در کوری مادر و پدر خود را مشابہ است

He has not given up disbelief—his heritage indeed;
He resembles his parents in blindness.

قد كان مِن دُود الهَنُودِ وزَرعهم مِن عَبدة الأَصْنَام كالآباءِ
ایں شخص از کرمان ہنود و تخم ایشان بود ومثل پدر وجد خود از بت پرستان بود

He was a seed of the Hindus—a grain of their crop—
Like his forefathers, he too was an idol-worshipper.

فالآن قد غلَبتْ عَلَيْهِ شقاوةٌ كانت مُبِيدةَ أُمِّه العُمياءِ
پس اکنون ہمان شقاوت بروئے غلبہ کرد کہ مادر کور اورا ہلاک کردہ بود

His wretchedness had overtaken him;
It was this hard-heartedness that was responsible for the death of his blind mother.

انّی أراه مُكذِّبًا ومُكَفِّرًا ومحقِّرًا بِالسَّبّ والازراءِ
من اورا می بینم کہ او تکذیب من میکند و مرا کافر میگوید وبا تحقیر کردن و دشنام دادن بہتانہا مے بندد

I find him to be a denier and issuer of false edicts of disbelief;
A despiser using abuses and baseless accusations.

يُؤذِى فما نَشكو وما نَتَأَسَّفُ كَلْبٌ فيَغْلِى قلبه لِعُواءِ
آزاری دہد مگر ما نہ شکایت میکنیم و نہ افسوس میکنیم زیرا کہ او سگے است پس دل او برائے عوعو کردن مے جوشد

He pains me, but I do not complain nor am I sorry;
He is akin to a dog—eager to bark.

كَحَل العنادُ جفونَه بغَجاجةٍ فالآن مَن يُحْمِيْه من اقذاءِ
دشمنی پلک ہائے او را بغبار کینہ سرمہ سا کردہ است پس اکنون کیست کہ چشمہائے او را از غبار پرہاند

Enmity has put the kohl of dust in his eyes;
So who can save him from getting the straw in the eye?

يا لاعِنى انّ المهَيمِن يَنْظرُ خَفْ قهرَ ربّ قادر مولائى
اے ملامت کنندہ من خدا تعالیٰ مے بیند از قہر مولائے من کہ قادر است خوف کن

O ye who curses me! The Ever-Watchful God is observing;
Therefore, fear the wrath of my Lord, who is Omnipotent and my Protector.

الحق لا يُصلَى بنار خديعةٍ أنّى مِنَ الخفّاش خسرُ ذُكاءِ
راستی بآتش مکر سوختہ نمی شود از نفرت شپرہ ہیچ نقصان آفتاب نیست

Truth cannot be consumed by the fire of deceit;
How can a bat do any harm to the sun?

انی أراك تميس بالخُيَلاءِ أَنَسيتَ يوم الطعنة النَّجْلاءِ
من می بینم کہ بہ ناز و تکبر خرامان مے روی آیا آن روز را فراموش کردی کہ زخم فراخ خواہد کرد

I find that in your pride you walk with haughty steps;
Have you forgotten the day when a deep wound will inflict you?

لا تتّبِعْ أَهْواءَ نفسِك شقوةً يلقيك حُبُّ النّفس فی الخَوقاءِ
ہوائے نفس خود را از شقاوت پیروی مکن ترا محبت نفس در چاہ خواہد انداخت

Do not succumb to the desires of flesh on account of your wickedness,
For love of the self will only throw you into the well.

فرسٌ خَبِيْثٌ خَفْ ذُرَى صهواتِهِ خَفْ أن تزلّك عدوُ ذی عُدَواءِ
نفس تو اسپ پلید است از بلندی پشتِ او بترس ازین بترس کہ دویدن ناہموار او ترا بر زمین افگند

The self is an evil horse; therefore, do not ride it.
Be fearful! Lest its errant steps throw you off.

انّ السّمُوم لَشَرُّ ما فی العَالمِ ومِنَ السّموم عَداوةُ الصُّلحاءِ
در دنیا زہرہا بدترین چیزے است واز زہرہا بدتر عداوت صالحان است

Without doubt, poison is the worst of what exists in this world,
And hostility to the righteous is a form of poison.

آذَيْتَنی خبثًا فلَسْتُ بصادقٍ إنْ لم تَمُتْ بالخزی يا ابنَ بغاءِ
مرا بخباثت خود ایذا دادی پس من صادق نیم اگر تو اے نسل بدکاران بذلت نمیری

Because of your filthy nature you have caused me pain.
I am not truthful if you do not die in disgrace. O progeny of the wicked![1☆]

1. ☆ Thereafter, the end of this enemy was that he died of the plague with total failure and frustration. So pay heed, O ye who have eyes! (Author)

اللّٰه يُخزى حزبَكم ويُعزّنى حتى يجيء النّاس تحت لِوَائِى
خداتعالیٰ گروہ شمارا رسوا خواہدکردومراعزت خواہدداد تا بحدیکہ مردم زیر لوائے من خواہند آمد

God will humiliate your party and will surely honour me;
So much so that all of the people will come under my flag.

يا ربَّنا افْتَحْ بيننَا بِكرامَةٍ يا مَن يرى قَلْبِى ولُبَّ لِحائى
اے خدائے ما درما بکرامت خود فیصلہ کن اے آنکہ دل مرا ومغز پوست مرا می بینی

O our Lord! Decide between us with Your grace.
O the One who sees my heart and the deepest recesses of my being!

يا مَنْ أرى أبوابه مفتوحة لِلسَّائلين فلا تردّ دعائى
اے آنکہ در ہائے او را برائے سائلان کشادہ می بینم دعائے مرا رد مکن

O the One whose doors I always find open for those who beseech!
Do not reject my supplication.

آمین

[*Āmīn*—May it be so, O Allah.]

GLOSSARY

Abdāl Literally means 'Substitutes'. Saintly men who act on the behalf of the Prophets in their absence. Such men would always inhabit the world and defend the truth of Islam against its enemies through manifest Signs and arguments.

Abjad A numerological system that assigns a specific numerical value to each letter in the Arabic alphabet. (Also known as *Ḥisābul-Jumal.*)

Ahl-e-Kitāb The People of the Book, namely, Jews and Christians, who hold a special status in Islam.

'Ainul-Yaqīn Certainty by sight. The second of three levels of certainty.

Āmīn Let it be so. Arabic equivalent to amen.

Aqtāb Plural of *quṭb,* which means the polar star. Metaphorically applied to a saintly leader who guides people out of darkness.

Āryah Samāj A Hindu sect founded by Pundit Swami Dayanand Saraswati in 1875. Their first and foremost belief is that Parmeshwar [God] is not the Creator of matter and souls. Rather, all of these things are eternal and self-subsisting like Parmeshwar.

'Āṣā-e-Mūsa The staff of Moses. Also the name of a book written by an opponent of the Promised Messiah[as].

'Aṣr Late afternoon. One of the five times of the daily obligatory Prayers [i.e. *Ṣalāt*] in Islam.

Auliyā' Literally means 'Friends' and is the plural of *walī*, which is generally used to refer to a saintly person. Shorter version of *auliyā'ullāh.*

Auliyā'ullāh Literally means 'friends of Allah'. Plural of *waliyyullāh*.

Aẓ-Ẓāhir The Manifest. One of the attributes of God that expresses His manifestation to those who are worthy of Him, having lost themselves in His love.

Avatar A term in Hinduism referring to an incarnation of a deity upon earth.

Bahādur Literally, 'brave'. An honour conferred by the British Indian Empire on important Muslims and Parsis.

Bai'at Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his *Khalīfah.*

Baitud-Du'ā' Literally means, 'abode of prayer'. It is the name of a small chamber in the house of the Promised Messiah[as] where he would pray in seclusion.

Baitul-Muqaddas A title of the ancient Temple of Solomon, now the site of al-Aqsa Mosque. Third holiest site in Islam. Lit. the Sacred House.

Baqā Islam recognizes three stages in man's spiritual journey towards God: The first stage is فنا (*fanā*—passing away), which is the total annihilation of one's ego for the sake of God; the second stage is بقا (*baqā*—subsistence), which denotes a new spiritual life; and the third stage is لقا (*liqā*—meeting), which is the state of achieving union with God.

Barāhīn Convincing and conclusive arguments, evidence, and proof; the singular is *burhān*. Short name for *Barāhīn-e-Aḥmadiyya,* the five-part magnum opus of the Promised Messiah[as].

Brahmū Samāj A Hindu revival movement founded in India in 1861 by Pandit Nobin Chandra Roy. The group believes in the One God, but believes that reason alone is enough to guide mankind towards Him. They do not believe in divine revelation.

Burūz A spiritual manifestation or reflection. It is a term that signifies a spiritual recurrence of a holy person.

Dajjāl A term in Arabic that literally means, 'the great deceiver'. In Islamic terminology 'Dajjāl' refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah[as] and al-Imam al-Mahdi. A similar prophecy in the Christian faith about the appearance of the Antichrist refers to the same approach phenomenon, and we have therefore used the terms 'Dajjāl' and 'Antichrist' and synonyms.

'Īd Literally, 'Happiness that is often renewed.' *'Īdul-Fitr* marks the end of the month of Ramadan. *'Īdul-Aḍḥa* is celebrated to commemorate the willingness of Ḥaḍrat Ibrāhīm[as] to sacrifice his son for God.

Fajr Dawn. One of the five times of the daily obligatory Prayers [i.e. *Ṣalāt*] in Islam.

Fanā *see* **Baqā.**

Fanā Fillāh A state of being lost in the love of Allah.

Fatḥah In Arabic script, the vowel mark for 'a' sound, appearing as a diagonal line placed above a letter and designating a short 'a': ـَـ if the Arabic letter ا (*alif*) immediately follows, it indicates a long 'a'.

Fiqh Jurisprudence; refers to the study of Islamic law and its interpretation. There are many schools of jurisprudence in Islam.

Furqān Literally, the 'Discrimination'. Another name for the Holy Quran, meaning the discrimination between right and wrong.

Ḥadīth A saying of the Holy Prophet Muhammad[sa]. The plural is *aḥādīth.*

Ḥadīthun-nafs Inspirations of the ego.

Ḥaḍrat A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.

Ḥakam Arbiter, Judge. A title given to the Imam Mahdi by the Holy Prophet Muhammad[sa].

Ḥaqqul-yaqīn True certainty. The highest level of knowledge which is through experience.

Hilāl Crescent. A term to describe a nascent moon, usually for the first three days.

Hijrah Migration. Refers to the exodus from Makkah to Madinah by the Holy Prophet Muhammad[sa] in the year 623 CE, which marks the beginning of the lunar calendar of Islam.

Holy Prophet[sa] A title used exclusively for the Founder of Islam, Ḥaḍrat Muhammad[sa].

Holy Quran The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad[sa] over a period of twenty-three years.

Ḥuḍur *see* **Ḥaḍrat**

Iblīs An attributive name meaning 'he turned away'. The Holy Quran reports that Iblīs, inflamed by his own arrogance, refused to submit to Ḥaḍrat Adam[as].

Ijmā' Consensus. Refers to the agreement by all or the vast majority of Muslim scholars on a matter relating to Islamic belief etc.

Ilhām Divine revelation from God, used interchangeably with *waḥī* in Islamic terminology.

'Ilmul-Yaqīn Knowledge by inference. The weakest of three levels of certainty.

In'ām Reward. Refers to the recompense granted to those who perform true worship of God as taught in Islam.

Injīl Originally refers to the revelations of Ḥaḍrat 'Īsā[as] (Prophet Jesus). (The present Gospels do indeed contain a part of that revelation, but divine words have become mixed up with the sayings of Ḥaḍrat 'Īsā[as] himself).

Istighfār Seeking Allah's forgiveness.

Jamā'at Community. Although the word Jamā'at may refer to any community, in this book Jamā'at generally refers to the Worldwide Ahmadiyya Muslim Jamā'at.

Ka'bah The first house built for the worship of God, located in Makkah. Muslims face Ka'bah while performing their daily Prayers [i.e. *Ṣalāt*] and make circuits of it as a part of the pilgrimage and also as an act of devotion.

Kāfir A person who is not a Muslim; disbeliever.

Kalimah The declaration of the Islamic faith: *Lā ilāha illallāh Muḥammadur-Rasūlullāh,* 'There is no one worthy of worship except Allah; Muhammad is the Messenger of Allah.'

Kalima-e-Tauḥīd Islamic proclamation of the Oneness of Allah: *Lā ilāha illallāh,* 'There is no one worthy of worship except Allah.'

Kadhdhāb Great liar. A title of Musailimah, who claimed falsely to be a Prophet in Arabia in the 7th century CE.

Khalīfah Caliph is derived from the Arabic word *khalīfah*, which herein means 'successor'. *Khulafā'* is the plural of *Khalīfah.* In many divine revelations someone commissioned by God Almighty is referred to as His *Khalīfah.* In Islamic terminology, the title *'Khalīfa-e-Rāshid'* [righteous *Khalīfah*] is applied to each of the first four *Khulafā'* who continued the mission of the Holy Prophet Muhammad[sa]. Ahmadi Muslims refer to each successor of the Promised Messiah[as] as Khalīfatul Masīḥ.

Khatm-e-Nubuwwat Seal of Prophethood. Refers to the highest rank among Prophets, accorded to the Holy Prophet Muhammad[sa].

Khātamun-Nabiyyīn The Seal of the Prophets. A title accorded by God to the Holy Prophet Muhammad[sa] in the Holy Quran. A variant is **Khātamul-Anbiyā'.**

Khātamul-Khulafā' The Seal of the Successors. A title bestowed by God upon Ḥaḍrat Mirza Ghulam Ahmad[as] of Qadian.

Khatrī A caste from northern India that includes Hindus and Sikhs, and many prominent leaders from the latter.

Kufr Disbelief. Describes any belief or act that is so contrary to Islamic teachings that it can cause its doer to fall outside the pale of Islam. Often used by Muslims in the context of opining on the beliefs or actions of their co-religionists.

Langar Khānah Community Kitchen. The Promised Messiah[as] established a dining and hospitality centre that provided free meals to anyone in need, as well as those people who travelled to Qadian to visit him.

Lailatul-Qadr Literally, 'Night of Destiny'. Generally understood to mean a blessed night during the last ten days of the Islamic month of Ramadan. It also denotes another time period, when the spread of darkness demands that a light should descend from heaven. Then God Almighty sends down to earth His angels of light and *Rūḥul-Qudus* [the Holy Spirit] in a manner that befits the dignity of angels.

Liqā see *Baqā.*

Madinah The ancient Arabian city to which the Holy Prophet[sa] emigrated

from Makkah. Home to al-Masjid an-Nabawi and the tomb of the Holy Prophet[sa], the second holiest site in Islam.

Makkah The ancient Arabian city of the Holy Prophet Muhammad's[sa] birth, settled by Prophet Ibrāhīm[as], and home to the Ka'bah, the holiest site in Islam.

Marfū' A hadith for which the chain of narrators reaches all the way up to the Holy Prophet[sa].

Maulawī A Muslim religious cleric.

Mi'rāj The spiritual ascension of the Holy Prophet Muhammad[sa] to Heaven, described in the Holy Quran and related in detail in hadith literature.

Mubāhalah Prayer duel. As described in *Sūrah Āl-e-'Imrān,* a contest between claimants to divine support wherein each party prays for God to curse the lying party.

Muḥaddath A recipient of divine revelation. Plural is *muḥaddathīn* or *muḥaddathūn.*

Muhammad[sa] Founder of Islam. *see* Holy Prophet[sa].

Muḥkamāt One of two categories into which the Holy Quran's verses are divided. Refers to verses that are categorical, clear, and explicit, comprising the majority of the Book.

Mujaddid Reformer. Holy personages within Islam who appeared in at the head of every century.

Mukallam One with whom God holds converse.

Mulā'anah Two or more persons invoking the curse of God upon one another.

Mulham Recipient of *ilhām,* or divine revelation.

Mutashābihāt One of two categories into which the Holy Quran's verses are divided. Refers to verses that are susceptible to different interpretations.

Mūnī A Hindu sage or saint.

Mutawakkil The one who trusts in God.

Mu'tazilah A school of Islamic thought that dates back to the 8th century.

Muttaṣil A hadith for which there is no interruption in the chain of reporters.

Muwaḥḥidīn Plural of *muwaḥḥid,* literally meaning a believer in the Unity of God. All Muslims, by virtue of subscribing to the *Kalima-e-Tauḥīd,* are *muwaḥḥidīn*. However, the term *muwaḥḥidīn* has been adopted by some Muslims who consider the Quran and hadith to be sufficient sources of guidance and do not follow any Imam.

Nafs-e-ammārah The self that incites to evil. The lowest of three spiritual states; also *an-nafsul-ammārah.*

Nawab An honorific title ratified and bestowed by Mughal emperors to semi-autonomous Muslim rulers of princely states in South Asia. The female equivalent is 'Begum' or 'Nawab Begum'.

Parmeshwar A term in Hinduism for God. Sometimes also written as Parmeshar.

Pīr(s) Literally, 'old' (in Persian). Generally refers to a spiritual leader at whose hands students have taken an oath of allegiance. Title is commonly used for leaders of Sufi orders.

Qiblah Direction of the Ka'bah in Makkah, toward which Muslims face to offer formal prayers. The first Qiblah in Islam was Baitul-Muqaddas in Jerusalem.

Quran *see* Holy Quran.

Quraish The leading tribe in Makkah during the time of the Holy Prophet Muhammad[sa]. He himself was from the Banū Hāshim clan of the Quraish tribe.

Ra'īs-e-A'ẓam A great chieftain.

Rabb Lord, Master, Creator; One who sustains and develops; One who brings to perfection by degrees.

Rabbul-'Ālamīn An attribute of God as mentioned in *Sūrah al-Fātiḥah*. Meaning: 'Lord of all the worlds'.

Radd-e-Balā A prayer or invocation to ward off evil or harm.

Rafa'a Arabic term meaning to physically raise or to spiritually exalt in rank. When the subject is Allah Ta'ala, the term invariably refers to spiritual exaltation.

Raḥīm Merciful. An attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran. The verbal noun of this attribute is *Raḥīmiyyat*.

Raḥmān Gracious. An attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran. The verbal noun of this attribute is *Raḥmāniyyat*.

Ramadan The ninth month of the lunar calendar, in which fasting is prescribed for all adult, able-bodied Muslims, except those traveling, ill, pregnant, or nursing.

Rak'at A unit of formal prayer (*Ṣalāt*). Pl. *Raka'āt*.

Rishī A Hindu saint or a spiritual scholar.

Rubūbiyyat Allah's attribute of sustaining or nurturing.

Sattār Concealor; one of the attributes of God.

Sair fillāh The sojourn in Allah.

Sanyās Relinquishment, resignation, abandonment; abandonment of the world, profession of asceticism.

Sha'bān The eighth month in the lunar calendar, preceding Ramadan directly.

Shariah Religious law of Islam. The term is also used in the general sense of any revealed law.

Shirk Associating partners with Allah.

Sufi A muslim focusing on mystical and ascetic aspects of religious worship.

Sūrah A chapter of the Holy Quran.

Tahajjud Early morning supererogatory prayers.

Tehsil A sub-district administrative area in parts of India.

Tehsildar A sub-collector of revenue.

Taqwā Righteousness. Fear of God.

Takfīr The practice of adjudging Muslims as non-Muslims, used chiefly by Muslims.

Tawaffī An Arabic term used in the Holy Quran to denote the taking by God of a soul in death, unless otherwise explicated (e.g. in a dream or sleep).

Tauḥīd The Oneness of God—the fundamental Islamic belief that there is none worthy of worship except Allah.

Ummahātul-Mu'minīn Mothers of the Faithful. Title accorded to the wives of the Prophets, chiefly for the wives of the Holy Prophet Muhammad[sa]. Refers here to an inflammatory, anti-Islamic book written in the time of the Promised Messiah[as].

Ummatī Follower of the Holy Prophet Muhammad[sa].

Ummat-e-Muḥammadiyyah The community or followers of the Holy Prophet Muhammad[sa].

Vedas The most ancient Hindu scriptures, written in Sanskrit and containing hymns, philosophy, and guidance on ritual for the priests of the Vedic religion. There are four Vedas—*Rigveda, Samaveda, Yajurveda,* and *Atharvaveda.*

Waḥī Divine revelation from God, used interchangeably with *ilhām* in Islamic terminology.

Walāyat The state of being a walī, or a friend of Allah. See Walī below.

Walī Literally, 'friend'. In the terminology of Islamic mysticism, it refers to a very pious person or a friend of Allah. The singular form is *walī* [friend] or *waliyyullāh* [friend of Allah], the plural form is *auliyā'ullāh* which is sometimes abbreviated as *auliyā'.*

Zamzam An underground spring in Makkah that appeared at the time of extreme restlesness and prayers of Ḥaḍrat Hājirah, the mother of Ḥaḍrat Isma'īl, when he was close to dying because of thirst

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They will say, 'He is not a Messenger of God.' Tell them, 'My truth is being testified by God Himself as well as those who have knowledge of the Book of Allah.' 113, 897, 915

They will say, 'This is an imposture!' Say, 'If you love Allah, then follow me, so that Allah may also love you.' 105, 909

They will say, 'This is an imposture.' Tell them, 'Had this enterprise been from anyone other than Allah you would have found much contradiction in it.' Say, 'I have with me proof from Allah, then will you believe or not?' 125, 922

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